















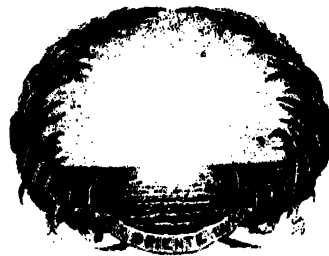


**NARRATIVE OF TRAVELS**  
**IN**  
**EUROPE, ASIA, AND AFRICA,**

**IN**  
**THE SEVENTEENTH CENTURY,**

**BY**  
**EVLIYÁ EFENDÍ.**

**TRANSLATED FROM THE TURKISH**  
**BY**  
**THE RITTER JOSEPH VON HAMMER,**  
**F.M.R.A.S, &c. &c. &c.**



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## ADVERTISEMENT.

THE narrative of an Asiatic traveller, enthusiastically fond of seeing foreign countries, and unwearied in his investigation of their history, condition, and institutions, is in itself so great a singularity, and so deserving of attention, that no apology seems requisite for thus presenting Evliyá Efendí in an English dress: and the name of the Ritter von Hammer, by whom this work was abridged and translated, is a sufficient voucher for its intrinsic merit and the accuracy of the version.

It is requisite to inform the reader, that throughout the work the Asiatic words and proper names are spelt according to the system of orthography adopted by Sir William Jones and Sir Charles Wilkins, which gives to the consonants the sound they have in our own, but to the vowels that which they have in the Italian and German languages; and by assigning to each Arabic character its appropriate Roman letter, enables the Oriental student to transfer the word at once from one mode of writing to the other.

*London, 20th Jan. 1834.*





## BIOGRAPHICAL SKETCH OF THE AUTHOR.

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Evliyá, the son of Dervísh Mohammed, chief of the goldsmiths of Constantinople, was born in the reign of Sultán Ahmed I., on the 10th of Moharrem 1020 (A.D. 1611). He records the building of the mosque of Sultán Ahmed, which was begun when he was six years old, and the gate of which was executed under the superintendence of his father, who in his youth had been standard-bearer to Sultán Suleimán. His grandfather was standard-bearer at the conquest of Constantinople, by Sultán Mohammed, on which occasion the house within the *Un-kapán* (flour-market), on the ground attached to the mosque of Ságirjılar, was the portion of spoil allotted to him. On this spot he erected one hundred shops, the revenues of which he devoted to the mosque. The administration of the mosque, therefore, remained in the hands of the family. He mentions more than once, as one of his ancestors, the great Sheikh Ahmed Yesov, called the Turk of Turks, a resident of Khorásán, and who sent his disciple, the celebrated Hájí Bektásh,\* to Sultán Orkhán. Evliyá's mother was an Abáza, and when a girl, had been sent along with her brother to Sultán Ahmed, who kept the boy as a page, and presented the girl to Mohammed Dervísh, the chief of the goldsmiths. The brother had, or received, the Sultán's name, with the surname *Melek* (angel), and

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\* This Hájí Bektásh gave the Yení-cherí (Janissaries) their name.

is mentioned in history as the Grand Vezír Melek Ahmed Pashá, in whose suite Evliyá performed a great part of his travels.

Evliyá attended the college of Hámid Efendí, in the quarter of the town called Fíl Yúkúshí, where for seven years he heard the lectures of Akhfash Efendí. His tutor in reading the Korán was Evliyá Mohammed, a learned man, after whom it appears our traveller was named. Distinguished by his acquirements, his melodious voice, and, as it seems, by a fine person, he performed the duty of Móazzin at Aya Sófiya on the Lailat al Kadr of 1045 (1635), on which occasion, as he himself relates, he attracted the particular attention of Sultán Murád IV. He was then twenty-five years old; and under the care of his master had made such progress in the art of reading the Korán, that he could read the whole in seven hours, and was perfectly versed in the seven modes of reading. His uncle Melek Ahmed was at this time sword-bearer to the Sultán, and it seems that Evliyá was in some degree indebted to his interest for the favour of being immediately admitted as a page of the *Kílár-oda*. The Sultán was not less pleased with his melodious voice and his witty remarks, which evinced much information, than with his handsome person, in consequence of which he was initiated into all the proficiencies of the royal pages, the relation of which, in more than one place, leaves a stain upon his writings. He, however, continued his studies in caligraphy, music, grammar, and the Korán, the latter still under the direction of Evliyá Mohammed, who was then imperial chaplain (*Khúnkár Imámí*).\*

His stay in the imperial palace was, however, very short, as he was removed from it previously to the Persian expedition, undertaken the same year (1045) against Eriván, when he was enrolled among the

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\* Evliyá Mohammed died the same year.

Sipáhís, with a stipend of forty aspres *per diem*. Whatever importance Evliyá may have attached to the honour of having been for a short time an inmate of the seraglio, it seems to have produced no change in his life, which was that of a traveller all his days. To this vocation, he conceived he had a special call in a dream on the anniversary of his twenty-first birth-day (the 10th of Moharrem). He fancied himself in the mosque of Akhí-Chelebí, where the Prophet appeared to him in full glory, surrounded by all the saints of the Islám. When he wished to pray for the intercession (*shifá'u't*) of the Prophet, by mistake he asked for travelling (*siyáhal*), which was granted to him, together with permission to kiss the hands of the Prophet, the four Imáms, and of the saints. His friends the Sheikhs, from whom he requested the interpretation of this dream, assured him that he should enjoy the favour of monarchs, and the good fortune of visiting in his travels the tombs of all the saints and great men whom he had seen. From this moment he formed the resolution of passing his life in travelling, and visiting the tombs of the saints ; thus his name *Evliyá* (saints) became significant, as he was all his life *Mohibbi Evliyá*, that is, the friend of the saints. This circumstance accounts for the predilection he evinces in visiting the tombs and monuments of the saints, as he often dwells with particular pleasure on the description of places of pilgrimage. *Evliyá* (the friend of saints), *Háfiz* (knowing the Korán by heart), and *Siyyáh* (the traveller), are the names by which he styles himself, although he is more commonly known by the name of *Evliyá Chelebí* or *Efendí* ; and his work is called *Siyyáh Námeh*, or the History of the Traveller.

Having received his call by a vision of the Prophet, he commenced his travels by excursions through Constantinople and its environs, his topographical descriptions of which, as to the latter, are perhaps the best extant, and occupy the whole of the first volume.

The most valuable portion of it is that towards the end, in which he gives a detailed account of the various corporations of tradesmen, and the rank they held in the solemn processions.

He travelled, as he frequently mentions, for forty-one years, so that he must have completed his travels in the year 1081 (A.D. 1670), when he was sixty-one years of age, and he seems to have devoted the rest of his life to repose, and to the writing of his travels, which extended to all parts of the Ottoman empire, in Europe, Asia, and Africa, except Tunis, Algiers, and Tripolis, which he never visited, and which he therefore passes over in his statistical account of the Ottoman empire. Besides travelling in Rumelia, Anatolia, Syria, and Egypt, he accompanied the Turkish Embassy to Vienna in 1664, as secretary, whence he proceeded to the Netherlands and Sweden, and returned by the Crimca. Though generally employed in diplomatic and financial missions, he was sometimes engaged in battles, and mentions having been present at twenty-two; the first of which was the expedition to Eriván, which took place the same year in which he entered and left the Seraglio (1645). His father, who had been standard-bearer at the siege of Siget (1564), and must at this time have been nearly ninety years of age, was ordered, together with some other veterans who had served under Sultán Suleimán, to accompany the expedition in litters, merely to encourage the Janissaries. This was Evliyá's first campaign, but he has left no account of it.

His second journey was to Brousa, in 1640, with the account of which he commences his second volume. This journey he undertook, together with some friends, without his father's consent, and having visited all the baths, monuments, mosques, and public walks, he returned to Constantinople, where he was well received by his father.

In the beginning of Rebi-ul-evvel he set out on his third journey, which was to Nicomedia. On his return he visited the Princes'

Islands, and arrived at Constantinople a month after he had left it.

Ketánjí Omar Páshá having been appointed to the government of Trebisonde, he made his old friend, Evliyá's father, his agent at Constantinople, and took Evliyá along with him. They left Constantinople in the beginning of Rebi-ul-ákhir, and proceeded to Trebisonde, coasting by Kefken, Heraclea, Amassera, Sinope, Samsún, and Kher-son. From Trebisonde he was ordered to attend the *zemburukchís* (camel-artillery) of Gonia to the siege of Azov in 1051. He proceeded along the shores of the Black Sea through the country of the Abáza, the history and description of which form the most interesting part of Evliyá's travels: The fleet destined for Azov reached Anapa shortly after the arrival of Evliyá. He immediately waited upon the commander, Delí Husain Páshá, who received him into his suite, and placed him on board the galley of his kehíyá. They sailed for Azov on the 12th of Sha'bán. Evliyá was present at the siege, which being unsuccessful, was raised, and he accompanied the Tatár Khán's army, which returned to the Crimea by land. At Bálakláva he embarked for Constantinople, but was wrecked, and escaped with only two slaves out of the many whom he had collected in his travels through Abáza and Mingrelia. He was thrown on the coast of Kilyra, whence he proceeded to Constantinople.

In 1055 (1645) the fleet was fitted out, as was generally rumoured, for an expedition against Malta, and Evliyá embarked on board the ship of the Capudán Páshá, Yúsuf Páshá, in the capacity of *Móazzin-báshí*.\* The expedition, however, having touched at the Morea, suddenly turned upon Candia, where Evliyá was present at the reduction of the castle of St. Toderó, and the siege of Canea; after

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\* *Moazzin-báshí*, the chief of the proclaimers of prayers.

which he attended several military excursions to Dalmatia and Sebenico.

On his return to Constantinople he made arrangements for his sixth journey, with Defterdár Zâdeh Mohammed Páshá, who was at that time appointed governor of Erzerúm, and whom Evliyá accompanied as clerk of the custom-house at Erzerúm. Their route lay through Nicomedia, Sabanja, Bóli, Túsia, Amásia, Nígísár, and they reached Erzerúm, having made seventy stages. Shortly afterwards the Páshá sent him on a mission to the Khán of Tabríz, with a view to facilitate a commercial intercourse. This was Evliyá's first journey into Persia. On his way he visited Etchmiazin, Nakhcheván, and Merend; and returned by Aján, Erdebíl, Eriván, Bakú, Derbend, Kákht, the plain of Chaldírán, and the fortress of Akhíska. Ten days after he was again despatched to Eriván, on returning from which he resumed his duties at the custom-house. He was, however, scarcely settled, when the Páshá sent him on a mission to the governor of the Sanjaks of Jánja and Tortúm, in order to collect the troops which had been ordered by a *Khatt-i-sheríf*. With this commission he visited the towns of Baiburd, Jánja, Ispér, Tortúm, Akchekala', and Gonía, of which latter the Cossacks had at that time taken possession. Evliyá witnessed its reduction, and was the first to proclaim on its walls the faith of the Islám.

The Mingrelians having revolted on the occasion of one of the Cossack inroads, a predatory expedition into Mingrelia was undertaken by Seidí Ahmed Páshá; and Evliyá having over-run the country with his plundering party, returned to Erzerúm, whence, on the 18th of Zilka'da, he set out on his return to Constantinople. His Páshá, Defterdár Zâdeh Mohammed, having openly rebelled against the Porte, he followed him from Erzerúm through Kumákh, Erzenján, Shínkarahísár, Ládík, Merzifún, Koprí, Gumish, Jorúm, and Tokát. He once

fell into the hands of robbers, but fortunately effecting his escape, he followed his master to Angora. The inhabitants of this town not permitting the Páshá to shut himself up in the castle, he was again obliged to take the field. His great ally Várvár Páshá, on whose account he had rebelled, though he had beaten and made prisoners several Páshás (amongst whom was Kopreilí, afterwards celebrated as the first Grand Vezír of the family), was at last defeated, and killed by Ibshír Páshá. Defterdár Zâdeh Mohammed Páshá, however, managed his affairs so well, that he obtained not only his pardon but a new appointment. Evliyá was with him at Begbázár, when he received the intelligence of his father's death, and that all his property had fallen to his step-mother and his sisters. On hearing this he took leave of Defterdár Zâdeh, and proceeded by Turbelí, Taráklí, and Kíva, to Constantinople, where he arrived at the time of the great revolution, by which Sultán Selím was deposed, and Mohammed IV. raised to the throne. Evliyá's account of this revolution, and of the principal actors in it, is so much the more interesting, that the chief favourite of Ibrahím, the famous Jinjí Khoajeh, of whose ignorance he makes mention, had been Evliyá's school-fellow. Evliyá, however, had been well treated by him, and received as an old school-fellow, shortly before his own fall, and that of his royal master, Ibrahím, which happened in the year 1058 (1648).

Evliyá next attached himself to Silihdár Murtezâ Páshá, who was appointed Governor of Damascus, as *Moazzin-báshí* (an office which, as before mentioned, he had held under Yúsuf Páshá, in the expedition against Canea), and as *Imám Mahmil*, or priest of the caravan of pilgrims to Mecca. He left Constantinople in the beginning of Sha'bán 1058 (1648).

The third volume commences with an account of his seventh great journey, which was to Damascus. He had scarcely arrived at this



place when he was sent by Murtezá Páshá on a mission to Constantinople. This journey was performed very rapidly, and he gives no particular account of it, only mentioning that he met some of the robbers belonging to the party of Kátirjî Oghlí.

He returned with the same despatch to Damascus, whence he set out on his pilgrimage to Mecca, through Egypt. Of this pilgrimage no account is given in our manuscript copy, as it seems he died before he had completed the work. There is no question, however, as to the time at which it was undertaken, since in his account of the reign of Sultán Murád IV. he states that he was just in time, after his return from Mecca through Egypt, to share in the glory of the victory gained by Murtezá Páshá over the Druzes, in the year 1059. Now Evliyá's account of this expedition commences in the month of Moharrem 1059, from which it may be supposed that he had just returned from Mecca, where the annual ceremonies of the pilgrimage take place in Zilhijeh, the last month of the year.

Evliyá was employed by Murtezá on various missions, the object of which was to collect debts and exact money. On such errands he was sent to Mount Lebanon, Karak, Balbek, Akka, Yaffa, and Haleb, whence he took a journey to Rakka, Roha, Bális, Meraash, Kaisari, and over Mount Arjîsh (Argaus) to Ak-seräi, Sívás, Díarbekr, and in the year 1060 (1650) returned to Constantinople by Ainehbázár, Merzifún, Kanghrí, Kastemúni, and Táshkoprí.

He now entered the service of his uncle, Melek Ahmed Páshá, who, after having been Grand Vezír for some time, was removed to the government of Oczakov, and afterwards to that of Silistria, in the year 1061 (1651). Evliyá accompanied him, and this was his ninth journey, reckoning each journey by his return to Constantinople. He travelled over the whole of Rumelia, and made some stay at Adrianople, of which he gives a detailed account, and thus completes

his description of the three Ottoman capitals, *viz.* Constantinople, Brousa, and Adrianople. He left Adrianople with his uncle and patron, Melek Ahmed, who was now raised to the rank of a Vezír of the Cupola at Constantinople; but being unable, notwithstanding his marriage to a Sultána, to maintain his credit in the Ottoman court during these revolutionary times, he was obliged to accept the government of Ván, to which he proceeded with great reluctance. Evliyá, who had been left behind, followed him a few days after, having been despatched by the Sultána, the lady of Melek Ahmed. He travelled through Sívás, Malátía, Díarbekr, Márdín, Sinjár, Míáfarakain, Bedlís, and Akhlát. A considerable portion of his narrative is devoted to the history of the warfare between Melek Ahmed Páshá and the Khán of Tiflís, the latter of whom was beaten and deposed; and his account of the Kurds, and their different tribes, is not less interesting than that in his second volume of the Abázas on the eastern coasts of the Black Sea.

Having already given proofs of his abilities in diplomatic affairs when employed by Defterdár Zádeh Mohammed Páshá, on missions to Tabríz and Eriván, and by Murtezá Páshá in his Syrian missions, Evliyá was now entrusted by Melek Ahmed with several missions to the Persian Kháns of Tabríz and Rúmia, with the view of reclaiming seventy thousand sheep, and the liberation of Murtezá Páshá, who was kept a prisoner by the Khán of Dembolí. From Tabríz he went through Hamadán to Baghdád, his description of which, and its environs, of Basra and of the ruins of Kúfa, contains some most important geographical notices. From Basra he travelled to Hormuz and the Persian Gulf, and returned to Baghdád by Basra, Váset, and Kala'i Hasan. In a second excursion he visited Háver, Arbíl, Sheherzor, Amadia, Jezín, Husnkeif, Nisibin, and returned to Baghdád by Hamíd, Mousul, and Tekrít. With the account of these the author

concludes his fourth volume; and notwithstanding every endeavour, and the most careful search in all the markets and sales, no more of the work has been discovered. It may, therefore, be taken for granted that he never wrote any continuation of it. The fourth volume ends with the year 1066 (1655), and these four volumes embrace only a period of twenty-six years of the forty-one which Evliyá spent in travelling. Of the events of the remaining fifteen, the following notes may be collected from his own work.

In the year 1070 (1659) Evliyá accompanied the expedition into Moldavia, and assisted at the conquest of Waradin. The Ottoman armies extended their inroads as far as Orsova and Cronstadt in Transylvania, and Evliyá received twenty prisoners as his share of the booty. He then joined his uncle and patron, Melek Ahmed Páshá, then governor of Bosnia, who on the 12th of Rebi-ul-evvel 1071 (1660), was appointed governor of Rúmeili. With him, in the following year, Evliyá made the campaign into Transylvania, which was then disturbed by the pretenders to the crown, Kemeny and Apasty. He was at Sasvár when the news arrived of the death of the Grand Vezír, Mohammed Kopreílí, in 1071 (1660). After the battle of Forgáras he left Transylvania, and took up his winter quarters with Melek Ahmed Páshá at Belgrade. Melek Ahmed was shortly afterwards recalled to Constantinople in order to be married (his first Sultána having died) to Fátima, the daughter of Sultán Ahmed. He died after he had been a Vezír of the Cupola three months; and thus "poor Evliyá" (as he generally calls himself) was left without a protector. He, however, remained in the army, then engaged in the Hungarian war, till the year 1075 (1664), when Kara Mohammed Páshá was sent on an embassy to Vienna, and Evliyá, by the express command of the Sultán, was appointed secretary of the embassy. The ambassador returned in the ensuing year to

Constantinople, as may be seen by his own report, published in the Ottoman Annals of Rashíd; but Evliyá having obtained an imperial patent, continued his travels through Germany and the Netherlands, as far as Dunkirk, through Holland, Denmark, and Sweden, and returned through Poland, by Cracovie and Danzig, to the Crimea, after a journey of three years and a half, thus finishing, on the frontiers of Russia, as he himself states, his travels through “the seven climates.”

Although he repeatedly mentions his travels through Europe, it is doubtful whether he ever wrote them; from doing which he was probably prevented by death, when he had completed his fourth volume. It appears that after having travelled for forty years, he spent the remainder of his days in retirement at Adrianople, where he probably died, and where his tomb might be looked for. It also appears that the last ten years of his life were devoted to the writing of his travels, and that he died about the year 1090 at the age of seventy.

This supposition is borne out by his mentioning, in his historical account of the reign of Sultán Mohammed IV., the conquest of Candia which took place in 1089 (1678); and further by his speaking of his fifty years' experience since he commenced the world, which must refer to the year 1040, when, at the age of twenty, he entered upon his travels; during which he declares he saw the countries of eighteen monarchs, and heard one hundred and forty-seven different languages.

The motto on his seal, which he presented to a Persian Khán of his own name, was: “Evliyá hopes for the intercession of the chief of saints and prophets.”\*

Judging from the chronographs and verses which he inscribed on several monuments, and the errors into which he frequently falls respecting

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\* از رأس اتقیا و انبیا دارد امید شفاعت اولیا

ancient history, Evliyá must be considered as but an indifferent poet and historian. But in his descriptions of the countries which he visited he is most faithful, and his work must be allowed to be unequalled by any other hitherto known Oriental travels. Independent of the impression made upon him by his dream, that by the blessing of the Prophet he was to visit the tombs of all the saints whom he had seen in their glory, he found that his lot was to travel ; and besides the name of *Háfiz* (knowing the Korán by heart), he well deserved *par excellence* that of *Siyyáh* or *the* traveller.

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THE  
TRAVELS  
or  
EVLİYA EFENDİ.

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IN THE NAME OF GOD, THE ALL-CLEMENT, THE ALL-MERCIFUL !

To GOD, who ennobles exalted minds by travels, and has enabled me to visit the holy places ; to Him who laid the foundations of the fortresses of legislation, and established them on the groundwork of prophecy and revelation, all praise be given : and may the richest blessings and most excellent benedictions be offered to the most noble and perfect of all creatures, the pattern of prayer, who said, “ Pray as you see me pray ;” to the infallible guide, Mohammed ; because it is in his favour that God, the Lord of empires and Creator of the heavens, made the earth an agreeable residence for the sons of Adam, and created man the most noble of all his creatures. Praise to Him, who directs all events according to His will, without injustice or incongruity ! And, after having offered all adoration to God, let every pious aspiration be expressed for the prosperity of his shadow upon earth, the ruler of terrestrial things, the Sultán son of a Sultán, the victorious Prince Murád Khán, fourth son of Sultán Ahmed Khán, and eighth in descent from Sultán Mohammed Khán, the Conqueror, the mercy of God rest upon them all ! but most especially on Sultán Murád Ghází, the conqueror of Baghdád, the great Monarch with whose service I was blessed when I began to write an account of my travels.

It was in the time of his illustrious reign, in the year A.H. 1041 (A.D. 1631), that by making excursions on foot in the villages and gardens near Islámbúl (Constantinople), I began to think of extensive travels, and to escape from the power of my father, mother, and brethren. Forming a design of travelling over the whole earth, I entreated God to give me health for my body and faith for

my soul ; I sought the conversation of dervíshes, and when I had heard a description of the seven climates and of the four quarters of the earth, I became still more anxious to see the world, to visit the Holy Land, Cairo, Damascus, Mecca and Medina, and to prostrate myself on the purified soil of the places where the prophet, the glory of all creatures, was born, and died.

I, a poor, destitute traveller, but a friend of mankind, Evliyà, son of the dervísh Mohammed, being continually engaged in prayer and petitions for divine guidance, meditating upon the holy chapters and mighty verses of the Korán, and looking out for assistance from above, was blessed in the night *'Ashúrá*, in the month of *Moharrem*, while sleeping in my father's house at Islámbúl, with the following vision : I dreamt that I was in the mosque of Akhíchelebí, near the Yemish iskeleh-sí (fruit-stairs or scale), a mosque built with money lawfully gotten, from which prayers therefore ascend to heaven. The gates were thrown open at once, and the mosque filled with a brilliant crowd who were saying the morning prayers. I was concealed behind the pulpit, and was lost in astonishment on beholding that brilliant assembly. I looked on my neighbour, and said, " May I ask, my lord, who you are, and what is your illustrious name ?" He answered, " I am one of the ten evangelists, Sa'd Vakkás, the patron of archers." I kissed his hands, and asked further : " Who are the refulgent multitude on my right hand ?" He said, " They are all blessed saints and pure spirits, the spirits of the followers of the Prophet, the Muhájirín, who followed him in his flight from Mecca, and the Ansárí who assisted him on his arrival at Medína, the companions of Saffáh and the martyrs of Kerbelá. On the right of the *mihráb* (altar) stand Abú Bekr and 'Omar, and on the left 'Osmán and 'Ali ; before it stands Veis ; and close to the left wall of the mosque, the first Muezzin, Belál the Habeshí. The man who regulates and ranks the whole assembly is Amru. Observe the host in red garments now advancing with a standard ; that is the host of martyrs who fell in the holy wars, with the hero Hamzah at their head." Thus did he point out to me the different companies of that blessed assembly, and each time I looked on one of them, I laid my hand on my breast, and felt my soul refreshed by the sight. " My lord," said I, " what is the reason of the appearance of this assembly in this mosque ?" He answered, " The faithful Tátárs being in great danger at Azák (Azof), we are marching to their assistance. The Prophet himself, with his two grandsons Hasan and Hosaïn, the twelve *Imáms* and the ten disciples, will immediately come hither to perform the appointed morning service (*sabáh-namáz*). They will give you a sign to perform your duty as *Muezzin*, which you must do accordingly. You must begin to cry out with a

loud voice '*Allah Ekber*' (God is great!) and then repeat the verses of the Throne (Súrah II. 259). Belál will repeat the '*Subhánullah*' (Glory to God!), and you must answer '*Elhamdu-li-llah*' (God be praised!) Belál will answer, '*Allah ekber,*' and you must say '*Amín*' (Amen), while we all join in the *tevhíd* (i. e. declaration of the divine unity). You shall then, after saying 'Blessed be all the prophets, and praise to God the Lord of both worlds,' get up, and kiss the hand of the prophet, saying '*Yá resúlu-llah*' (O Apostle of God!)"

When Sa'd Vakkás had given me these instructions, I saw flashes of lightning burst from the door of the mosque, and the whole building was filled with a refulgent crowd of saints and martyrs all standing up at once. It was the prophet overshadowed by his green banner, covered with his green veil, carrying his staff in his right hand, having his sword girt on his thigh, with the Imám Hasan on his right hand, and the Imám Hosein on his left. As he placed his right foot on the threshold, he cried out "*Bismillah,*" and throwing off his veil, said, "*Es-selám aleik yá ommetî*" (health unto thee, O my people). The whole assembly answered: "Unto thee be health, O prophet of God, lord of the nations!" The prophet advanced towards the *mihráb* and offered up a morning prayer of two inflexions (*rik'ah*). I trembled in every limb; but observed, however, the whole of his sacred figure, and found it exactly agreeing with the description given in the *Hallyehi khákání*. The veil on his face was a white shawl, and his turban was formed of a white sash with twelve folds; his mantle was of camel's hair, in colour inclining to yellow; on his neck he wore a yellow woollen shawl. His boots were yellow, and in his turban was stuck a toothpick. After giving the salutation he looked upon me, and having struck his knees with his right hand, commanded me to stand up and take the lead in the prayer. I began immediately, according to the instruction of Belál, by saying: "The blessing of God be upon our lord Mohammed and his family, and may He grant them peace!" afterwards adding, "*Allah ekber.*" The prophet followed by saying the *fátihah* (the 1st chap. of the Korán), and some other verses. I then recited that of *the throne*. Belál pronounced the *Subhánullah*, I the *El-hamdulillah*, and Belál the *Allah ekber*. The whole service was closed by a general cry of "*Allah,*" which very nearly awoke me from my sleep. After the prophet had repeated some verses, from the *Suráh yás*, and other chapters of the Korán, Sa'd Vakkás took me by the hand and carried me before him, saying: "Thy loving and faithful servant Evliyà entreats thy intercession." I kissed his hand, pouring forth tears, and instead of crying "*shifú'at* (intercession)," I said, from my confusion, "*siyáhat* (travelling) O apostle of God!" The prophet smiled, and said, "*Shifú'at* and *siyáhat* (i. e. intercession and travelling) be granted to thee, with health and

peace!" He then again repeated the *fátihah*, in which he was followed by the whole assembly, and I afterwards went round, kissed the hands, and received the blessings of each. Their hands were perfumed with musk, ambergris, spikenard, sweet-basil, violets, and carnations; but that of the prophet himself smelt of nothing but saffron and roses, felt when touched as if it had no bones, and was as soft as cotton. The hands of the other prophets had the odour of quinces; that of Abú-bekr had the fragrance of melons, 'Omar's smelt like ambergris, 'Osmán's like violets, Alí's like jessamine, Hasán's like carnations, and Hosein's like white roses. When I had kissed the hands of each, the prophet had again recited the *fátihah*, all his chosen companions had repeated aloud the seven verses of that exordium to the Korán (*saba'u-l mesáni*); and the prophet himself had pronounced the parting salutation (*es-selám alaikom eyyá ikhwánún*) from the *mihráb*; he advanced towards the door, and the whole illustrious assembly giving me various greetings and blessings, went out of the mosque. Sa'd Vakkás at the same time, taking his quiver from his own belt and putting it into mine, said: "Go, be victorious with thy bow and arrow; be in God's keeping, and receive from me the good tidings that thou shalt visit the tombs of all the prophets and holy men whose hands thou hast now kissed. Thou shalt travel through the whole world, and be a marvel among men. Of the countries through which thou shalt pass, of their castles, strong-holds, wonderful antiquities, products, eatables and drinkables, arts and manufacturers, the extent of their provinces, and the length of the days there, draw up a description, which shall be a monument worthy of thee. Use my arms, and never depart, my son, from the ways of God. Be free from fraud and malice, thankful for bread and salt (hospitality), a faithful friend to the good, but no friend to the bad." Having finished his sermon, he kissed my hand, and went out of the mosque. When I awoke, I was in great doubt whether what I had seen were a dream or a reality; and I enjoyed for some time the beatific contemplations which filled my soul. Having afterwards performed my ablutions, and offered up the morning prayer (*saláti fejrí*), I crossed over from Constantinople to the suburb of Kásim-páshá, and consulted the interpreter of dreams, Ibráhím Efendí, about my vision. From him I received the comfortable news that I should become a great traveller, and after making my way through the world, by the intercession of the prophet, should close my career by being admitted into Paradise. I next went to Abdu-llah Dedeh, Sheikh of the convent of Mevleví Dervishes in the same suburb (Kásim-páshá), and having kissed his hand, related my vision to him. He interpreted it in the same satisfactory manner, and presenting to me seven historical works, and recommending me to follow Sa'd Vakkás's counsels, dismissed me with prayers for my success. I then retired to my humble abode,

applied myself to the study of history, and began a description of my birth-place, Islámbúl, that envy of kings, the celestial haven, and strong-hold of Mákedún (Macedonia, *i. e.* Constantinople).

## SECTION I.

Infinite praise and glory be given to that cherisher of worlds, who by his word “**БЕ,**” called into existence earth and heaven, and all his various creatures ; be innumerable encomiums also bestowed on the beloved of God, Mohammed Al-Mustafà, Captain of holy warriors, heir of the kingdom of law and justice, conqueror of Mecca, Bedr, and Honäin, who, after those glorious victories, encouraged his people by his noble precepts (*hadís*) to conquer Arabia (Yemen), Egypt (Misr), Syria (Shám), and Constantinople (Kostantiniyyeh).

### *Sayings (hadís) of the Prophet respecting Constantinople.*

The prophet said : “ Verily Constantinople shall be conquered ; and excellent is the commander (emír), excellent the army, who shall take it from the opposing people !”

Some thousands of proofs could be brought to shew, that Islámbúl is the largest of all inhabited cities on the face of the earth ; but the clearest of those proofs is the following saying of the prophet, handed down by Ebú Hureیره. The prophet of God said : “ Have you heard of a town, one part of it situated on the land, and two parts on the sea ?” They answered, “ yea ! O prophet of God ;” he said, “ the hour will come when it shall be changed by seventy of the children of Isaac.” From (Esau) Aïs, who is here signified by the children of Isaac, the nation of the Greeks is descended, whose possession of Kostantiniyyeh was thus pointed out. There are also seventy more sacred traditions preserved by Mo’áviyyah Khálid ibn Velíd, Iyyúb el-ensárí, and ‘Abdu-l-‘azíz, to the same effect, *viz.* “ Ah ! if we were so happy as to be the conquerors of Kostantiniyyeh !” They made, therefore, every possible endeavour to conquer Rúm (the Byzantine empire) ; and, if it please God, a more detailed account of their different sieges of Kostantiniyyeh shall be given hereafter.

## SECTION II.

*An Account of the Foundation of the ancient City and Seat of Empire of the Macedonian Greeks (Yúnániyyáni Mákedúniyyah), i.e. the well-guarded Kostantiniyyeh, the envy of all the Kings of the Land of Islám.*

It was first built by Solomon, and has been described by some thousands of historians. The date of its capture is contained in those words of the Korán,

“ The exalted city ” (*beldah tayyibeh*), and to it some commentators apply the following text : “ Have not the Greeks been vanquished in the lowest parts of the earth ? ” (Kor. xxx. 1.) and “ An excellent city, the like of which hath never been created.” All the ancient Greek historians are agreed, that it was first built by Solomon, son of David, 1600 years before the birth of the Prophet ; they say he caused a lofty palace to be erected by Genii, on the spot now called Seraglio-Point, in order to please the daughter of Saïdún, sovereign of Feren-dún, an island in the Western Ocean (*Okiyúnús*).

The second builder of it was Rehoboam (*Reja'im*), son of Solomon ; and the third Yánkó, son of Mádiyán, the Amalekite, who reigned 4600 years after Adam was driven from Paradisc, and 419 years before the birth of Iskender Rúmí (Alexander the Great), and was the first of the Batálishah (Ptolemies?) of the Greeks. There were four universal monarchs, two of whom were Moslims and two Infidels. The two first were Soleimán (Solomon) and Iskender Zú'l karneïn (the two-horned Alexander), who is also said to have been a prophet ; and the two last were Bakhtu-n-nasr, that desolation of the whole face of the earth, and Yánkó ibn Mádiyán, who lived one hundred years in the land of Adím (Edom).

### SECTION III.

#### *Concerning the Conquest of the Black Sea.*

This sea, according to the opinion of the best mathematicians, is only a relic of Noah's flood. It is eighty fathoms (*kúlúj*) deep, and, before the deluge, was not united with the White Sea. At that time the plains of Salánitch (Slankament), Dóbreh-chín (Dobruczin), Kej-kemet (Ketskemet), Kenkús and Busteh, and the vallies of Sirm and Semendereh (Semendria), were all covered with the waters of the Black Sea, and at Dúdushkah, on the shore of the Gulf of Venice, the place where their waters were united may still be seen. Parávádí, in the páshálik of Silistirah (Silistria), a strong fortress now situated on the highest rocks, was then on the sea-shore ; and the rings by which the ships were moored to the rocks are still to be seen there. The same circumstance is manifested at Menkúb, a day's journey from Bághchch serái, in the island of Krim (Crimea). It is a castle built on a lofty rock, and yet it contains stone pillars, to which ships were anciently fastened. At that time the island of Krim (Crimea), the plains of Heihát (Deshti Kipchák), and the whole country of the Sclavonians (Sakálibah), were covered with the waters of the Black Sea, which extended as far as the Caspian. Having accompanied the army of Islám Girái Khán in his campaign against the Muscovites (Moskov), in the year —,

I myself have passed over the plains of Haihát; at the encampments of Kertmeh-lí, Bím, and Ashim, in those plains, where it was necessary to dig wells in order to supply the army with water, I found all kinds of marine remains, such as the shells of oysters, crabs, cockles, &c., by which it is evident that this great plain was once a part of the Black Sea. Verily God hath power over every thing!

The fourth builder of Constantinople was Alexander the Great, who is also said to have cut the strait of Sebtah (Ceuta), which unites the White Sea (Mediterranean) with the ocean. Some say the Black Sea extends from Azák (Azof), to the straits of Islámbúl (the canal of Constantinople), the sea of Rúm (Greece), from thence to the straits of Gelíbóllí (Gallipoli, *i.e.* the Hellespont), the key of the two seas, where are the two castles built by Sultán Mohammed the Conqueror, and that all below this forms the White Sea. Having often made an excursion in a boat, when the sea was smooth and the sky clear, from the Cape of the Seven Towers (*Yedi kullah búrunú*), near Islámbúl, to the point of Kází Koí (called Kalámish), near Uskudár (Scutari), I have observed in the water a red line, of about a hand's breadth, drawn from one of these points to the other. The sea to the north of the line is the Black Sea; but to the south of it, towards Kizil Adá, and the other (Princes') islands, is called, on account of its azure (*nil*) hue, the White Sea; and the intermixture of the two colours forms, by the command of God, as "wonders never fail," a red seam (*ráddeh*), which divides the two seas from each other. This line is always visible, except when strong southerly winds blow from the islands of Mermerch (Marmora), when it disappears, from the roughness of the sea. There is also a difference in the taste of the waters on each side of this line; that towards the Black Sea being less salt and bitter than that towards the White Sea: to the south of the castles (of the Dardanelles), it is still more bitter, but less so than in the ocean. No sea has more delicious fish than the Black Sea, and those caught in the Strait of Islámbúl are excellent. As that strait unites the waters of the Black and White Seas, it is called, by some writers, the confluence of two seas (*mercju'l bahreïn*).

The fifth builder of Constantinople was a king of Ungurús (Hungary), named Púzantín (Byzantinus), son of Yánkó Ibn Mádiyán, in whose time the city was nearly destroyed by a great earthquake, nothing having escaped except a castle built by Solomon, and a temple on the site of Ayá Sôfiyyah. From Púzantín, Islámbúl was formerly called Púzenteh (Byzantium).

The sixth builder was one of the Roman emperors; the same as built the cities of Kóniyah, Níkdeh and Káisariyyah (Cæsarea). He rebuilt Islámbúl,



which, for seventy years, had been a heap of ruins, a nest of serpents, lizards, and owls, 2288 years before its conquest by Sultán Mohammed.

The seventh builder of the city of Mákedún was, by the common consent of all the ancient historians, Vezendún, one of the grandsons of Yánkó Ibn Mádiyán, who, 5052 years after the death of Adam, being universal monarch, forced all the kings of the earth to assist him in rebuilding the walls of Mákedún, which then extended from Seraglio point (*Serái búrunú*), to Silivrí (*Selymbria*), southwards, and northwards as far as Terkós on the Black Sea, a distance of nine hours' journey.

Both these towns were united by seven long walls, and divided by seven ditches a hundred cubits wide. The remains of these walls, castles, and ditches, are still visible on the way from Silivrí to Terkós; and the kháns, mosques, and other public buildings in the villages on that road, as Fetehekóï, Sázlí-kóï, Arnáúd-kóï, Kuvúk-dereh, 'Azzu-d-din-lí, Kiteh-lí, Báklálí, and Túrkesheh-lí, are all built of stones taken from these walls; the remains of some of their towers and seven ditches appearing here and there. Chatáljeh, which is now a village in that neighbourhood, was then a fortified market-town close to the fortress of Islámbúl, as its ruins shew. The line of fortifications which then surrounded the city may still be traced, beginning from Terkós on the Black Sea, and passing by the villages of Bórúz, Tarápiyah (*Therapia*), Firándá near Rúm-ili hisár, Ortahkóï, Funduklí, to the point of Ghalatah, and from thence to the lead-magazines, St. John's fountain (*Ayá Yankó áyázmah-si*), the Ghelabah castle, the old arsenal, the castle of Petrínah, the Arsenal-garden-Point, the castle of Alínah, the village of Súdlijeh, and the convent of Ja'fer-ábád. All these towns and castles were connected by a wall, the circuit of which was seven days' journey.

*Concerning the Canal from the river Dóná (Danube).*

King Yánván, wishing to provide water for the great city of Islámbúl, undertook to make a canal to it from the Danube. For that purpose he began to dig in the high road near the castles of Severin and Siverin, not far from the fortress of Fet'h-islám, on the bank of that river; and by those means brought its waters to the place called Azád-lí, in the neighbourhood of Constantinople. He afterwards built, in the bed of the river, a barrier of solid stone, with an iron gate, which is still to be seen, as the writer of these sheets has witnessed three different times, when employed there on the public service. The place is now called the iron gate of the Danube (*Dóná demir kapú-si*), and is much feared by the boat-men, who sometimes unload their vessels there, as, when lightened of their cargoes, they can pass over it in safety.

He also built another wear or barrier in the Danube, now called Tahtah-lú sedd, upon which many ships perish every year. It was when that river overflowed in the spring, that king Yánván opened the iron gate and the barrier, to allow the stream to pass down to Islámbúl, where it discharges itself into the White Sea, at the gate called Istirdiyah kapú-sí (the Oyster-gate), now Langhah kapú-sí. All this was done by king Yánván during the absence of king Vezendún, who was gone on a pilgrimage to Jerusalem. On his return, his uncle Kójah Yánván went over to Scutari to meet him; and as soon as they met: "Well, my uncle," said Vezendún, "have you succeeded in your undertaking with regard to the Danube?"—"I dragged it, O king," said he, "by the hair, like a woman, into Mákedúniyyah (Constantinople), through which it now runs." Scarcely had he uttered this haughty answer, when, by the command of God, the river suddenly returned, deserting its new bed, and bursting forth in a large fountain, at a place called Dóna-degirmánlerí (the Mills of the Danube), between Várnah and Parávadí, where a mighty stream turns a great number of mills, which supply all the people of Dóbrújah with flour. Another branch of the Danube bursts forth near Kirk Kilisá (the Forty Churches), from the rocks of Bunár-hisár (Castle of the Source). A third branch broke out in the lakes of Buyúk and Kuchúk Checkmejh, whence it unites with the Grecian (Rúmí) sea. The proof that all these streams have their source in the Danube is that they contain fish peculiar to that river, such as tunnies, sturgeons, &c., as I myself have more than once witnessed, when observing what the fishermen caught in the lakes just named. It is also mentioned in the historical work entitled *Tohfet*, that Yilderim Báya-zíd (Bajazet) when he conquered Nigehbólí (Nicopolis) and Fet-h-islám, having heard of the ancient course of the Danube, caused straw and charcoal to be passed into it through the iron gate, and that they afterwards appeared again at the above-named lakes Bunár-hisár and Dónah-degirmánlerí. When travelling with the Princess Fátimah, daughter of Sultán Ahmed, and Suleïmán Beg, we stopped at the village of Azád-lí, between Chatáljeh and Islámbúl, where there are evident marks of the ancient channel of the Danube, cut by art through rocks towering to the skies. We penetrated into those caverns on horseback, with lighted torches, and advanced for an hour in a northerly direction; but were obliged to return by bad smells, and a multitude of bats as big as pigeons. If the sultáns of the house of 'Osmán should think it worth their while, they might, at a small expense, again bring the waters of the Danube by Yeníbaghchah and Ak-serái to Islámbul.

The eighth builder of that city was a king of the name of Yaghfur, son of

Vezendún, who placed no less than three hundred and sixty-six talismans (one for every day in the year) near the sea at Seraglio-Point, and as many on the hills by land, to guard the city from all evil, and provide the inhabitants with all sorts of fish.

The ninth builder was Kostantín (Constantine), who conquered the ancient town and gave his name to the new city. He built a famous church on the place where the mosque of Mohamed II. now stands, and a large monastery, dedicated to St. John, on the hill of Zírek-báshí, with the cistern near it; as well as the cisterns of Sultán Selím, Sívásí tekiyeh-sí, near Ma'júnjí Mahalleh-sí, and Kedek-Páshá. He erected the column in the *táúk-bázár* (poultry market), and a great many other talismans.

#### SECTION IV.

*Concerning Constantine, the ninth Builder, who erected the Walls and Castle of Constantinople.*

He was the first Roman emperor who destroyed the idols and temples of the Heathens, and he was also the builder of the walls of Islámbúl. 'Isá (Jesus) having appeared to him in a dream, and told him to send his mother Helláneh (Helena) to build a place of worship at his birth-place Beïtu-l-lahm (Bethlehem), and another at the place of his sepulchre in Kudsi Sheríf (Jerusalem), he despatched her with an immense treasure and army to Felestín (Palestine); she reached Yáfah (Jaffa), the port of Jerusalem, in three days and three nights, built the two churches named above, and a large convent in the town of Nábulús.

#### *The Discovery of the true Cross.*

By the assistance of a monk called Magháriyús (Macarius), she found the place where the true cross was buried. Three trees in the form of crosses were found in the same grave, and the moment, as the Christians relate, a dead body was touched by them, it came to life again: this day was the 4th of Eílúl (September), which is therefore celebrated by the Christians as the feast of the Invention of the Cross, and has ever since been held as a great festival by the Greeks. Helláneh also built the convent of the Kamámeh (*i. e.* the church of the holy sepulchre) on the spot where the dead body had been restored to life, spent immense sums of money in repairing and adorning the mosque of Al-aksá built on the site of the temple of Solomon, restored Bethlehem, and did many other charitable and pious works. She then returned to Islámbúl, and presented the wood of the cross to her son Constantine, who received it with the greatest

reverence, and carried it in solemn procession to the convent on the summit of Zírek-báshí. The noblest monuments of his power and resolution to surpass all other princes in the strength and durability of his works, are the walls of Constantinople. On the land side of the city, from the Seven Towers at its western extremity to Iyyúb Ansárí, he built two strongly fortified walls. The height of the outer wall is forty-two cubits, and its breadth ten cubits; the inner wall is seventy cubits high and twenty broad. The space between them both is eighty cubits broad, and has been converted into gardens blooming as Irem; and at present, in the space between the Artillery (Tóp-kapú) and Adrianople gates (Edreneh-kapú), are the summer-quarters (*yáílák*) of the Zagharijes, or 64th regiment of the Janissaries.

Outside of the exterior wall he built a third, the height of which, measured from the bottom of the ditch, is twenty-five cubits, and its breadth six cubits; the distance between this and the middle wall being forty cubits: and beyond the third wall there is a ditch one hundred cubits broad, into which the sea formerly passed from the Seven Towers as far as the gate of Silivrí; and being admitted on the other side from the gate of Iyyúb Ansárí to the Crooked gate (Egrí-kapú), the town was insulated. This triple row of walls still exists, and is strengthened by 1225 towers, on each of which ten watchful monks were stationed to keep watch, day and night. The form of Islámbúl is triangular, having the land on its western side, and being girt by the sea on the east and north, but guarded there also by a single embattled wall, as strong as the rampart of Gog and Magog. Constantine having, by his knowledge of astrology, foreseen the rise and ascendancy of the Prophet, and dreading the conquest of his city by some all-conquering apostle of the true faith, laid the foundation of these walls under the sign of Cancer, and thus gave rise to the incessant mutinies by which its tranquillity has been disturbed. It is eighteen miles in circuit; and at one of its angles are the Seven Towers pointing to the Kiblah (Meccah). The Seraglio-point (Seraï-búruní) forms its northern, and the gate of Iyyúb its third and north-western angle. Constantine having taken to wife a daughter of the Genoese king (Jenúz Králi), allowed him to build some strong fortifications on the northern side of the harbour, which were called Ghalatah, from the Greek word *ghalah* (γάλα, milk), because Constantine's cow-houses and dairy were situated there.

*Names of Constantinople in different Tongues.*

Its first name in the Latin tongue was Makdúniyyah (Macedonia); then Yánkóvichah in the Syrian (Suryání), from its founder Yánkó. Next in the Hebrew

(‘Ibrí) Alkesándeīrah (Alexandria) from Alexander; afterwards Púzenteh (Byzantium); then for a time, in the language of the Jews, Vezendúniyyeh; then by the Franks Yaghfúriyyeh. When Constantine had rebuilt it the ninth time, it was called Púznátíyám in the language of the Greeks, and Kostantaniyyeh; in German Kostantín-ópól; in the Muscovite tongue Tekúriyyah; in the language of Africa, Ghiránduviyyeh; in Hungarian, Vizendú-vár; in Polish, Kanátúryah; in Bohemian, Aliyáná; in Swedish (Esfaj), Khiraklibán; in Flemish, Istegháníyyeh; in French, Aghrándónah; in Portuguese, Kósatiyah; in Arabic, Kostantínah; in Persian, Kaísari Zemín; in Indian, Takhti Rúm (the throne of Rome); in Moghól, Hákdúrkán; in Tátár, Sakálibah; in the language of the ‘Osmánlús, Islámbúl. Towards the sea it was never defended by a ditch, which is there superfluous, but by a single wall; but to guard the entrance of the Bosphorus and Hellespont, and to increase the security of the city, the castles called Kilidu-l-bahreïn (*i. e.* the key of the two seas), were built. It is said to have had three hundred and sixty-six gates in the time of Constantine, who left only twenty-seven open, and walled up the rest, the places of which are still visible.

#### SECTION V.

##### *Concerning the circumference of Constantinople.*

In the year 1044 (1634) (when I was first come to years of manhood, and used to walk with my friends all over Islámbúl, at the time that Sultán Murád IV. had marched against (Riván) Eriván, and Kójah Baírám Páshá was left as Káyim-makám (viceroy), he used to visit my late father; and, in the course of conversation, inquire about the history of Islámbúl. “My lord,” said my father, “it has been built nine times, and nine times destroyed; but had never, since it has been in the hands of the house of ‘Osmán, fallen into such decay as now, when waggons might be any where driven through the walls.” He then suggested to the Páshá, that this city, being the envy of the kings of the earth, and the royal residence of the house of ‘Osmán, it would be unworthy him to suffer its walls to remain in that ruinous condition during the period of his government; and that when the Sultán returned victorious from Riván, he would be overjoyed on seeing “the good city,” his nest, as brilliant as a pearl, and compensate this service by large remunerations, while the name of the Páshá would also be blessed by future generations for so meritorious a work. All who were present applauded what my father had said, and he concluded by repeating the *Fátihah*. The Mólláhs of Islámbúl, Iyyúb, Ghalatah, and Uskudár (Scutari), the Shehr emíní (superintendent of the town), four chief architects, Seybánbáshí (the

third in rank among the officers of the Janissaries), and all other men in office were immediately summoned together, with the Imáms of the 4,700 divisions (mahallah) of the city, for the purpose of giving aid in repairing the fortifications. Many thousands of masons and builders having been assembled, the great work was begun, and happily finished in the space of one year, before the return of the Sultán from his victorious campaign at Riván.

On receiving intelligence of the conquest of that fortress the joy was universal, and the city was illuminated for seven days and seven nights. It was then that a causeway, twenty cubits broad, was formed at the foot of the wall, along the sea-shore, from Seraglio-Point to the Seven Towers; and on it a high road was made for the convenience of the sailors, who drag their vessels by ropes round the point into the harbour. Close to the wall, all the houses, within and without, were purchased by government, and pulled down to make room for the road, and I then was enabled to measure the circumference of the city, by pacing it round as I shall now explain.

Having said a *bismillah* on setting out, and going along the edge of the ditch, from the Seven Towers to Abú Iyyúb Ensárí, I found the distance measured 8,810 paces, exclusive of the eight gates. From the little gate of Iyyúb to the Garden-gate (Bághchek kapú), including the Martyr's gate (Shehíd kapú-sí), a space comprehending fourteen gates, there are 6,500 paces. The new palace (Yení seráí), which is the threshold of the abode of felicity (Asitánehi Dáru-s-se'ádet), beginning from the barley-granary (Arpá-enbárf), which is near the head-lime-burner's gate (kirej-chí báshí kapú-sí), has, in its whole circumference, sixteen gates, ten of which are open, and six closed, except on extraordinary occasions. The entire circuit of this new palace, built by Mohammed (II.) the conqueror, is 6,500 paces. The distance from the Stable gate (Akhór-kapú), along the new-made high road to the angle of the Seven Towers, measures 10,000 paces, and comprehends seven gates. According to this calculation, the whole circumference of Islámbúl measures 30,000 paces, having ten towers in every thousand paces, and four hundred towers in the sum total; but, taking into the account those in the triple wall on the land side, there are altogether 1,225 large towers; of which, some are square, some round, some hexagonal. When Baírám Páshá had undertaken a complete repair of the fortifications, he ordered the walls to be measured by the builders' ell (arshín), and the whole circumference of the city was found to be exactly 87,000 ells or cubits (zirá').

In the time of Kostantín (Constantine), there were five hundred cannons planted on the arsenal (Tóp-khánah) near the lead-magazine, of which the iron gates are still visible; the same number was planted near Seraglio-Point, and

From thence to the Chátládí (Broken-gate) - - - - -	1,300 paces.
To the Kúm-kapú (Sand-gate) - - - - -	1,200
To the Lánkah-gate - - - - -	1,400
Thence to the gate of Dáúd Páshá - - - - -	1,600
To the Samátíyah-gate - - - - -	800
To the Nárlí-gate - - - - -	1,600
To the gate of the inner castle of the Seven Towers - - - - -	2,000

Seven of these gates open towards the east, and as the winds blow from the south-east with great violence, the quay built by Bairám Páshá was soon destroyed, so that when I paced the circuit, as mentioned above, in the reign of Ibráhím Khán, I was obliged to pass between the Stable-gate and the Seven Towers, within the walls. I then found the whole circuit to be 29,810 paces ; but, in Bairám Páshá's time, when I went outside the walls, it measured exactly 30,000 paces, or 87,000 builders' cubits (*mî'már arshúni*).

#### SECTION V.

##### *On the wonderful Talismans within and without Kostantínch.*

First talisman. In the 'Avret-Bázárí (female-slave-market), there is a lofty column (the pillar of Arcadius) of white marble, inside of which there is a winding staircase. On the outside of it, figures of the soldiers of various nations, Hindustánies, Kurdistánies, and Múltánies, whom Yánkó ibn Mádiyán vanquished, were sculptured by his command ; and on the summit of it there was anciently a fairy-checked female figure of one of the beauties of the age, which once a year gave a sound, on which many hundred thousand kinds of birds, after flying round and round the image, fell down to the earth, and being caught by the people of Rúm (Romelia), provided them with an abundant meal. Afterwards, in the age of Kostantín, the monks placed bells on the top of it, in order to give an alarm on the approach of an enemy ; and subsequently, at the birth of the Prophet, there was a great earthquake, by which the statue and all the bells on the top of the pillar were thrown down topsy-turvy, and the column itself broken in pieces : but, having been formed by talismanic art, it could not be entirely destroyed, and part of it remains an extraordinary spectacle to the present day.

Second talisman. In the Táúk-Bázár (poultry-market) there is another needle-like column (the pillar of Theodosius), formed of many pieces of red emery (*súmpárech*) stone, and a hundred royal cubits (*zirá' melikí*) high. This was also damaged by the earthquake which occurred in the two nights during which the Pride of the World was called into existence ; but the builders girt it round with

iron hoops, as thick as a man's thigh, in forty places, so that it is still firm and standing. It was erected a hundred and forty years before the era of Iskender; and Kostantín placed a talisman on the top of it in the form of a starling, which once a year clapped his wings, and brought all the birds in the air to the place, each with three olives in his beak and talons, for the same purpose as was related above.

Third talisman. At the head of the Serráj-kháneh (saddlers' bazar), on the summit of a column stretching to the skies (the pillar of Marcian), there is a chest of white marble, in which the unlucky-starred daughter of king Puzentín (Byzantius) lies buried; and to preserve her remains from ants and serpents was this column made a talisman.

Fourth talisman. At the place called Altí Mermer (the six marbles), there are six columns, every one of which was an observatory, made by some of the ancient sages. On one of them, erected by the Hakím Fílikús (Philip), lord of the castle of Kaválah, was the figure of a black fly, made of brass, which, by its incessant humming, drove all flies away from Islámból.

Fifth talisman. On another of the six marble columns, Ifátún (Plato) the divine made the figure of a gnat, and from that time there is no fear of a single gnat's coming into Islámból.

Sixth talisman. On another of these columns, the Hakím Bokrát (Hippocrates) placed the figure of a stork, and once a year, when it uttered a cry, all the storks which had built their nests in the city died instantly. To this time, not a stork can come and build its nest within the walls of Islámból, though there are plenty of them in the suburbs of Abú Iyyúb Ensárí.

Seventh talisman. On the top of another of the six marble columns, Sokrát the Hakím (*i. e.* Socrates the sage) placed a brazen cock, which clapped its wings and crowed once in every twenty-four hours, and on hearing it all the cocks of Islámból began to crow. And it is a fact, that to this day the cocks there crow earlier than those of other places, setting up their *kú-kirí-kúd* (*i. e.* crowing) at midnight, and thus warning the sleepy and forgetful of the approach of dawn and the hour of prayer.

Eighth talisman. On another of the six columns, Físághórát (Pythagoras the Unitarian), in the days of the prophet Suleimán (Solomon), placed the figure of a wolf, made of bronze (*túj*), the terror of all other wolves; so that the flocks of the people of Islámból pastured very safely without a shepherd, and walked side by side with untamed wolves very comfortably.

Ninth talisman. On another of these columns were the figures in brass of a youth and his mistress in close embrace; and whenever there was any cool-



ness or quarrelling between man and wife, if either of them went and embraced this column, they were sure that very night to have their afflicted hearts restored by the joys of love, through the power of this talisman, which was moved by the spirit of the sage Aristatális (Aristotle).

Tenth talisman. Two figures of tin had been placed on another of the six columns by the physician Jálínús (Galen). One was a decrepit old man, bent double; and opposite to it was a camel-lip sour-faced hag, not straighter than her companion: and when man and wife led no happy life together, if either of them embraced this column, a separation was sure to take place. Wonderful talismans were destroyed, they say, in the time of that asylum of apostleship (Mohammed), and are now buried in the earth.

Eleventh talisman. On the site of the baths of Sultán Báýazíd Velí there was a quadrangular column, eighty cubits high, erected by an ancient sage named Kirbáriyá, as a talisman against the plague, which could never prevail in Islámból as long as this column was standing. It was afterwards demolished by that sultán, who erected a heart-rejoicing *hammám* in its place; and on that very day one of his sons died of the plague, in the garden of Dáúd Páshá outside of the Adrianople-gate, and was buried on an elevated platform (*soffah*) without: since which time the plague has prevailed in the city.

Twelfth talisman. In the Tekfúr Serái, near the Egrí kapú, there was a large solid bust of black stone, on which a man named Muhaydák placed a brazen figure of a demon (*'afrít*), which once a year spit out fire and flames; and whoever caught a spark kept it in his kitchen; and, as long as his health was good, that fire was never extinguished.

Thirteenth talisman. On the skirt of the place called Zírek-báshí there is a cavern dedicated to St. John, and every month, when the piercing cold of winter has set in, several black demons (*kónjólóz*) hide themselves there.

Fourteenth talisman. To the south of Ayá Sófiyah there were four lofty columns of white marble, bearing the statues of the four cherubs (*kerrúblir*), Gabriel (Jebráýíl), Michael (Míkáyíl), Rafael (Isráfíl), and Azrael (Azráýíl), turned towards the north, south, east, and west. Each of them clapped his wings once a year, and foreboded desolation, war, famine, or pestilence. These statues were upset when the Prophet came into existence, but the four columns still remain a public spectacle, near the subterraneous springs (*chukúr cheshmeh*) of Ayá Sófiyah.

Fifteenth talisman. The great work in the Atmeidán (Hippodrome), called Milyón-pár (Millium?), is a lofty column, measuring a hundred and fifty cubits (*arshún*) of builder's measure. It was constructed by order of Kostan-

tín, of various coloured stones, collected from the 300,000 cities of which he was king, and designed to be an eternal monument of his power, and at the same time a talisman. Through the middle of it there ran a thick iron axis, round which the various coloured stones were placed, and they were all kept together by a magnet, as large as the cupola of a bath (*hammám*), fixed on its summit. It still remains a lasting monument; and its builder, the head architect, Ghúr-bárín by name, lies buried at the foot of it.

Sixteenth talisman. This is also an obelisk of red coloured stone, covered with various sculptures, and situate in the At-meidán. The figures on its sides foretell the different fortunes of the city. It was erected in the time of Yánkó ibn Mádiyán, who is represented on it sitting on his throne, and holding a ring in his hand, implying symbolically, 'I have conquered the whole world, and hold it in my hands like this ring.' His face is turned towards the east, and kings stand before him, holding dishes, in the guise of beggars. On another are the figures of three hundred men engaged in erecting the obelisk, with the various machines used for that purpose. Its circumference is such that ten men cannot span it; and its four angles rest on four brazen seats, such that, when one experienced in the builder's art has looked at it, he puts his finger on his mouth.

Seventeenth talisman. A sage named Surendeh, who flourished in the days of error, under king Púzentín, set up a brazen image of a triple-headed dragon (*ashderhá*) in the Atmeidán, in order to destroy all serpents, lizards, scorpions, and such like poisonous reptiles: and not a poisonous beast was there in the whole of Mákedóniyyah. It has now the form of a twisted serpent, measuring ten cubits above and as many below the ground. It remained thus buried in mud and earth from the building of Sultán Ahmed's mosque, but uninjured, till Selím II., surnamed the drunken, passing by on horseback, knocked off with his mace the lower jaw of that head of the dragon which looks to the west. Serpents then made their appearance on the western side of the city, and since that time have become common in every part of it. If, moreover, the remaining heads should be destroyed, Islámból will be completely eaten up with vermin. In short, there were anciently, relating to the land at Islámból, three hundred and sixty-six talismans like those now described, which are all that now remain.

*Talismans relating to the Sea.*

First talisman. At the Chátládí-kapú, in the side of the palace of an emperor whom the sun never saw, there was the brazen figure of a demon (*dív*) upon a

square column, which spit fire, and burnt the ships of the enemy whenever it was they approached from the White Sea (Archipelago).

Second talisman. In the galley-harbour (*kadirghah lîmânî*) there was a brazen ship, in which, once a year, when the cold winter-nights had set in, all the Witches of Islámból used to embark and sail about till morning, to guard the White Sea. It was a part of the spoils captured with the city by Mohammed II. the conqueror.

Third talisman. Another brazen ship, the counterpart of this, was constructed at the Tóp-khánah (cannon-foundery), in which all the wizards and conjurors kept guard towards the Black Sea. It was broken in pieces when Yezíd Ibn Mo'aviyyah conquered Ghalátah.

Fourth talisman. At Seraglo-Point there was a triple-headed brazen dragon, spitting fire, and burning all the enemy's ships and boats whichever way they came.

Fifth talisman. There were also, near the same place, three hundred and sixty-six lofty columns bearing the figures of as many marine creatures; a White sun fish (*khamśín bálighî*) for example, which, when it uttered a cry, left not a fish of that kind in the Black Sea, but brought them all to Makedún, where all the people got a good bellyful of them.

The sixth talisman was, that, during all the forty days of Lent, all kinds of fish were thrown ashore by the sea, and caught without any trouble by the people of Rúm (Turkey).

All these talismans having been overthrown by the great earthquake on the night of the prophet's birth, the columns which bore them still lie strewed like a pavement along the Seraglio-Point, from the Selímiyyeh Kóshk, to the castle of Sinán Páshá, and are manifest to those who pass along in boats. Though upset they still retain their talismanic virtues, and every year bring many thousand fishes to the shore.

There were also twenty-four columns round Islámból, each bearing a talisman. All could be visited by a man in one day, provided it was a day of fifteen hours: now the longest day at Islámból, from sun-rise to sun-set, is fifteen hours and a half. That city is situated in the middle of the fifth climate, and therefore enjoys excellent air and water.

## SECTION VII.

### *Concerning the Mines within and without the City of Kostantín.*

By God's will there was anciently a great cavern in Islámból, below the Sul-tán's mosque (Sultán jámi'-sí), filled with sulphur, nitre, and black powder, from which they drew supplies in time of need. Having, by the decree of heaven,

been struck by lightning in the time of Kostantín, or, according to our tradition, at the time of the taking of the city by the conqueror, all the large buildings over the cavern were blown up, and fragments of them scattered in every direction; some may still be seen at Uskudár (Scutari), others at Salájak búruní, and Kází kói (Chalcedon); one large piece, particularly, called the Kabá-tásh, and lying in the sea before the chismehler tekkiyeh, to the north of the village of Funduk-lí, near Tóp-khánah, was probably thrown there when the city was blown up.

In the neighbourhood of the castle of Kúm-búrghaz, half a day's journey from the Seven Towers, to the south of Islámból, a fine white sand is found, in great request among the hour-glass makers and goldsmiths of Islámból and Fírengistán (Europe).

Near the privy-garden of Dáúd Páshá, outside of the Adrianople-gate, there are seven stone quarries, which appear to be inexhaustible. It is called the stone of Khizr, because it was pointed out by that prophet for the construction of Ayá Sófiyah.

A kind of soft clay (*tín*) like electuary (*ma'jún*), found near the suburb of Abú Iyyúb ansárf, is called *tín ansárf*; it has a sweet scent like terra sigillata (*tíní makhtúm*), from the island of Alimání (Jezírehi Alimání, *i. e.* Lemnos); and it is used for the sigillate earth found at Lemnos; making jugs, a draught from which refreshes like a draught of the water of life.

From a pool (*buheیره*) between the suburbs of Iyyúb Sultán and Khás-kói, divers bring up a kind of black clay, which is excellent for making jugs, cups, plates, and all kinds of earthenware.

The springs of Jenderéh-jí, in the delightful promenade (*mesíreh-gáh*) called Kághid Khánah (Kíahet-haneh, or les eaux douces, *i. e.* fresh-water springs), are famous all over the world. The root of a kind of lign-aloes (*eker*) is found there superior to that of Azák (Assov), the city of Kerdeh, or the canal of the castle of Kanizzhah. One of its wonderful properties is, that when a man eats of it it occasions a thousand eructations; it fattens tortoises marvellously, and the Franks of Ghalatah come and catch them, and use them in all their medicines with great advantage.

At Sári Yár, north of Kághid Kháneh, a kind of fermented clay is found, which smells like musk, and is used in making jugs and cups, which are much valued, and offered as presents to the great.

At the village of Sári Yár, near the entrance of the strait of the Black Sea, there is a lofty mountain of yellow-coloured earth, covered with gardens and vineyards up to its summit. On its outside, near to the sea-shore, there is a

cavern containing a mine of pure gold, free from any alloy of Hungarian (Ungurús) Búndúkání brass. From the time of the infidels till the reign of Sultán Ahmed, it was an imperial domain, farmed out for one thousand yúk of aspers (loads, each equal to 100,000). The Defterdár, Ekmek-ji-zádeh Ahmed Páshá, closed it, as bringing little into the treasury; it is now, therefore, neglected, but if opened again by the Sultán's order would be found a very valuable mine.

From this mountain in the valley of Gók-sú, near the castles (*hisár*) on the Bosphorus, a kind of lime is obtained which is whiter than snow, cotton, or milk, and cannot be matched in the world.

In the same favourite place of resort, the valley of Gók-sú, a kind of red earth is found, of which jugs, plates, and dishes are made; and the doctors say, that pure water drunk out of vessels made of this earth cures the *básuri demeví* (blood-shot eyes?).

In the mountains near the town of Uskudár (Scutari), is found a kind of fossil whetstone (*kayághán*), which breaks in large slabs, and is much used for tomb-stones.

Beneath the palace known by the name of Ghalatah-seráí, above the suburb of Tóp-khánah, is an iron mine, called the mine of old Islámból, and the ore extracted from it is known by that name all over the world. Not a soul in the universe knew any thing of it till Khizr pointed it out, in the time of king Ferendú, for the building of Ayá Sófiyah; and all the ironwork of that edifice, as well as the iron hoops round the column in Táúk-bázár [Forum Theodosii], were made of iron from Eski Stámból. The mine was worked till the time of Sultán Báyzíd Velí, who was much pleased with the air and water of the place, and often spent some time there; and having been admonished in a dream by the Prophet, founded a hospital and college on the spot; and having finally made it a school for pages of the seraglio, the mine was abandoned. The humble writer of this remembers, in the time of his youth, when 'Osman the Martyr was on the throne, there was between the lead-magazine (*kúrshúnlí makhzen*) and Tóp-kapú a manufactory of Damascus blades, made from the iron of this mine, where Mohamed the Conqueror, who established it, had most excellent blades made. I myself have seen Mustafá, the head sword-maker of Sultán Murád IV., and master of little David, working in that manufactory. It was a large building, outside of the walls, on the sea-shore. Afterwards, when Sultán Ibráhím ascended the throne, Kará Mustafá Páshá became a martyr, and every thing was thrown into confusion; this building was turned into a house for the Jews, by 'Alí Aghá, superintendant of the custom-house, and neither the name, nor any trace of the mine or the sword manufactory, are to be found.

The thirteenth mine is that mine of men, the Good City, *i. e.* Kostantiniyyeh, which is an ocean of men and beautiful women, such as is to be found nowhere else. It is said, that if a thousand men die and a thousand and one are born, the race is propagated by that one. But Islámból is so vast a city, that if a thousand die in it, the want of them is not felt in such an ocean of men; and it has therefore been called Káni Insán, 'a mine of men.'

### SECTION VIII.

#### *Sieges of Constantinople.*

In the forty-third year of the Hijreh (A.D. 663), Mo'aviyyah became Commander of the Faithful; and in the course of his reign sent his commander in chief Moslemah, son of 'Abdu-l-malik, at the head of a hundred thousand men of the Syrian army, with two hundred ships, and two hundred transports laden with provisions, ammunition, &c. from the port of Shám-Tarah-bólús (Tripoli in Syria), and trusting in God, first against the island of Máltah, which at that time was Rodós (Rhodes), and of which they made a conquest almost as soon as they disembarked. They next proceeded to the islands of Istánkói (Cos), Sákiz (Scio), Medellí (Mitylene), Alimáníyah (Lemnos), and Bózjah (Tenedos), which were taken in a few days; and they immediately afterwards laid siege to Kostantaniyyeh, having taken four hundred ships in their passage, and intercepted all vessels laden with provisions coming from the White or Black Sea. The infidels soon sued for peace, on condition of paying the annual tribute of a galley laden with money; and the victorious general returned to Arabia with joy and exultation, carrying with him the impure son of that erring king (*királ*) Herkl (Heraclius) as a hostage, with treasures to the amount of some millions of piastres.

*Second Siege.* In the fifty-second year of the Hijrah of the pride of the world (A.D. 671), Ebú Iyyúb Ansárí, the standard-bearer of the Prophet, and 'Abdu-llah ibn 'Abbás ibn Zeïd, proceeding with some thousands of the illustrious companions of the Prophet, and 50,000 brave men, in two hundred ships, followed by reinforcements under the command of Moslemah, first carried supplies to the warriors of Islám in garrison at Rodós, and then, casting anchor before the Seven Towers and landing their men, laid siege to Islámból by sea and land. Thus, for six months, did this host, which had the fragrance of Paradise, contend day and night with the infidels. By the wise decree of God. Ebú Iyyúb their leader suffered martyrdom in one of these assaults, by an arrow from a cross-bow: but, according to a sure tradition, he was received into mercy (*i. e.* he died) of a disorder in his bowels.

*Third Siege.* In the year of the Hijrah 91 (A.D. 710), by order of the khalif Suleimán, son of 'Abdu-llah of the Bení Ummayyah, his nephew 'Omar ibn 'Abdu-l-'azíz marched by land against Islámból with 87,000 men, who ravaged Ghalatah with fire and sword, and having carried off an immense booty, crossed over into Anátólí (Natolia); and after having laid siege to Sínób, which made its peace at a great price, and Kastemúní, the capture of which likewise it did not please God to make easy to him, he returned to Syria (Shám).

*The fourth Siege.* In A.H. 97 (A.D. 716), the same khalif again sent his nephew 'Omar ibn 'Abdu-l-'azíz against Islámból, with an army of 120,000 men by land, and 80,000 embarked in three hundred ships at sea. They established their winter-quarters that year in the town of Belkís-Aná, near Aïdinjik (Cy-zicus), in the district of Brúsah, and in the following spring they laid siege to Islámból, and reduced the inhabitants to the greatest distress, by laying waste all the surrounding fields and meadows.

*The fifth Siege.* In the year of the Hijrah —, 'Omar ibn 'Abdu-l-'azíz, having become khalif of Shám (Syria), sent an army of 100,000 men, by land and by sea, against Islámból, and crossing the Strait of the Black Sea at Ghalatah, conquered it, and built the mosque of the lead magazines; and the mosque of the Arabs ('Arab jámi'sí) in that suburb was likewise named from its having been built by him. Having erected a lofty heaven-aspiring tower at Ghalatah, he called it Medíneto-l Kahr (the City of Oppression). He made peace with the Tekkúr of Islámból on condition that Mohamedans should be allowed to settle in that city, from the Crooked (Egrí) and Adrianople gates, and the hill on which the Suleimániyyah stands, to that of Zírek-báshí, and from thence by the flour-market (ún-kapání) as far as Iyyúb Ensárí. He built the rose-mosque (Gul-jámi'í) in the market of Mustafá Páshá, erected the court of justice near the Sirkehjí-tekiyeh, and formed a new district of the town at the summer-quarters of Kójah Mustafá Páshá, near the Seven Towers. Another condition on which this unilluminated Tekkúr (emperor) obtained peace, was the annual payment of a tribute (kharáj) of 50,000 pieces of gold. 'Omar ibn 'Abdul-'aziz fixed his winter-quarters at Ghalatah for that year, having received the tribute due for three hundred years in consequence of a former treaty, departed, leaving Suleimán ibn 'Abdu-l Malik governor of Ghalatah, and appointing Moselmah his Grand Vizír. His fleet having met near Rodostò one of two hundred sail, sent by the infidels to succour the Tekkúr, a great battle ensued; and just as the infidels were about to be destroyed, a stormy wind sprung up and drove both fleets on shore, notwithstanding all the cherubims in heaven emulated the zeal of the true believers on earth. The Moslims disem-

barked, laid waste all the villages round about, carried away more than 3,000 horses, asses, and mules, and 23,000 prisoners. The treasures taken from the ships which were sunk, were so great, that God only knows their amount; and the number of the dust-licking infidels passed over the edge of the sword such that their bones lie piled up in heaps in a well known valley, called even now 'Omar Kírdúghí Jórdú, i. e. 'the camp broken up by 'Omar.' After gaining another signal victory by sea and land, he returned into Syria (Shám).

*The sixth Siege.* In the year of the hijrah 160 (A.D. 777) Merván ibnu-l Hakem besieged Islámból with an army of 150,000 Moslims and a fleet of a thousand ships during six months, added three new districts and built a mosque in the Mahomedan part of the city, and compelled Mesendún, son of Herakíl (Heraclius), to pay a yearly tribute of 500,000 golden tekyánúses, (i. e. coins called Decianus).

*The seventh Siege.* Seventy-four years after the peace made with Merván, in the year of the hijrah 239 (A.D. 853-4), after the conquest of Malatíyyah, Islámból was pillaged by the khalif Yahyá son of 'Alí, who returned to Khar-rán (Charrhæ) after having smote 20,000 infidels with the edge of the sword.

*The eighth Siege.* Sixteen years afterwards, A. H. 255 (A.D. 869), I'liyá (Elias) son of Herakíl being king (királ) of Islámból, Harúnu-r-rashíd marched from his paradisiacal abode at the head of 50,000 troops; but finding it difficult to effect the conquest of the city, he made peace on condition of receiving as much ground within the walls as a bull's hide would cover. He therefore cut the hide into strips, so as to enclose space enough in the district of Kójah Mustafá Páshá for building a strong castle, and he fixed the annual tribute at 50,000 fulúrí (florins). He then returned to Baghdád, having levied the tribute (kharáj) due for the last ten years.

About this time the infidels, taking advantage of the dissensions which prevailed among the Muselmáns respecting the khalífat, massacred all those established in Islámból and Ghalatah, not however without great loss on their own side, the king and royal family being all slain; in consequence of which Ghirándó Mihál (Grando Michael), a grandson of Herakíl who had come from Firengistán, was made king; and on that very day Seyyid Bába Ja'fer, one of the descendants of Imám Hosein, and Sheikh Maksúd, one of the followers of Veisu-l-Karní, sent by Harúnu-r-rashíd as ambassadors, entered Islámból. They were attended by three hundred fakírs and three hundred followers, and were received by the new king with innumerable honours. The Sheikh asked and obtained permission to bury the remains of the many thousand martyrs who had been slain in the late massacre, which lasted seven days and seven



nights. He immediately set to work, and with the aid of his own three hundred fakírs and Bába Ja'fer's three hundred followers, buried those many thousand martyrs in the places where they had died. In the ancient burying ground behind the arsenal, there are large caverns and ancient vaults, where, from the time of 'Omar ibn 'Abdu-l-'azíz, some thousand companions (of the Prophet) had been buried. To that place Sheikh Maksúd carried some thousand bodies of these martyrs, and buried them there, where, on a hewn stone, there is written in large and legible characters, so that it may be easily read, this inscription, said to be by the Sheikh's own blessed hand :

These are the men who came and went !  
 In this frail world (*dári fenà*) what have they done ?  
 They came and went, what have they done ?  
 At last to th' endless world (*dári bakà*) they're gone.

It is to this day celebrated throughout the world as an extraordinary inscription, and is visited by travellers from Rúm (Greece), 'Arab (Arabia), and 'Ajem (Persia). Some of them, who, in the expectation of finding hidden treasures, began to work at these ancient buildings with pickaxes like *Ferhád's*, perished in the attempt, and were also buried there. Some holy men make pilgrimages to this place barefoot on Friday nights, and recite the chapter entitled Tekásur (Korán, chap. 102); for many thousands of illustrious companions (of the Prophet) *Mohájirín*, (who followed him in his flight), and *Ansárs* (auxiliaries) are buried in this place. It has been also attested by some thousands of the pious, that this burial ground has been seen some thousands of times covered with lights on the holy night of *Alkadr* (*i. e.* sixth of *Ramazán*).

In short, Seyyid Bába Ja'fer, Hárúnu-r rashíd's ambassador, having been enraged, and taking offence at his not having been well received by the king Ghirándó Mihál, reproached him bitterly, and suffered martyrdom by poison in consequence of it. He was buried by Sheikh Maksúd, who received an order to that effect, in a place within the prison of the infidels, where, to this day, his name is insulted by all the unbelieving malefactors, debtors, murderers, &c. imprisoned there. But when (God be praised !) Islámból was taken, the prison having likewise been captured, the grave of Seyyid Ja'fer Bába Sultán, in the tower of the prison [the Bagno], became a place of pilgrimage, which is visited by those who have been released from prison, and call down blessings in opposition to the curses of the unbelievers.

*The ninth Siege.* Three years after that great event related above, Hárúnu-r-rashíd marched from Baghdád with an immense army, to require the blood of the faithful from the infidels of Rúm (Asia Minor and Greece), and

having reached Malatiyyah, which was conquered by Ja'fer Ghází, surnamed Seyyid Battál, that hero led the vanguard of the army into Rúm; and Hárún himself brought up the rear with reinforcements. Having taken possession of the straits, they blockaded the city, cut off all its supplies, gave no quarter, slew 300,000 infidels, took 70,000 prisoners, and made an immense booty, which they sent to Haleb (Aleppo) and Iskenderún, and then returned laden with spoils to Baghdád. Yaghfúr (void of light), the king at that time, was taken prisoner and carried before Hárún, who gave him no quarter, but ordered him to be hung in the belfry of Ayà Sófíyyah (Sancta Sophia). Having been from my infancy desirous of seeing the world, and not remaining in ignorance, I learned the Greek and Latin languages of my friend Simyún (Simeon) the goldsmith, to whom I explained the Persian glossary of Sháhídf, and he gave me lessons in the Aleksanderah (Alexandra), *i. e.* the History of Alexander. He also read to me the history of Yanván, from which these extracts are taken. But after the race of the Cæsars (Kayásirah) became extinct in Kanátúr, Kostantiniyyah fell into the hands of various princes, till the house of 'Osmán arose in A.H. 699 (A.D. 1300), and, at the suggestion of 'Aláu-d-dín the Seljúkí, first turned its attention to the conquest of that city.

#### SECTION IX.

##### *Concerning the Sieges of Constantinople by the Ottoman Emperors.*

The first portion of the descendants of Jafeth which set its foot in the country of Rúm (Asia Minor) was the house of the Seljúkians, who, in alliance with the Dánishmendian Emírs, wrested, in A.H. 476 (A.D. 1083), the provinces of Malatiyyah, Kaisariyyah, 'Aláíyyah, Karamán, and Kóniyah from the hand of the Greek emperors (Kaisari Rúm Yúnáníyán). They first came from Má-veráu-n-nehr (Transoxiana). On the extinction of the Seljúkian dynasty, A.H. 600 (A.D. 1204), Suleimán-sháh, one of the begs (lords) of the town of Máhán in Túrán, and his son Ertoghrul, came into Rúm, to the court of Sultán 'Aláu-d-dín. The latter having been set on his feet as a man (er-toghrilúb), and made a beg by that prince, made many brilliant conquests, and, at the death of 'Aláu-d-dín, was elected sovereign in his stead, by all the great men (a'yán) of the country. He died at the town of Sukúdjuk, and was succeeded by his son 'Osmán, who was the first emperor (pádisháh) of that race. He resided at 'Osmánjik, from whence the dazzling beams of the Mohammedan faith shed their light over Anátólf, Germiyán, and Karamán. In the time of his son and successor, the victorious O'rkhán, seventy-seven heroes, friends of God (evliyáu-l-lah, *i. e.* saints) fought under the banners of the Prophet.

It was in his reign, that the holy (velí) Hájí Begtásh, who had been in Kho-rasán, one of the followers of our great ancestor, that Túrks of Túrks, Khójah Ahmed Yaseví, came over to his camp with three hundred devout (sáhibi sejjádeh) fakírs carrying drums and standards, and, as soon as they had met O'rkhán, Brúsah was taken. From thence he proceeded to the conquest of Kostantaniyyeh. His son, Suleimán Beg, joined by the permission and advice of Begtásh and seventy great saints (evliyà), with forty brave men, such as Karah Mursal, Karah Kójah, Karah Yalavà, Karah Bíghà, Karah Síghlah, in short forty heroes (bahádur) called *Karah* (black), crossed over the sea on rafts, and set foot on the soil of Rúm, shouting Bismillah, the Mohammedan cry of war. Having laid waste the country on all sides of the city, they conquered, on a Friday, the castle of Ip-salà (it is called Ip-salà by a blunder for Ibtidà salà, *i. e.* the commencement prayer), and having offered up the Friday's prayer there, they pushed on to the gates of Adrianople, taking Gelíbóli (Galipoli), Tekir-tághí (Rodosto), and Silivri (Selymbria) in their way, and returned victorious, laden with spoils and captives, after an absence of seven days, to Kapú-tághí on the Asiatic shore, from whence they marched with their booty into Brúsah. The brain of the whole army of Islám being thus filled with sweetness, the shores of Rúm were many times invaded, all the neighbouring country was laid waste, nor were the infidels (káfirs) able to make any resistance; while the Moslim heroes found means of raising a noble progeny by being tied with the knot of matrimony to the beautiful virgins whom they carried off. Sultán Murád I., who succeeded O'rkhán, following the advice formerly given by Aláu-d-dín Sultán and Hájí Begtásh, made himself master of the country round Kostantaniyyeh before he attempted the conquest of the city itself. He therefore first took Edreneh (Adrianople), and filled it with followers of Mohammed coming from Anátóli, while the infidels could not advance a step beyond Islámból. However, they contrived to assemble an army of 700,000 men in the plain of Kós-óvà (Cossova), near the castle of Vechteren in Rúm-ílí (Romelia), where, by the decree of the Creator of the world, they were all put to the sword by the victorious Khudávendikár (Murád); but while walking over the dead bodies in the field of battle, praising God, and surveying the corpses of the infidels doomed to hell (dúzakh), he was slain by a knife from the hand of one Velashko, who lay among the slain. The assassin was instantly cut to pieces, and Murád's son, Yildirim Báyzıld Khán, mounted the throne. In order to avenge his father's heath, he fell like a thunderbolt on Káfiristán (the land of the unbelievers), slew multitudes of them, and began the tenth siege of Kostantaniyyeh.

Yildirim Báyzıld wisely made Edreneh (Adrianople) the second seat of em-

pire, and besieged Islámból during seven months with an army of a hundred thousand men, till the infidels cried out that they were ready to make peace on his own terms, offering to pay a yearly tribute (kharáj) of 200,000 pieces of gold. Dissatisfied with this proposal, he demanded that the Mohammedans (ummeti Mohammed) should occupy, as of old in the days of 'Omar ibn 'Abdu-l-'azíz, and Hárúnu-r-Rashíd, one half of Islámból and Ghalatah, and have the tithe of all the gardens and vineyards outside of the city. The Tekkúr king (*i. e.* the Emperor) was compelled of necessity to accept these terms, and twenty thousand Musulmáns having been introduced into the town, were established within their former boundaries. The Gul jámi'í, within the Jebálí kapú-sí, was purified with rose-water from all the pollutions of the infidels, whence it received its name of Gul-jámi'í (*i. e.* Rose mosque). A court of justice was established in the Sirkehjî Tekiyeh in that neighbourhood; Ghalatah was garrisoned with six thousand men, and half of it, as far as the tower, given up to the Mohammedans. Having in this manner conquered one half of Islámból, Báyzíd returned victorious to Edreneh. Soon afterwards Tímúr Leng issuing from the land of I'rán with thirty-seven kings at his stirrup, claimed the same submission from Báyzíd, who, with the spirit and courage of an emperor, refused to comply. Tímúr, therefore, advanced and encountered him with a countless army. Twelve thousand men of the Tátár light-horse (eshkinjî), and some thousands of foot soldiers, who, by the bad counsels of the vazír, had received no pay, went over to the enemy; notwithstanding which Báyzíd, urged on by his zeal, pressed forwards with his small force, mounted on a sorry colt, and having entered the throng of Tímúr's army, laid about him with his sword on all sides, so as to pile the Tátárs in heaps all around him. At last, by God's will, his horse that had never seen any action fell under him, and he, not being able to rise again before the Tátárs rushed upon him, was taken prisoner, and carried into Tímúr's presence. Tímúr arose when he was brought in, and treated him with great respect. They then sat down together on the same carpet (sejjádeh) to eat honey and yóghúrt (clotted cream). While thus conversing together, "I thank God," said Tímúr, "for having delivered thee into my hand, and enabled me to eat and discourse with thee on the same table; but if I had fallen into thy hands, what wouldst thou have done?" Yildirim, from the openness of his heart, came to the point at once, and said, "By heaven! if thou hadst fallen into my hand, I would have shut thee up in an iron cage, and would never have taken thee out of it till the day of thy death!" "What thou lovest in thy heart, I love in mine," replied Tímúr, and ordering an iron cage to be brought forthwith, shut Báyzíd up in it, according to the wish he had himself expressed. Tímúr then set out on his

return, and left the field open for Chelebí Sultán Mohammed to succeed his father Yildirim. He immediately pursued the conqueror with 70,000 men, and overtaking him at Tashák-óvá-sí, smote his army with such a Mohammedan cleaver, that his own men sheltered themselves from the heat of the sun under awnings made of the hides of the slain, whence that plain received the ludicrous name by which it is still known. But, by God's will, Yildirim died, that very night of a burning fever, in the cage in which he was confined. His son Mohammed Chelebí, eager to avenge his father, continued to drive Tímúr forwards, till he reached the castle of Tókát, where he left him closely besieged. He then returned victorious, carrying the illustrious corpse of his father to Brúsah, where it was buried in an oratory in the court before his own mósque. His brothers 'T'sá and Músá disputed his right to the empire; but Mohammed, supported by the people of Rúm, was proclaimed khalífah at Edreneh (Adrianople), where he remained and finished the mosque begun by his father. On hearing of these contentions for the empire, the king (tekkúr) of Islámból danced for joy. He sent round cryers to make proclamation that, on pain of death, not a Muselmán should remain in the city of Kostantín, allowing only a single day for their removal: and he destroyed a great number of them in their flight to Tekirtágh (Rodostó) and Edreneh (Adrianople). The empire, after the demise of Chelebí Mohammed, was held first by Murád II., and then by Mohammed (II.) the conqueror, who during his father's lifetime was governor (hákim) of Maghnísá (Magnesia), and spent his time there in studying history, and in conversing with those excellent men 'Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, and Sívásí, from whom he acquired a perfect knowledge of the commentaries on the Korán and the sacred traditions (hadís). While he was at Maghnísá, having heard that the infidels from Fránsah (France) had landed at 'Akkah (Acri), the port of Jerusalem, on the shore of the White Sea, and in the dominions of Keláún, Sultán of Egypt, and taken possession of 'Askelán and other towns, from which they had carried off much plunder and many prisoners to their own country, he was so much grieved at the thoughts of thousands of Muselmáns being carried into captivity, that he shed tears. "Weep not, my Emperor," said Ak-shemsu-d-dín, "for on the day that thou shalt conquer Islámból, thou shalt eat of the spoils and sweetmeats taken by the unbelievers from the castle of 'Akkah: but remember on that day to be to the faithful an acceptable judge as well as victor (*kází ve-ghází rází*), doing justice to all the victorious Moslims." At the same time taking off the shawl twisted round his 'urban, he placed it on Mohammed's head, and announced the glad tidings of his being the future conqueror of Islámból. They then

read the noble traditions (*hadis*) of what the Prophet foretold relative to Islámból, and observed that he was the person to whom these traditions applied. Mohammed on this, covering his head with Ak-Shemsu-d-dín's turban (*urf*), said: "Affairs are retrieved in their season!" and, recommending all his affairs to the bounty of the Creator, returned to his studies.

On the death of his father Murád II., ambassadors to congratulate him were sent by all monarchs, except Uzún Hasan, Prince (Sháh) of Azerbáiján, of the family of Karah Koyúnlí; against him, therefore, he first turned his arms, and defeated him in the field of Terján.

*Account of the Rise of Mohammed II., the Father of Victory.*

He mounted the throne on Thursday the 16th Moharrem 855 (A.D. 1451), at the age of twenty-one years. My great grandfather, then his standard-bearer, was with him at the conquest of Islámból. He purchased with the money arising from his share of the booty, the houses within the U'n kapání, on the site of the mosque of Sághirjılar, which he built after the conquest of the city by Mohammed II., together with a hundred shops settled on the mosque as an endowment (*vakf*). The house in which I was born was built at the same time, and with money so acquired. The patents (*baráts*) for the mosques and the shops, however, were made out in the conqueror's name, and signed with his cypher (*tughrá*), the administration of the endowment being vested in our family. From the deeds relative to it now in my hands, I am well acquainted with the dates of all the events of his reign. He was a mighty but bloodthirsty monarch. As soon as he had mounted the throne at Adrianople, he caused Hasan, his younger brother by the same mother, to be strangled, and sent his body to Brúsah, to be interred there beside his father. He conquered many castles in the country round Brúsah, built those called the key of the two seas, on the strait of the White Sea, and two likewise on that of the Black Sea, and levied a tribute on Islámból. According to the peace made by Yildirim, a tithe of the produce of all the vineyards round was to be paid to the Sultán, before any infidel could gather a single grape. After the lapse of three years, some grapes having been gathered by the infidels in violation of this article of the treaty, in the vineyards of the Rúmílí hisár (*i. e.* the European castle on the canal of Constantinople), a quarrel ensued, in which some men were killed. Mohammed, when this was reported to him, considered it as a breach of the treaty, and immediately laid siege to Islámból, with an army as numerous as the sand of the sea.

## SECTION X.

*The last Siege of Kostantaniyyeh by Mohammed II. the Conqueror.*

In the year of the Hijrah 857 (A.D. 1453), Sultán Mohammed encamped outside of the Adrianople gate, with an immense army of Unitarians (Muvahhedín); and some thousands of troops from Arebistán, who crossed the Strait of Gelsbólí (Gallipoli), and having joined the army of Islám, took up their quarters before the Seven Towers. All the troops from Tokát, Sívás, Erzrúm, Pái-búrt, and the other countries taken from Uzún Hasan, crossed the strait near Islámból, and encamped on the 'Ok-meidán in sight of the infidels. Trenches, mines, and guns were got ready, and the city was invested by land on all sides; it was only left open by sea. Seventy-seven distinguished and holy men beloved by God (Evliyáu-llah) followed the camp; among them were Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, Sívásí, Mollá Kúrání, Emir Nejári, Mollá Fenári, Jubbeh 'Alí, Ansári-Dedeh, Mollá Púlád, Ayà Dedeh, Khorósí Dedeh, Hatablí Dedeh, and Sheikh Zindání. The Sultán made a covenant with them, promising that one-half of the city (devlet) should belong to them, and one-half to the Muselmán conquerors; "and I will build," said he, "for each of you a convent, sepulchral chapel, hospital, school, college, and house of instruction in sacred traditions (Dáru-l-hadís)." The men of learning and piety were then assembled in one place; proclamation was made that all the troops of Islám should renew their ablutions, and offer up a prayer of two inflections. The Mohammedan shout of war (Allah! Allah!) was then thrice uttered, and according to the law of the Prophet, at the moment of their investing the city, Mahmúd Páshá was sent with a letter to the Emperor (Takkúr) of Constantaniyyeh. When the letter had been read and its contents made known, relying on the strength of the place and the number of his troops, the Emperor proudly sent the ambassador back, saying, "I will neither pay tribute, nor surrender the fortress, nor embrace Islám." On one side, the troops of Islám surrounded the walls like bees, crying out Bismillah, and beginning the assault with the most ardent zeal; on the other, the besieged, who were twice one hundred thousand crafty devils of polytheists, depended on their towers and battlements by land, and feared no danger by sea, the decrees of fate never entering into their thoughts. They had five hundred pieces of ordnance at Seraglio Point, five hundred at the Lead-magazines (on the Ghalatah-side), and one hundred, like a hedge-hog's bristles, inside and outside of the Kíz kulleh-sí (Tower of Leander), so that not a bird could fly across the sea without being struck from these three batteries. The priests (pápás), monks, and patriarchs encouraging those polluted hosts to the

battle, promised some useless idols, such as *Lât* and *Menât*; to each of the infidels. The 'Osmánlús, in the mean time, began to batter the walls, and received reinforcements and provisions; while the Greeks, who were shut out of the canals of Constantinople and the Dardanelles by the castles built there, could obtain none. After the siege had been carried on for ten days, the Sultan assembled his faithful sheiks, saying, "See to what a condition we are reduced! The capture of this fortress will be very difficult, if the defence of it is thus continued from day to day." Ak-Shemsu-d-dín told him that he must wait for a time, but would infallibly be conqueror: that there was within the city a holy man named *Vadúd*, and that as long as he lived it could not be taken; but that in fifty days he would die, and then at the appointed hour, minute, and second, the city would be taken. The Sultán therefore ordered *Tímúr-tásh Páshá* to employ 2,000 soldiers in constructing fifty galleys (*kadir-ghah*), in the valley near *Kághid kháneh*, and some villages were plundered to provide them with planks and other timber for that purpose. *Kójah Mustafá Páshá* had previously constructed, by the labour of all his Arab troops, fifty galleys and fifty horse-boats (*káyik*), at a place called *Levend-chiftlik*, opposite to the *Ok-meidán*. The galleys built at *Kághid kháneh* being also ready on the tenth day, the Sultán went on that day to the *Ok-meidán*, with some thousands of chosen men, carrying greased levers and beams to move the said ships. By the command of God, the wind blew very favourably; all sails were unfurled, and amidst the shouts of the Moslims crying *Allah! Allah!* and joyful discharges of muskets and artillery, a hundred and fifty ships slid down from the *Ok-meidán* into the harbour. The terrified *Káfirs* cried out "What can this be?" and this wonderful sight was the talk of the whole city. The place where these ships were launched is still shown, at the back of the gardens of the arsenal (*Ters kháneh*), at the stairs of *Sháh-kulí* within the *Ok-meidán*.

The millet (*dárú*, *i. e.* sorghum) which was scattered there under the ships (in order to make them slide down more readily) grew, and is to this day growing in that place. All the victorious Moslims went on board armed cap-à-pic, and waited till the ships built by *Tímúr-tásh* at *Kághid kháneh* made their appearance near *Iyyúb* (at the extremity of the harbour), in full sail, with a favourable wind. They soon joined the fleet from *Ok-meidán*, amid the discharge of guns and cannons, and shouts of *Hóï Hóï!* and *Allah! Allah!* When the *Káfirs* saw the illustrious fleet filled with victorious Moslims approach, they absolutely lost their senses, and began to manifest their impotence and distress. Their condition was aptly expressed in that text (Kor. II, 18): "They put their fingers



in their ears, because of the noise of the thunder, for fear of death!" and they then began to talk of surrendering on the twentieth day. Pressed by famine and the besieging army, the inhabitants deserted through the breaches in the walls, to the Moslims, who, comforted by their desertion, received them well. On that day, the chiefs (báis) of Karamán, Germiyán, Tekkeh-ílí, Aïdin, and Sári-khán, arrived with 77,000 well-armed men, and gave fresh life to the hearts of the faithful. Tímúr-tásh having passed over with his fleet to the opposite side, landed his troops on the shore of Iyyúb, where he attacked the gates of Iyyúb and Sári-Sultán; Mulá Pulád, a saint who knew the scripture by heart and worked miracles, attacked that of Pulád; and Sheikh Fanári took post at the Fener kapú-sí (the Fanal-gate). The Káfirs built a castle there in one night, which would not now be built in a month, and which is actually standing and occupied. A monk named Petro having fled from that castle with three hundred priests, all turned Moslims, and that gate was called from him Petró kapú-sí. Having by God's will conquered the newly-built castle that night, he received a standard and the name of Mohammed Petro. Ayà-dedeh was stationed with three hundred Nakshbendí Fakírs before the gate of Ayá, where he fell a martyr (to the faith), and was buried within the walls, at our old court of justice the Tekiyéh (convent) of Sirkehjí; in the same manner, the gate at which Jubbeh 'Alí was posted, was called the Jebálí gate, in memory of him, Jebálí being erroneously written for Jubbeh 'Alí. He was the sheikh (i. e. spiritual guide) of Keláún, Sultán of Egypt, and having come to Brúsalh for the purpose of being present at the taking of Islámból, became a disciple of Zeïnu-d-dín Háfí, and was called Jubbeh 'Alí, from his always wearing a jacket (jubbeh) made of horse-cloth; he was afterwards, when Mohammed marched against Islámból, made chief baker (ekmekchí-báshí), and provided, no creature knows how, from one single oven the whole army, consisting of many hundred thousand servants of God, with bread as white as cotton. He did not embark at the Ok-meidán, but with three hundred Fakírs, disciples of Zeïnu-d-dín Háfí, who, having spread skins upon the sea near the garden of the arsenal, employed themselves in beating their drums and tambours, and singing hymns in honour of the unity (tevhíd) of God. They then, unfurling the standard of Háfí, passed over the sea clearer than the sun, standing on their skins as on a litter, to the terror of the infidels doomed to hell! Jubbeh 'Alí having taken up his from the sea, was posted at the Jebálí gate. After the conquest he voluntarily fell a martyr, and was interred in the court of the Gul-jámi'í (the rose-mosque), where an assemblage of Fakírs afterwards found a retreat from the world. Khorós dedeh was engaged at the Un-kapání gate, which therefore bears his

name; and below it, on the left hand as one enters, there is a figure of a cock (khorós). He was a Fakír, and one of the disciples of my ancestor Ahmed Yeseví. He came from Khurasán, when old and sickly, with Hájí Begtáš, in order to be present at the siege of Islámból, and got the nickname of Khorós-dedeh (father cock), from his continually rousing the faithful, by crying out, "Arise, ye forgetful!" Yáúzún Er, who was a very pious man, built within the Un-kapání a mosque in honour of him; it is now in the Sighirjılar chárshúsí (beast market), and named afterwards the mosque of Yáúzún Er. Khorós-dedeh died sometime afterwards near the gate called after his name, and was buried near the high-road, outside of the Un-kapání gate, beside my ancestor. A conduit for religious ablutions has been erected near it, and is now visited as a place of pilgrimage. 'Alí Yárik, Bey of Ayázmánd, a nephew of Uzún-Hasan, of the Karákoyúnlí family, attacked the Ayázmah gate. He dug a well there for the purpose of renewing his ablutions; hence the gate received the name Ayázmah (Ἀγίασμα) kapú-sí: the water is pure spring-water, though on the edge of the sea. Sheikh Zindání was a descendant of Sheikh Bába Ja'fer, who having come as ambassador in the time of Hárúnu-r Rashíd, was poisoned by the king (*i. e.* emperor), and buried within the Zindán kapú-sí (prison-gate). Sheikh Zindání visited this place, having come from Edirneh (Adrianople) with "the conqueror," at the head of 3,000 noble Seyyids (descendants of Mohammed), who gave no quarter, soon made the Zindán kapú-sí his castle, and having entered it, made a pilgrimage to his ancestor's tomb, and laid his own green turban on the place where Bába Ja'fer's head rested. He continued for seventy years after the conquest as Turbehdár (warden of the sepulchre) and built a convent there. The Emperor, as he had made a prison in that place, called it Zindán kapú-sí (the Bagnio), and it was conquered by Zindání. The Sheikh having appointed in his stead a Sayyid of the same pure race, to take charge of the tomb of Ja'fer Bába, accompanied Sultán Báyzíd in his expedition against Kilí (Kilia) and Ak-kirmán, in the year 889 (A.D. 1484). He died at Edirneh (Adrianople), after his return with Báyzíd from those conquests, and on that occasion the Sultán caused all the prisoners in the public prison there to be set at liberty for the good of the Sheikh's soul, and erected a chapel (turbah) over his tomb, outside of the Zindán Kulleh-sí, having attended his funeral in person. His turbah is now a great place of pilgrimage, and all his children are buried there. It is called the Ziyáret-gáh of 'Abdu-r-ruuf Samadání. The wardens of the tomb of Bába Ja'fer at Islámból are still members of his family, and their genealogical tree is as follows: 'Abdu-r-ruuf Samadání (otherwise called Sheikh Zindání) son of Sheikh Jemálu-d-dín, son of Bint-Emír Sultán, son of Eshrefu-d-

dín, son of Táju-d-dín, son of the daughter of Seyyid Sikkín (buried near Akshemsu-d-dín, at Túrbahlí Kói), son of Ja'fer Bába (buried at Islámból), the son of Mohammed Hanifí, from whom my ancestor Ahmed Yeseví was also descended; our genealogical trees were therefore well known to me.

Kámkár Beg, of Kútáhiyeh, was one of the Germiyan-óghlú (*i. e.* the children of Germiyan). He, with three thousand young heroes, assailed the (Shehíd kapú-sí (martyr's-gate). As it is near Ayá Sófiyah, the Christians assembled there in great multitudes, opened the gate, and sallying forth with great fury, made all their Muselmán assailants martyrs. In the time of Hárúnu-r-rashíd, also, some of the illustrious auxiliaries of the Prophet (*ansár*) quaffed the cup of martyrdom there, hence it has been named the Martyr's (Shuhúd) gate, though incorrectly called by the vulgar, Jews' (Juhúd) gate. The gates of the royal palace (Khúnkár serái) sustained no siege; but the gate near the Seven Towers was attacked by Karamán-óghlú with the new reinforcements. The troops from Tekkehbái were posted before Silivrí-gate; those from Aídín, before the new gate (Yení kapú); those from Sárúkhán, before the Cannon-gate (Tóp kapú-sí), where they were slain, and replaced by those from Munteshá. The force from Isfendiyár was ordered to besiege the Adrianople-gate (Edirneh kapú-sí), and that from Hamíd, the Crooked-gate (Egrí kapú). So that Islámból was besieged on two sides, and nothing but the Kúm kapú (Sand-gate) on the sea-shore, and the wall from the Seven Towers to Seraglio-Point, remained free from attack. At the Seven Towers, the poet Ahmed Páshá, disregarding the fire of the infidels made several breaches. At the Silivrí-gate, Haider Páshá's fire gave not a moment's respite to the infidels. At the new gate (Yení kapú), Mahmúd Páshá, commander of the troops from Aídín, stormed the wall which he had battered three times without success. The commander at the Tóp kapú-sí was Nishání, also called Karamání Mohammed Páshá, a disciple of Jellálu-d-dín Rúmí. He had given devilish (*khabeli*) proofs of his valour in the war against Uzún Hasan. While he stood at the Cannon-gate, not a cannon could the Káfirs discharge. At the Edirneh-gate (Adrianople), the commander was Sa'dí Páshá, who having dwelt along with Jem-Sháh in Firengistán, had learned many thousand military arts. Being united heart and soul with the valiant men from Isfendiyár stationed at that gate, they vied with him in their heroic deeds, remembering the prophetic tradition that says "We shall be the conquerors of Kostantaniyyeh" (Constantinople). Seven places are yet shewn near that gate where they battered down the wall. Hersek-Oghlú Ahmed Páshá had the command at the Crooked-gate (Egrí-kapú), where by many straight-forward blows he sidled himself into the midst of the infidels till he reduced them all to a mummy.

In this way Kostantaniyyeh had been besieged for twenty days, without any signs of its being conquered. The Moslem warriors, the seventy Unitarians, and three thousand learned 'Ulemás, favourites of God (Evliyá-llah), masters of the decrees of the four orthodox sects, began to be afflicted by the length of the siege, and with one accord offered up their prayers to the Creator for his aid, when suddenly there was darkness over Islámból, with thunder and lightning; a fire was seen to ascend to the vault of heaven from the Atmeïdán; the strongest buildings flew into the air, and were scattered over sea and land. On that day three thousand infidels fled from the city, through alarm and terror. Some were honoured by the profession of Islám, and admitted into the emperor's service; others fled to different countries; but the rest, who would not abandon the faith of the Messiah, set to work to repair the breaches, and continued firm in their resistance. They were much pressed, however, by want of food and ammunition.

On the thirtieth day of the siege, Sultán Mohammed having placed the 'Urf (*i. e.* the judicial turban) on his head, and sky-coloured boots on his feet, mounted a mule which might rival Duldul (Mahomet's steed), made the round of the walls, and distributed largesses among his troops. He then passed over with many thousand men from Iyyúb to Kághid khánah, and crossing the streams of Alí Beg Kóï and Kághid Khánah came to the place called Levend-chiftlik, where forty ships (*firkatah*) had also been built. These, like the former, they moved on rollers to the Ok-meïdán, and launched them at the Sháh-kúlí stairs into the sea, filled with some thousand scarlet scull-capped Arabs, burning as brandy, and sharp as hawks.

#### SECTION XI.

There appeared off Seraglio Point ten large admirals' ships and ten frigates, completely armed and equipped, with the cross-bearing ensign flying, drums beating, and music playing; and casting anchor there, they fired their guns with indescribable demonstrations of joy, while the Moslims advanced from the Ok-meïdán in two hundred boats and skiffs, embarked on board their own vessels, rushed on these ten ships like bees swarming upon a hive, and enthralled them, head and stern, with their ropes like a spider's web. The infidels, supposing that they were only come on a parley, stood quietly without stretching out a hand against them. The Moslims, in the mean time, shouting "Allah! Allah!" began to tie their hands behind their backs, and to plunder their ships; when the infidels, speaking in their own language, said "*Chi parlai*," that is to say, "What do you say?" The Káfirs discovered by the answer who they were,

and cried out, " These Turks have entered our ships like a plague, we can make no resistance." On entering the harbour they had fired all their guns as signals of joy, and were now so crowded together that they could not use their arms, they were therefore all taken. The infidels within the town, seeing this sad event, those who were coming to succour them having been thus taken, tore their hair and beards, and began a heavy fire from the batteries at Seraglio Point, the Lead Magazines at Ghalatah, and the Kíz Kulleh-sí (Tower of Leánder). The undaunted Moslims, however, in spite of the enemy's batteries, lowered the cross-bearing flag on the twenty ships which they had taken, put all the prisoners on board of their own vessels, and came to an anchor before the garden of the arsenal, firing their guns repeatedly from joy and exultation. The serden-gechdí (*i. e.* mad caps) immediately disembarking from the vessels, brought the glad tidings to the Sultán and Ak-Shemsu-d-dín, in the garden of the arsenal; when the latter, turning to Mohammed, said : " When your majesty, being then a prince at Maghnísá, heard of the taking of 'Akkà, Saïdá, and Berút (Acrí, Sidon, and Beirút) in Egypt, by the infidels, and grieved at the thoughts of what the captives, women, and children must suffer, I comforted you by saying, that when you conquered Islámból you would eat of the sweetmeats taken in the plunder of 'Akkà. Lo ! those sweetmeats are now presented to you, and my prophetic prayer, that the city might be conquered on the fiftieth day, has been answered !" There were found by the Musulmán's on board the twenty ships, three thousand purses of coins (fulúrí) of Tekiyánús (Decianus), one thousand loads of pure gold, two thousand loads of silver, eight thousand prisoners, twenty captains of ships, a French princess (a king's daughter, a yet unexpanded blossom), a thousand Muselmán damsels, brilliant as the sun, noble and ignoble, and some thousand-times a hundred thousand warlike stores; all of which the Sultán confided to the care of Ak-Shemsu-d-dín, while he himself was entirely engaged in continuing the siege.

The complete account of the affair is this : Kostantín, the late King of Islámból, being betrothed to a daughter of the King of Fránsah, the latter, in order to send her with an escort worthy of her rank, equipped a fleet of six hundred ships, and sent them to ravage the coasts of Arabia ('Arabistán). In that unhappy year they had plundered 'Akkah, Saïdah, Berút, Tarábulus (Tripoli), Ghazzah, and Ramlah, as far as the land of Hásán (Haúrán?), and carried off more than two thousand Húrí-like damsels from 'Arabistán, with spoils to the amount of millions. Of this fleet, ten galeons and ten frigates were dispatched to carry the Princess to Islámbúl. When they reached the straits of the White Sea (the Dardanelles), they discovered that the Túrks had built castles there ;

but these accursed fellows, by disguising themselves, taking advantage of a fresh southerly breeze, and sending forwards five empty ships to receive the fire from the castles, in two hours got twenty miles beyond them. Having by this stratagem reached Islámból, they were taken, thank God! as has been related. This French princess afterwards gave birth to Yildirim Báyzíd; but other historians tell the story differently, and say that she was taken by the father of Mohammed the Conqueror, and gave birth to him, but he was in truth the son of 'Alímeh Khánum, the daughter of Isfendiyár Oghlú. The correctness of the first account may be proved thus: My father, who died an old man, was with Sultán Suleimán at the sieges of Rhodes, Belgrade, and Sigetvár, where that prince died. He used to converse much with men advanced in years: among his most intimate friends there was one who was grey-headed and infirm, but more eloquent than Amriö-l-kaïs or Abú-l-ma'álí. He was chief secretary to the corps of Janissaries, and his name was Sú-Kemerlí Kójah Mustafà Chelebí. This gentleman was certainly related to this daughter of the King of Fránsah, from whom he continually received presents; and I remember that when I was a boy he gave me some curious pictures which had been given to him by her. During the siege of Sigetvár, before the death of Suleimán was known to the army, the silihdár (sword-bearer) Kúzú 'Alí Aghà, by the desire of the Grand Vizír Sokól-lí Mohammed Páshá, assembled a council of war, at which the corpse of the Sultán was seated on his throne, and his hands were moved [by some one concealed] behind his ample robe (khil'ah). To this council all the vizírs, vakíls, and senior officers of the army were summoned. Among them were the rikábdár (stirrup-holder) Julábí Aghà, the metbakh emíní (clerk of the kitchen) 'Abdí Efendí, my father, and the abovementioned Sú-kemerli Kójah Mustafà. He was at that time so old, that when he accompanied the army he was always carried about in a litter (takhti-reván). He had been one of the disciples of the great Muftí Kemál Páshá-zádeh, and was deeply read in divinity and history. Being one of the servants of Kemál Páshá-zádeh, "I was," he used to say, "when a youth of twenty-five years of age, present at the conquest of Cairo by Sultán Selím I." A.H. 923 (A.D. 1517); and the writer of these pages was lost in astonishment when he heard him give an account of the great battles of Merj Dábik and Kákún, of Sultán Ghaúrí's quaffing the cup of destiny, of his son Mohammed's being deposed by the soldiery on account of his youth, of Túnán-Báí's succeeding him, of his continued war and twenty-three battles with Selím, till at length Cairo was taken. He was a most faithful man, and one whose word could be taken with perfect security; and having heard him relate the story of the abovementioned French princess from beginning to end, I write it down here.

*An Explanation of the Relationship between the House of 'Osmán and the King of France.*

Sú-Kemer-lí Mustafá Chelebí gave this narrative : “ My father was the son of a King of France, named —. When the treaty had been made by which he engaged to give his daughter (my father’s sister) to the Tekkúr (the Emperor of Constantinople), a fleet of six hundred vessels was dispatched to ravage the coasts near the castle of ‘Akkah, in order to furnish her with a dowry. It returned home laden with an immense booty, and a vast number of captives, male and female, and having reached Párisah, the ancient capital of our country, great rejoicings were made. Among the female captives there was a young Seyyideh (*i. e.* one of the prophetic race), who was given by the King of France to my father, and from whom I was born. When I was three years old, the king my grandfather sent my father with his sister, and vast treasures, to Islámból, and having been captured at Seraglio Point, we were delivered up to Sultán Mohammed, in the garden of the arsenal. After the city was taken, my father was honoured by admission into Islám (the Mohammedan faith), having been instructed by Ak-Shemsu-d-dín, and all the victorious Moslims having reverently presented his sister the princess to the Sultán, she was also instructed in Islám by the same holy man, but refused to embrace it. The Sultán upon this said, “ We will give her an excellent education,” and did not trouble himself to insist much on that point. I was then five years old, and being taught the doctrines of Islám by Ak-Shemsu-d-dín, received the honour of Islámism (God be praised!) without any hesitation. My father was made one of the kapújí-báshís (lord-chamberlains), and I was brought up in the seráï kháss (*i. e.* the Grand Seignor’s palace) by my aunt, my father’s sister. Mohammed Khán having afterwards formed a close attachment for my aunt, she became the mother of Sultán Báyzíd (II) Velí, and the princes Jem and Núru-d-dín.” “ When my aunt,” he added, “ died, as she had never embraced Islám, Sultán Mohammed II. caused a small sepulchre (kubbeh) to be erected beside the sepulchral chapel (turbah) which he had built for himself, and there she was buried. I myself have often, at morning-prayer, observed that the readers appointed to read lessons from the Korán [in these turbahs] turned their faces towards the bodies of the defunct buried in the other tombs while reading the lessons, but that they all turned their backs upon the coffin of this lady, of whom it was so doubtful whether she departed in the faith of Islám. I have also frequently seen Franks of the Fránsah tribe (*i. e.* French), come by stealth and give a few aspers to the turbah-dárs (tomb-keepers) to open this chapel for them, as its gate is always kept shut. So that there can

be no doubt, according to the account given by *Srî Kemer-lî Mustafâ Chebebî*, that a daughter of the King of France became the wife (*khâtún*) of Mohammed the Conqueror (*Abú-l-fet-h*), and the mother of Sultán *Báyazíd*.

*An Account of the heroic Deeds and Misfortunes of Jem-Sháh, son of the Emperor Mohammed Abú-l Fat-h (the Conqueror).*

When *Báyazíd Velî* was *khalífah*, his brother *Jem-Sháh* (these two being princes of a high spirit) contended with him for the possession of this foul world, and having been worsted in a great battle on the plains of *Karamán*, fled to *Kalávún Sultán* of Egypt. From thence as he was going on a pilgrimage to Meccah, he was driven by the buffetting of the sea on the shores of Yemen and 'Aden, whence he visited the tomb of *Veiso-l Karnî*, performed the pilgrimage, and travelling through *Hijáz*, returned to Egypt, from which country he went by sea to Rhodes and Malta, and from thence to France to visit his grandmother (the Queen of France), one of the most exalted sovereigns of that time, accompanied by 300 Muselmán followers: he spent his time like a prince, in hunting and all sorts of enjoyment. One of his most favoured companions and counsellors was his *defterdár* (secretary) *Sivrí Hisarî*; another was 'Ashik-Haïder. Seventeen sons of *báns* (princes) stood before him [as slaves] with their hands crossed upon their breasts [ready to receive and execute his orders]. He was always followed by this suite in all his travels through *Ká-firistán* (the land of the infidels). He composed some thousand *penj-beïts mukhammases*, and *musaddeses* (odes), together with *kásáyids* (elegies), which form a *díván* (collection of poems), praised by all the world.

*A Stanza by Jem-Sháh.*

Bird of my soul, be patient of thy cage,  
This body, lo ! how fast it wastes with age.  
The tinkling bells already do I hear  
Proclaim the caravan's departure near.  
Soon shall it reach the land of nothingness,  
And thee, from fleshy bonds delivered, bless.

In this kind of elegies he was an incomparable poet. Sultán *Báyazíd* at length sent an ambassador to the King of France and claimed *Jem-Sháh*. On this the ill-complexioned Frank caused a sallow-faced fellow to cut his throat while shaving him with a poisoned razor. The corpse of *Jem*, together with his property, amongst which was an enchanted cup, which became brimful as soon as delivered empty into the cup-bearer's hand, a white parrot, a chess-playing monkey, and some thousands of splendid books, were delivered up to



Sa'dí Chelebí (Sivrí Hisárí) and Haider Chelebí, that they might be conveyed to the Sultán. Jem's Sa'dí [*i. e.* Sivrí Hisárí], being a learned and acute man, first dyed the parrot black, and taught him to say, "Verily we belong to God, and to Him shall we return! Long live the Emperor!" He then returned to him with the remains of his master, and delivered over his property to the imperial treasury. But when Báyzíd asked "where is the white parrot?" the bird immediately repeated the above-mentioned text, and added: "Sire, Jem-Sháh having entered into the mercy of his Lord, I have put off the attire of the angel clad in white, and clothed myself in the black of mourning weeds."—"How!" said the Sultán, addressing himself to Sivrí Hisárí, "did they kill my brother Jem?" "By Heaven! O Emperor!" replied he, "though he indulged in wine, yet he never drank it but out of that enchanted cup, nor did he ever mingle with the infidels, but spent all his time in composing poetry; so by God's will there was a certain barber named Yán Oghlí (John's son), who shaved him with a poisoned razor, which made his face and eyes swell, and he was suffocated." Báyzíd ordered the remains of Jem to be buried at Brúsah, beside his grandfather Murád II. While they were digging the grave there was such a thunder-clap and tumult in the sepulchral chapel, that all who were present fled, but not a soul of them was able to pass its threshold till ten days had passed, when this having been represented to the Sultán, the corpse of Jem was buried by his order in his own mausoleum, near to that of his grandfather. Prince Jem Sháh died in A.H. 900, after having spent eleven years in travelling through Egypt, Arabia, Syria, Mesopotamia, and in Firengistán, through Spain and France, and having escaped from his brother's den, and drunk of the cup of Jem, he at last was intoxicated by drinking of the cup of Fate. According to the French account, however, another person was killed by the poisoned razor, and his corpse was sent to Rúm (Turkey) instead of the remains of Jem, who in fact became King of France, and was the forefather of the present sovereign of that country. On enquiring into this report, and hearing what had happened at the tomb, *viz.* that Murád would not allow the corpse to be buried in his mausoleum, he ordered it to be interred elsewhere. After the taking of Uivár (Raab) in the year 1073 (A.D. 1662-3), Mohammed Páshá was sent as ambassador the following year, 1074 (1663-4), into Germany (Alámán Díarí), in order to conclude a peace with the emperor of that country (Nemseh-Chásarí): having accompanied him I spent three years in visiting, under the protection of a passport (pátentah) written by him, the seven kingdoms of Káfiristán. Having set foot on the land of Dúnkárkeïn (Dunkirk), situated on the shore of the ocean which separates the eastern side

of the New World from France, I passed the Ramazán of the year 1075 (March 1665) there, and having an acquaintance with some well-informed priests (pá-páslar), I asked them about the history of Jem-Sháh. They answered, that when the order came from the 'Osmánlí (Sultán) to kill Jem, the French king spared him out of pity, as being a relation to the 'Osmánlí (family) and his own sister's son, and that having caused another person who resembled Jem to be poisoned, they sent his corpse to Islámból, saying it was that of Jem : that having been afterwards made king of the country on the borders of France (tísh Fránsah) at the time of the conquest of Egypt by Sultán Selím, he sent him presents with letters of congratulation on his victory. They also confirmed the account of the near relationship between the House of 'Osmán and the Kings of France through the mother of Sultán Báyzíd and the progeny of King Jem. He is buried, they added, in a mausoleum (kubbah) in a garden like Irem, outside of the city of Paris, where all the Musulmán's his companions and slaves have been entombed. It is on account of this relationship between the house of 'Osmán and the French kings, that when the foreign ambassadors are assembled in the díván the Frank ambassadors stand below, because their sovereigns are not Mosléms ; but the French is placed above the Persian ambassador, below whom the German envoy is seated, so that the ambassador from Persia has an infidel on each side. Murad IV., conqueror of Baghdád, altered this regulation, and gave precedence to the French ambassador over all others, and the Russian (Moskov) then taking the right hand of the Persian ; an arrangement which offended the German ambassador, but he was obliged to acquiesce in it. This distinguished honour was granted to France because a French princess was the mother of Sultán Báyzíd.

Let us now return from this digression to the siege of the castle of Kostantín. Sultán Mohammed Khán having taken the daughter of the King of France out of the booty of the captured fleet, and by the advice of the captors, placed the rest in the hands of Ak-Shémsu-d-dín to be divided among the army, continued to encourage the besiegers. At length the fiftieth day came. It was manifest that all was terror and confusion within the city, and these graceless Christian infidels planting a white flag on the ramparts, cried out, " Quarter, O chosen House of 'Osmán ! we will deliver up the city." A respite of one day was therefore given to all the unbelievers, to go by land or sea to any country that they would. The Sultán then having the pontifical turban on his head, and sky-blue boots on his feet, mounted on a mule, and bearing the sword of Mohammed in his hand, marched in at the head of 70,000 or 80,000 Muselmán heroes, crying out, " Halt not, conquerors ! God be praised ! Ye are

the vanquishers of Kostantaniyyeh!" He led them directly to the palace of Constantine (Takfúr Serái), where he found some thousands of infidels assembled and prepared to defend it resolutely. A great battle ensued, and in that contest Kostantín, the king, was slain, and buried with the rest of the faithless (káfirs) in the Water Monastery (Súlú Menastir). The treasures in the king's palace were so great that God only knows their amount. They were amassed by this Kostantín, who was a merchant, and as rapacious as a griffin ('anká), and had rebuilt Islámbúl the ninth time. Mohammed proceeded to the church of Ayá Sófiyah in order to express his thanks by saying a prayer, accompanied by two inclinations of the head (*rik'at*). Twelve thousand monks who dwelt within and all around it, having closed its doors, threw from the roof, towers, turrets, and belfries, arrows and burning pitch, and naptha on the Moslems. Mohammed having invested the church with the armies of Islám, like a swarm of hornets, for three days and three nights, at length took it on the fifty-third day. He then having slain a few monks, entered the church, bearing the standard of the Prophet of God in his hand, and planting it on the high altar (*mihráb*), chaunted, for the first time, the Mohammedan ezán (call to prayers). The rest of the Muselmán victors having put the monks to the edge of the sword, Ayá Sófiyah, was deluged with the blood of the idolaters. Mohammed, in order to leave them a memorial of his skill in archery, shot a four-winged arrow into the centre of the cupola, and the trace of his arrow is still shown there. One of the archers of the Sultán's guard having killed an infidel with his left hand, and filled his right with his blood, came into the Sultán's presence, and clapping his hand red with blood on a white marble column, left the impression of a hand and fingers, which is still seen near the turbek-kapú-sí. It is on the opposite corner as one enters, at the height of five men's stature above the ground.

### *Eulogium on Yá Vudúd Sultán.*

While Sultán Mohammed was going in solemn procession round Ayá Sófiyah a flash of lightning was seen to strike a place called Terlú-direk, and on going thither they found a body lying with its face turned towards the kibleh, and written on its illuminated breast in crimson characters, the name Yá Vudúd (O All-loving). Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, and the other seventy holy men, exclaimed, "This, O Emperor! was the cause of Islámból's falling on the fiftieth day." Having prayed that it might fall in fifty days, on that very day he resigned his soul and bore his prayer to heaven. Then while all those learned, righteous and excellent men were making the necessary preparations for washing that noble corpse, a voice was heard from the corner of

the Terlú-direk (the sweating column), saying: "He is washed and received into mercy, now therefore inter him." All were breathless with astonishment: and those venerable sheikhs having placed the illustrious corpse of Yá Vudúd Sultán on a bier, and intending to bury him near Shehíd-kapú-sí, proceeded to the stairs of Emír Oní, where the bier was put into a boat, which instantly, without an oar plyed or a sail set, flew like lightning, and did not stop till it came near [the tomb of] Abú Iyyúb Ensárf. There the holy man was buried, and the neighbouring landing-place was thence called Yá Vudúd Iskeleh-sí.

Sultán Mohammed Khán, Father of Victory (*i. e.* the Conqueror), a Sultán son of a Sultán of the Islamitic sovereigns of the House of 'Osmán, entered Islámból victoriously on Wednesday the 20th day of Jumázín-l-ákhir, in the year of the Prophet's flight 867 [1st July, A.D. 1453], as was expressed by the prophetic and descriptive letters of the text *beldetun tayyibetun* (a good city), and in the day, hour, and minute, which had been foretold to the Sultán by Ak-Shemsu-d-dín. Several poets and men of learning have made other lines and technical words containing the date of this victory of victories; but the date found in the exalted Korán is complete, if the last letters are counted as they are pronounced. Sultán Mohammed II. on surveying more closely the church of Ayá Sófiyah, was astonished at the solidity of its construction, the strength of its foundations, the height of its cupola, and the skill of its builder, Aghnádús. He caused this ancient place of worship to be cleared of its idolatrous impurities and purified from the blood of the slain, and having refreshed the brain of the victorious Moslems by fumigating it with amber and lign-aloes, converted it in that very hour into a *jámi'* (a cathedral), by erecting a contracted *mihráb*, *minber*, *mahfil*, and *menáreh*, in that place which might rival Paradise. On the following Friday, the faithful were summoned to prayer by the *muëzzins*, who proclaimed with a loud voice this text (Kor. xxxiii. 56): "Verily, God and his angels bless the Prophet." Ak-Shemsu-d-dín and Karah Shemsu-d-dín then arose, and placing themselves on each side of the Sultán, supported him under his arms; the former placed his own turban on the head of the conqueror, fixing in it a black and white feather of a crane, and putting into his hand a naked sword. Thus conducted to the *minber* he ascended it, and cried out with a voice as loud as David's, "Praise be to God the Lord of all worlds," (Kor. i. 1.) on which all the victorious Moslems lifted up their hands and uttered a shout of joy. The Sultán then officiating as *khatib* pronounced the *khutbeh*, and descending from the *minber*, called upon Ak-Shemsu-d-dín to perform the rest of the service as *Imám*. On that Friday the patriarch and no less than three thousand priests who had been concealed underneath the floor

of the church, were honoured by being received into Islám. One of them, who was three hundred years old, they named Bába Mohammed. This man pointed out a hidden treasure on the right side of the mihráb, saying it was placed there by Suleimán (Solomon), the first builder of this ancient place of worship. The Sultán having first offered up prayer there for the prosperity and perpetuity of the place, caused the ground to be dug up beneath it, and during a whole week many thousand camel-loads of treasure in coins of Tekiyánús and Okíyúnus (Decianus and ———), were carried away and deposited in the royal treasury and in the garden of the arsenal.

*On the glorious Conquest of the Ok-meidán (Archery-ground).*

When the Sultán had distributed all the booty among the victors, he caused the idols like Vudd, Yághús, Ya'úf, Suvá', and Nesr, which were found set with jewels in Ayá Sófiyah to be carried to the Ok-meidán, and set up there as marks for all the Muselmán heroes to shoot their arrows at; and from thence an arrow which hits the mark, is to this day called by archers an idol's arrow (púteh ókí). One of those idols was standing till knocked to pieces in the time of Sultán Ahmed Khán. Another was called Azmáish, because it stood on the south side, and the arrows hit it when shot with a northerly wind; the spot on which it stood is now called Tóz-kóparán-áyághí (Dust-maker's Foot). Another idol called Hekí, placed near Kháss-kóí, was most easily hit from the north; hence the phrase "a hekí-shot." Another called Písh-rev, placed on the north-west side, and most easily hit from the south-east (kibleh), still gives its name to such a shot. From Pelenk, placed on the west side and hit from the east, the term pelenk is derived. In short, having placed twelve different idols on the four sides of the Ok-meidán, a grand archery-match was made, and all the old archers, each shewing his skill in taking aim at them, made glad the soul of the illustrious Sa'd Vakkás, and hence arose the custom among the people of Islámból of meeting there on holidays for the purpose of trying their skill in archery. Sultán Mohammed II. having gone thence to the garden of the arsenal, gave a banquet for three days and three nights to all the Moslem conquerors, himself appearing like the cháshnegír báshí (chief butler), with his skirts girt up round his loins and a handkerchief in his girdle, offering them bread and salt, and providing them with a splendid dinner. After the repast he carried round the ewer, and poured out water for the learned and excellent to wash their noble hands; thus for three days and three nights breaking his spirit by performing these services.

*Distribution of the Booty.*

After this splendid feast, which lasted three days and three nights, the Sultán accompanied by the three imperial defterdárs and all the clerks of the army, proceeded to pile up in the garden of the arsenal, the treasures taken on board of the French fleet, with those pointed out in the Ayá Sôfiyah by Mohammed Bába, and those taken from the seven thousand monasteries, convents, and palaces within the city. The first to whom their share was allotted were the physicians, oculists, surgeons, washers of the dead and grave-diggers serving in the army; next the sherífs (*i. e.* members of the Prophet's family); then the learned and pious 'ulemá and sulchá (*i. e.* doctors of law); then the imáms, khatíbs, and sheíkhs; after them the móllás and kázies (judges); then the serden gechdis (dread-noughts); next the Arab marines who dragged the ships overland, from the village thence called Levendchiftlik; after them the janissaries; then the sipáhíes, za'íms, tópchís, jebelhís, lághemjís, eshekchís, horsekeepers, and camp-servants, respectively forming together one hundred and seventy thousand men, to whom sixty-three thousand houses were allotted, besides their legal share of the spoils. Out of this the victors paid during their lives the tenth appointed by God's law, to the Sultán, whose own share was three thousand eight hundred captives, twenty thousand purses of gold, coins of Tekiyánús and Yánkó son of Mádiyán, three thousand palaces, two bezestáns, and seven thousand shops. They also gave to the Sultán the mosque of Ayá Sôfiyah, with seven great convents, and fixed the rent to be paid by him for the New Serái at one thousand aspers a day. A Jew, who offered one thousand and one aspers, was put to death. In the karamán-ward of the city three hundred lofty palaces were given to the 'ulemá, one hundred and sixty-two to the janissaries, seventy to the vezírs, seven to each of the seven kubbeh vezírs. In short, all the houses in Islámból were thus distributed among the victors, and the daughter of the French King mentioned above, was given to the Emperor. Thus was every duty which the law required fulfilled. Ak-Shemsu-d-dín then standing up, thus spoke: "Know and understand ye Moslem conquerors, that it is you of whom the last of the prophets, the joy and pride of all creatures, spoke, when he said: 'Verily they shall conquer Kostantaniyyeh; the best of commanders is their commander; the best of armies is that army!' Squander not away then these treasures, but spend them on good and pious foundations in Islámból; be obedient to your Emperor; and as from the days of 'Osmán down to the present time, you called your Emperor Beg, so from henceforth call him Sultán; and as at the feast he girded up

his loins, and served you himself, in return for his bounty, call him Khúnkár." He then fastened to the head of the Sultán a double black and white heron's plume (aigrette), saying: "Thou art now, O Emperor, become the chosen Prince of the House of 'Osmán, continue to fight valiantly in the path of God!" A shout of victory was then made, and the Muselmán warriors took possession of their new habitations. It was at that time that, with the permission of Ak-Shemsu-d-dín and the other holy men, a coin was first struck bearing this legend: "The Sultán, son of a Sultán, Sultán Mohammed Khán, son of Sultán Murád Khán, be his victory exalted; coined in Kostantaniyyeh in the year 757." On the following day, when the Sultán, as he came out of the harem, received Ak-Shemsu-d-dín in the Arsenal-Garden: "Did you not eat some sweetmeats last night, Sire?" said the latter. "No," replied the Sultán, "we eat none!"—"Do you not remember," replied the holy man, "that when you were so much grieved while governor of Maghnísá, on hearing of the capture of 'Akkah by the Franks, I told you that you would eat some of their sweetmeats when you had taken Islámból? And did you not last night enjoy the society of the French princess? Was not that tasting a sweetmeat won from the Franks? Henceforward let that unexpanded rose be called 'Akídeh (sugar-candy) Khánúm, and be thou thyself styled Khúnkár (blood shedder). Let this day be a day of rejoicing, but let it likewise be a day of justice! Of the three thousand blooming Mohammedan virgins who came in the suite of 'Akídeh your spouse (khássekí), let not one be touched, but send to 'Akkah, Ghazzah, Ramlah, Khaúrán, all the countries whence they were taken, a register containing their names, and order their parents, relations, and friends to repair to Islámból, that each of them may, with the consent of their parents, be joined in lawful marriage with one of the Moslem warriors, and the city of Islámból be thus made populous." The counsels of Ak Shemsu-d-dín were followed; and in a short time ten thousand fathers, mothers, relations, and connexions, hastened to the city, and three thousand heroes were made happy by being joined in lawful matrimony to three thousand virgins. Orders were then issued to all the vezírs who were Páshás in Europe and Asia, to send all the sons of Adam from each district to Islámból. Thus the ward of Uskúblí was peopled by the inhabitants of Uskúb; the Yení Mahallah by the people of Yení-shehr; that of Ayá Sófiyah by the people of Sófiyah; that of Tenes by the Urúm (Greeks) from Mórah (the Morea); the neighbourhood of Tekkúr-serái and Shahíd-kapú-si by the Jews of fifty communities brought from Seláník (Thessalonica); Ak-Serái by the people from Anátólí (Natolia); the ward below the castle by the Syrians and Arabs; the Persians were settled in Khójah-khán

near Mahmúd Páshá; the Gypsies (Chingáneh) coming from Balát Shehrí are established in the Balát-mahalleh-sí; the U'luch from 'Akl-bend in the 'Akl-bend ward; the Arnáuťs (Albanians) near the Silivrí-gate; the Jews from Safat in Kháss Kói; the Anatolian Turks at Uskudár (Scutari); the Armenians of Tókát and Sívás near Súlú Monástir; the Magnesians in the Ma'júnjí ward; the Ekirdir and Ekmidir people at Egrí kapú; the ——— in Iyyúb Sultán; the Karamanians in the Buyúk Karamán ward; the inhabitants of Kóniyah in that of Kuchúk Karamán; those of Tirehlí in Vefà; the people of the plain of Chehár-shenbeh in the bázár so called; the inhabitants of Kastemúní in the Kazánjşlar (brazier's) ward; the Láz from Tirábuzún (Trebizonde) near the mosque of Sultán Báyzıd; the people of Gelíbólí (Gallipoli) at the Arsenal; those of Izmir (Smyrna) in Great Ghalatah; the Franks in Little Ghalatah (Pera); the inhabitants of Sínób and Sámşún at Tóp-kháneh. In short, the Mohammedan inhabitants of all the large towns in the land of the House of 'Osmán were then brought to people Islámból, called on that account Islámí ból (i. e. ample is its Islám!).

By God's decree, Islámból was taken in the month of Temmúz (July), and the sea was then dyed with the blood of some thousands of martyrs. Now it happens, that for forty days, every year at that season, the sea is still blood-red, from the gate of Iyyúb Ensár to the Martyr's-gate (Shehíd kapú-sí). This is a marvellous thing and one of God's secrets. "Verily God hath power over all things!"

## SECTION XII.

### *Description of the new Seráï, the Threshold of the Abode of Felicity.*

The conqueror having thus become possessed of such treasures, observed that the first thing requisite for an Emperor is a permanent habitation. He therefore expended three thousand purses on building the new Seráï. The best of several metrical dates inscribed over the Imperial gate, is that at the bottom in conspicuous gold letters on a white marble tablet, Khalled Allahu azza sáhibihi. May God make the glory of its master eternal! (i. e. A.H. 876, A.D. 1471-2). Never hath a more delightful edifice been erected by the art of man; for, placed on the border of the sea, and having the Black Sea on the North, and the White Sea on the East, it is rather a town situated on the confluence of two seas than a palace. Its first builder was that second Solomon, the two-horned Alexander. It was, therefore, erected on the remains of what had been built by former princes, and Mohammed the Conqueror added seventy private, regal, and well-furnished apartments; such as a confectionary, bake-house, hospital, armory,



mat-house, wood-house, granary, privy-stables without and within, such that each is like the stable of 'Antar, store-rooms of various kinds round a garden delightful as the garden of Irem, planted with twenty thousand cypresses, planes, weeping-willows, thuyas, pines, and box-trees, and among them many hundred thousands of fruit trees, forming an aviary and tulip-parterre, which to this day may be compared to the garden of the Genii (Jin). In the middle of this garden there is a delightful hill and rising ground, on which he built forty private apartments, wainscoted with Chinese tiles, and a hall of audience (Arz-ódá) within the Port of Felicity, and a fine hippodrome, on the east side of which he erected a bath, near the privy treasury; close to which are the aviary, the pantry, the treasurer's chamber, the Sultán's closet, the Imperial mosque, the falconer's chamber, the great and small pages' chamber; the seferlí's and gulkhan's chamber, the mosque of the Buyúk-ódá, and the house of exercise, which joins the bath mentioned above. The privy chambers (kháss-ódá), mentioned before, were occupied by three thousand pages, beautiful as Yúsuf (Joseph), richly attired in shirts fragrant as roses, with embroidered tiaras, and robes drowned in gold and jewels, having each his place in the Imperial service, where he was always ready to attend. There was no harem in this palace; but one was built afterwards, in the time of Sultán Suleimán, who added a chamber for the black eunuchs (*taváshí aghá-lar*), another for the white eunuchs (*teberdárán khásseh*, i. e. privy halbardiers), a cabinet (*kóshk*) for recreations, and a chamber for the díván, where the seven vezírs assembled four days in the week. Sultán Mohammed, likewise, surrounded this strongly-fortified palace with a wall that had 366 towers, and twelve thousand battlements; its circumference being 6,500 paces, with sixteen gates, great and small. Besides all the other officers before enumerated, there were in this palace twelve thousand Bóstánjís, and, including all, forty thousand souls lodged within its walls.

### SECTION XIII.

#### *Description of the Old Seráí.*

Sultán Mohammed the Conqueror also determined to place his honourable harem in Islámból. In an airy and elevated position, on the side of the city which overlooks the canal, there was an old convent, built by King Púzantín, and placed in the midst of a delightful grove, full of all sorts of beasts and birds. This convent, in the time of Púzantín and Kostantín, had been occupied by twelve thousand monks and nuns. The occasion of its being built was, that Simon, one of the apostles of Jesus, having engaged in devotion, and in main-

taining a friendly intercourse with all sorts of wild animals, dug a pit in the ground in order to supply them with water, on which a spring of truly living water burst forth. Simon afterwards built a small oratory there, which, in process of time, was replaced by the convent which Mohammed destroyed, when he built upon its site the old palace (*Eskî Serâi*) begun in the year 858 (A.D. 1454), and finished in the year 862 (A.D. 1458). The wall has neither towers, battlements, nor ditch; but is very strong, being cased with azure-coloured lead. Its circumference was then twelve thousand arshîns (25,000 feet). It is a solid square building, one side of which stretched from the brazier's (*kazânjîler*) quarter, near the mosque of Sultân Bâyezîd, down to the Miskî-sâbûn (Musk-soap) gate, from whence another extended to the palace of Dellâk Mustafâ Pâshâ. Thence a third rested against the wall and cistern of the little bâzâr. The site of the palaces of the Aghâ of the janissaries, and of Siyâvush Pâshâ, now occupies that of the Old Serâi. From thence the fourth side, passing above the quarter of Tahta-l kal'ah, came again to the Brazier's bâzâr. Within this palace there were many courts, cabinets, cisterns, and fountains; a kitchen like that of Kei-kâvus, a private buttery, chambers for three thousand halbardiers (*teberdâr*), servants without ringlets, one apartment (*ôdâ*) for the white, and one for the black Aghâ (of the eunuchs), who were both subordinate to the (*Kizlar Aghâ*) Aghâ of the Porte (*Dâru-s-sa'âdeh*, i. e. the house of felicity). Having placed in this all his favourites (*khâsseki*), together with the French Princess, he came twice every week from the new palace to the old, and on those nights did justice there.

*Eulogium on the living water of the old palace (Eskî Serâi).*

Abû-l fat-h Mohammed, being a wise and illustrious Emperor, assembled all his learned men in order to enquire which was the best water in Islâmból, and they all unanimously pointed out to him the spring of Shim'un (Simon), within the Eskî Serâi, as the lightest, most temperate, and copious of all; which was proved by dipping a miskâl of cotton in a certain quantity of each different kind of water, then weighing each parcel, and after drying it in the sun, weighing it a second time. The Sultân, therefore, resolved to drink of no other water than this, and to this time it is the favourite source from which all his successors drink. Three men come every day from the Kilârijî-bâshî, and three from the Sakkâ-bâshî of the Serâi, and fill six silver flaggons, each containing twenty ounces, with this limpid water, seal the mouths of them in presence of the inspector of water with seals of red wax, and bring them to the Emperor. At present this fountain is in front of the Inspector's-gate (*Nâzir kapúsî*) on the

eastern side of the Eskí Serái, where Sultán Mohammed the Conqueror caused the water to run outside of the palace, and erected the building over it; it is now the most celebrated water in the town, and is known by the name of the fountain of Shim'un. In the year —, Sultán Suleimán having enlarged this old palace to the extent of three miles in circumference, built three gates. The Díván kapú-sí towards the east, Sultán Báyzíd kapú-sí to the south, and the Suleimáhyieh kapú-sí towards the west. On the outside of this gate Sultán Suleimán built the mosque bearing his name from the booty of the conquest of Belgrade, Malta, and Rhodes; and near it colleges for science, and teaching the traditions and art of reciting the Korán, a school for children, an alms-house, a hospital, a kárávanserái, a bath, and market for boot-makers, button-makers, and goldsmiths; a palace for the residence of the late Siyávush Páshá, another for the residence of the Aghá of the janissaries, a third for Lálá Mustafá Páshá, a fourth for Pír Mohammed Páshá Karamaní, a fifth for Mustafá Páshá, builder of the mosque at Geïbiz, a sixth for his daughter Esmahán Sultán, and a thousand cells, with pensions annexed, for the servants of the mosque. The four sides, however, of the old Serái, were bordered by the public road, and, to this time, are not contiguous to any house. The abovementioned palaces are all built on the site of the old Serái, which was erected by Sultán Mohammed Khán, who afterwards constructed barracks for 160 regiments (Bulúks and Jemá'ats) of janissaries, and 160 chambers (ódús) for the Segbáns (Seïmens), a mosque for himself, chambers for the armorers (jebch-jís), powder magazines at Peik-khánah, Kalender-khánah, Ters-khánah, Top-khánah, Kághid-khánah, and many other similar public buildings within and without Islámból; the sums thus expended, having been drawn from the treasures amassed in his conquests.

#### SECTION XIV.

##### *On the Public Officers established at Islámból at the time of the Conquest.*

Within three years the city of Islámból became so populous, and contained such a sea of men, that it was impossible to restrain its inhabitants without public authority. The assistants first granted to the Grand Vezír Mahmúd Páshá, were five executioners, a regiment (ódá) of janissaries, with a Muhzir Aghà (colonel), cháúshes (apparitors) of the Tópjís and Jebchjis, a captain (ódábáshí) of the Bóstánjís, and a túfenkjí (musketeer), and matarahjí (water-carrier) taken from the janissaries, with whom he took his rounds through the city on the fourth day of every week, in order to punish by the falákah (bastinado) all

transgressors of the law. He went first to the Díván-khánah (Court-house) of the tradespeople at the U'n-kapán (flour-market), and held a díván there; he next visited the stairs (*iskeleh*) of the fruit-market, and held a díván to fix the price of fruit; from thence he proceeded to the green-market and shambles (Salkh-khánah), where he settled the rate at which greens and mutton should be sold, and he afterwards returned to the Seräi.

The second public officer was the Segbán Báshí (commander of the Seimens), to whom the falákah was entrusted, but he had no executioners.

The third was the judge and Móllá of Islámból, who could inflict the bastinado (falákah), and imprison for debt.

The fourth, the Móllá of Iyyúb, who could inflict the same punishments.

The fifth, the Móllá of Ghalatah, and

The sixth, the Móllá of Uskudár, possessing the same power within their respective jurisdictions.

The seventh, the Ayák Náibí, or superintendant of the markets, who punished all who sold above the legal prices, or used false weights and measures.

The eighth, the Mohtesib Aghá-sí (inspector of shops), by whom all defaulters in buying and selling were punished, according to their offences, with imprisonment and torture; such as covering their heads with the entrails of beasts, or nailing their ears and noses to a plank.

The ninth, the 'Asas-báshí, and

The tenth, the Sú-báshí, two police-officers attended by executioners provided with whips and scourges, but not with rods and stocks (*falákah*). They made domiciliary visits, took up offenders, and attended at the execution of criminals condemned to death.

The eleventh, the Islámból-Aghá-sí, or commandant of Constantinople.

The twelfth, the Bóstánjí-báshí, who constantly, from night till morning, takes the round of all the villages on the sea-shore, punishes all whom he finds transgressing; and if any are deserving of death, throws them into the sea.

The thirteenth, Chórbájís (colonels of the janissaries), who continually go round, from night till morning, with five or six hundred of their soldiers in quest of suspicious persons, whom they send prisoners to the Porte, where they receive their due.

The fourteenth, the forty Judges appointed, according to the law of the Prophet, to preside over the forty Courts of Justice (*mehkemeh*) in Islámból, under the four Móllás mentioned above. They also have power to imprison and inflict punishment.

The fifteenth, the Sheikho-Islám or Muftí (head of the law). He can only give the legal answer to questions submitted to him, *viz.* "It is," or "It is not." "God knows!" "Yes," or "No."

The sixteenth, the Anátóli Kází-askerí (military judge of Anatolia), has no right to punish, but sits in the díván as chief and president of all the Asiatic judges.

The seventeenth, the Rúm-ílí Kází-askerí (military judge of Romelia), has likewise no power of punishing, but decides all lawsuits brought into the díván from the country, and is the head of all the European judges. He is likewise appointed, by the canons of Sultán Mohammed the Conqueror, to write all the imperial patents (*beráts*).

The eighteenth, the Commander (Dizdár) of the Seven Towers.

The nineteenth, the chief Architect; if any building be erected in Islámból without his permission it is pulled down, and the builders are punished.

The twentieth, the Kapúdán-Páshá (Lord High Admiral) established in the Arsenal (Ters-khánah); who commands by sea night and day.

The twenty-first, the Kyayà (*ket-khodà*) of the Arsenal (Ters-khánah), who, if any thieves are found by day or night in the district called Kásim Páshá, can inflict the severest punishment, even death, if necessary.

The twenty-second, the Ta'lim-khánehjí Báshí (adjutant-general, commander of the 54th regiment of janissaries), and of the kórújis (invalids), whose barracks are within the boundaries of O'k-méidán, take their rounds there, and if they meet with any suspicious vagabonds, carry them to their commander, the Atíjí Báshí (Chief of the Archers), who, punishing them according to their deserts, orders them to be suspended from a tree by the string of the bowmen, and assailed by a shower of arrows.

It was ordained by the regulations of Sultán Mohammed the Conqueror, and that ordinance has been renewed by a khatti sheríf (imperial rescript) from all his successors, that any offender whom these officers shall apprehend, if he be a soldier, shall receive no mercy, but be hung upon a tree forthwith. In fine, in the districts on both sides of the Strait of the Black Sea, there are thirty-three magistrates, and thirty-five local judges, deputies of the Móllá, in the city. But the town of Bey-kós has a separate jurisdiction, the judge of which is appointed by the Munejjim Báshi (astronomer royal). Besides the judges and magistrates already enumerated, there are also 166 District Judges, subordinate to the four Móllás of Islámból, 360 Subáshís, eighty-seven guards of janissaries, with their commanding officers (*serdárs*), and forty Subáshís of the free vakfs (charitable foundations). In short, the whole number of Kázis and Súbáshís within the

precincts of Islámból, established by the code (*kánún*) of Mohammed the Conqueror, amounts to twelve hundred. There are also within the same jurisdiction the governors and magistrates of 150 corporations of tradesmen ; but these governors have no legal authority to imprison and punish ; they can only determine questions respecting the statutes of the corporations over which they preside.

## SECTION XV.

### *On the Imperial Mosques in the Mohammedan City of Kostantaniyyeh.*

The first, and most ancient of these places of worship dedicated to the almighty and everlasting God, is that of Ayá Sófíyah, built, as mentioned in the seventh Section, in the year 5052 after the fall of Adam. It was finished by Agbnádús (Ignatius?), a perfect architect, well skilled in geometry, under the direction of the Prophet Khizr ; and forty thousand workmen, seven thousand porters, and three thousand builders, were employed in raising its domes and arches on three thousand pillars. Every part of the world was ransacked to find the richest marbles, and the hardest stones for its walls and columns. Stones of various hues, fit for the throne of Belkís, were brought from Ayá Solúgh (Ephesus) and Aïdinjik ; marbles of divers colours were removed from Karamán, Shám (Syria), and the island of Kubrus (Cyprus). Some thousands of incomparable columns, wasp and olive-coloured, were imported from the splendid monuments of the skill of Solomon, standing in the neighbourhood of A'tineh (Athens). After working at the building for forty years, Khizr and Agbnádús disappeared one night when they had finished half the dome. Seven years afterwards they appeared again and completed it. On its summit they placed a cross of gold an hundred Alexandrian quintals in weight, visible at Brúsah, Keshísh-dágh (Mount Olympus), 'Alem-dághí, and Istránjeh dághí. On the birth-night of the Prophet there was a dreadful earthquake, by which this and many other wonderful domes were thrown down ; but it was afterwards restored by the aid of Khizr, and by the advice of the Prophet, to whom the three hundred patriarchs and monks, presiding over the church, were sent by him. As a memorial of the restoration of the dome by the aid of the Prophet and Khizr, Mohammed the Conqueror suspended in the middle of it, by a golden chain, a Golden Globe, which can hold fifty kílahs of grain, Roman measure ; it is within reach of a man's hand, and beneath it Khizr performed his service to God. Among the pious, many persons have chosen the same place for offering up their orisons ; and several who have persevered in saying the morning prayer there for forty

days, have obtained the blessings, temporal and spiritual, for which they prayed: it is, therefore, much frequented by the pious and necessitous for that purpose.

*On the Dimensions, Builders, &c. of that ancient place of worship, Ayá Sôfiyah.*

This mosque is situated on elevated ground at the eastern end of the city, a thousand paces (*âdim*) distant from the Stable-gate (*âkhór kapú*) near the sea, and a thousand from Scraglio Point. The great cupola which rears its head into the skies is joined by a half-cupola, beneath which is the mihrâb (sacred recess), and to the right of it a marble pulpit (*minber*). There are altogether on the whole building no less than 360 gilt cupolas, the largest of which is the great one in the middle; they are ornamented with broad, circular, and crystal glasses, the number of which in the whole mosque amounts to 1,070. The abovementioned cupolas (*kubbchs*) are adorned within by wonderful paintings, representing cherubims and men, the work of Monástir, a painter, skilful as Arzheng. These figures seem even now, to a silent and reflecting observer, to be possessed of life and thought. Besides them, there are, at the four angles supporting the great cupola, four angels, no doubt the four archangels, Jebráyíl (Gabriel), Míkáyíl (Michael), Isráfil, and 'Azráyíl, standing with their wings extended, each 56 cubits high. Before the birth of the Prophet, these four angels used to speak, and give notice of all dangers which threatened the empire and the city of Islâmból; but since his Highness appeared, all talismans have ceased to act. This cupola is supported by four arches (*ták*) that excel the arch of the palace of Kesra (Chosroes) (*Táki Kesra*), the arch of Khavernak; that of Kaïdafâ; that of Káf, and that of Sheddád. The large columns, of the richest colours and most precious marble, are forty Mecca-cubits high; those of the second story are not less beautiful, but are only thirty cubits high. There are two galleries running round three sides of this mosque, and forming upper mosques for the worshippers; there is an ascent to them on both sides, which may be ascended on horseback; it is a royal road paved with white marble. The mosque has altogether 361 doors, of which 101 are large gates, through which large crowds can enter. They are all so bewitched by talismans, that if you count them ever so many times, there always appears to be one more than there was before. They are each twenty cubits high, and are adorned with goldsmith's work and enamel. The middle gate towards the Kiblah, which is the highest of all, is fifty cubits high. It is made of planks from the ark which Noah constructed with his own hand. Over this central southern gate there is a long coffin of yellow brass, which contains the body of Aï Sôf, who caused Ayá Sôfiyâh to be built;

and though many emperors have tried at different times to open this coffin, an earthquake and a horrible crash immediately heard within the mosque, have always prevented them from compassing their designs.

Above it, in a niche, supported on small columns, stands a picture of Jerusalem (the ancient Kibleh), in marble; within it there are jewels of inestimable value, but it is also talismanic, and cannot be touched by any body. In this place there stood likewise upon a green column an image of Mother Meryem (the Virgin Mary), holding in her hand a carbuncle as big as a pigeon's egg, by the blaze of which the mosque was lighted every night. This carbuncle was also removed in the birthnight of the Prophet, to Kizil Ahnâ (Rome), which received its name (Red Apple) from thence. The Spanish infidels were once or twice masters of Islâmból, and thence that egg (the carbuncle) came into their hands. The walls of this mosque, as well as the extremities of the columns, are carved like various flowers, with the most exquisite workmanship. The Mihrâb and Minber are of white marble highly ornamented.

*A Description of the four Minârehs (Minarets).*

While Mohammed the Conqueror was residing as Viceroy at Edrench (Adrianople), there was a great earthquake at Islâmból, which made the northern side of Ayâ Sôfiyah bend, and threatened its ruin. The infidels were much alarmed; but Prince Mohammed, in a friendly manner, sent the old architect, 'Alî Nejjâr, who had built the great mosques at Brúrah and Edrench for Yildirim Báyzâid, and was then living, to the Greek king, in order to repair Ayâ Sôfiyah. It was he who erected for the support of the building four strong buttresses, every one of which is like the barrier of Yájúj (Gog). The architect having made a staircase of two hundred steps in the buttress on the right side of Ayâ Sôfiyah, among the shops of the turban-makers (*sârikchî*), the king asked for what purpose this staircase was intended? The architect answered, "For going out upon the leads in case of need?" When the work was completed the king bestowed rich presents on the architect, who returning to Edrench, said to Sultán Mohammed, "I have secured the cupola of Ayâ Sôfiyah, O emperor, by four mighty buttresses; to repair it depended on me, to conquer it depends on thee. I have also laid the foundation of a minâreh for thee, where I offered up my prayers." On that very foundation, three years afterwards, by the will of God, Sultán Mohammed built a most beautiful six-sided minâreh. Sultán Selím II. afterwards, in the year ———, added another at the corner opposite to the gate of the Imperial palace (*Bâbi humáyún*, the Sublime Porte), which is more ornamented, but a little lower than that of



Mohammed the Conqueror. Sultán Murád III. built subsequently two other minárehs on the north and west side, each with only one gallery.

The ensigns (‘alems, *i. e.* the crescents) on the top of these four minárehs are each of twenty cubits, and richly gilt; but that on the great dome is fifty cubits long, and the gilding of it required fifty thousand pieces of gold coin. It is visible at the distance of two farasangs by land, and a hundred miles off by sea. Murád III. also brought from the island of Mermereh (Marmora) two princely basons of white marble, each of them resembling the cupola of a bath, and so large that neither Jemshíd nor Dará ever possessed such an one. Each of them can contain a thousand kilehs. They stand inside of the mosque, one on the right hand and the other on the left, full of living water, for all the congregation to perform their ablutions and quench their thirst. The same Sultán caused the walls of the mosque to be cleaned and smoothed; he encreased the number of the lamps, and built four raised stone platforms (*mahfil*) for the readers of the Korán, and a lofty pulpit on a slender column for the muëzzins. Sultán Murád IV. the conqueror of Baghdád, raised upon four marble columns a throne (*kursi*) of one piece of marble, for the preacher (*vá’iz*), and appointed eight sheikhs as preachers of the mosque: the Efendís Kází-zádeh, Uskudárlí Mahmúd, Ibráhím sheikh to Jerráh Páshá, Sivásí, Kudsí, Terjimán Sheikhí ‘Omar, and the great sheikh, Emír Ishtíbí, who was so learned and skilful in answering questions and solving difficulties respecting the law, God be praised! We had the happiness and advantage of enjoying the exalted society of all these doctors and hearing their instructions. Sultán Ahmed I. built, on the left of the mihráb, a private recess (*maksúrah*) for the exclusive use of the emperor. In short this mosque, which has no equal on earth, can only be compared to the tabernacle of the seventh heaven, and its dome to the cupola of the ninth. All those who see it, remain lost in astonishment on contemplating its beauties; it is the place where heavenly inspiration descends into the minds of the devout, and which gives a foretaste even here below of the garden of Eden (‘Aden). Sultán Murád IV., who took great delight in this incomparable mosque, erected a wooden enclosure in it within the southern door, and when he went to prayers on Fridays, caused cages, containing a great number of singing-birds, and particularly nightingales, to be hung up there, so that their sweet notes, mingled with the tones of the muëzzins’ voices, filled the mosque with a harmony approaching to that of Paradise. Every night (in the month of Ramazàn) the two thousand lamps lighted there, and the lanterns, containing wax-tapers perfumed with camphor, pour forth streams of light upon light; and in the centre of the dome a circle of lamps represents in letters, as finely formed as those

of Yákút Musta'simí, that text of the Scripture, "God is the light of the heavens and the earth." There are also, on the four sides of the mosque, some thousands of texts in beautiful characters; and there, likewise, by command of Sultan Murád IV., the celebrated writer Etmekjí-zádeh Chelebí wrote the names of the Most High, of the prophet Mohammed and his four companions, in Kará Hisárí hand, so large that each elif measures ten arshíns (10 ells = 23½ feet), and the rest of the letters are formed in the same proportion. Ayá Sófiyah is the Ka'beh of all Fakírs, and there is no larger mosque in Islámból. It possesses all the spiritual advantages to be obtained in any other, whether it be El Aksà at Kuds (Jerusalem), or the mosque of the Ommaviyyeh (Omniades), at Shám (Damascus), or that of El Ez-her at Misr (Cairo). It is always full of holy men, who pass the day there in fasting and the night in prayer. Seventy lectures (on theology) well pleasing to God are delivered there daily, so that to the student it is a mine of knowledge, and it never fails to be frequented by multitudes every day.

*The Servants (Khuddám) of the Mosque.*

They are the Imáms (reciters of the Form of Prayer); the Khatíbs (reciters of the Khotbah, bidding-prayer on Friday); Sheíkhs (preachers); Devrkhán (Scripture readers); Ders-ámils (lecturers); Talabah (students); Mu'ezzins (cryers, who call to prayers from the Minárchs); Ejzá kh-áns (lesson readers); Na't kháns (reciters of the praises of the prophet and his associates); Bevvábs (door-keepers); and Káyims (sextons): in all full two thousand servants, for the revenues of the mosque settled upon it by pious bequests (evkáf) are very large.

*Stations and Places in this Mosque visited as peculiarly fitted for Devotion.*

First. Ayá Sófiyah is, in itself, peculiarly the house of God.

Second. The station (Makám) of Moslemah, in a place called U'ch Búják (the three corners), where he, who was commander of the forces in the Khali-fate of Mo'aviyyeh, is said to have offered up prayer.

Third. The station of Iyyúb Ansárí, who, after the peace made in the year of the Hijrah 52, entered Ayá Sófiyah and performed a service of two inflections on the spot called Makámi Iyyúb Sultán, south of the Sweating Column. There is now a Mihráb there much frequented at all the five services.

Fourth. The station of 'Omar Ibn 'Abdo-l-'aziz, who being commander at the peace in the year of the Hijrah 97, offered up prayers on the west side of Ayá Sófiyah, at the foot of the green Mihráb. This place goes now by his name.

Fifth. The station of Hárúnu-r-rashíd, who, at his coming a second time to Kostantaniyyeh, in the year of the Hijrah 58, having crucified King Yaghfúr in the belfry of Ayá Sófiyah, offered up prayers within the mosque in the kibláh of the prophet Solomon, on the south-east side, within the gate of the Defunct (Meyyit-kapú-sí).

Sixth. The station of Seyyid Battál Ghází in the sky-smiting belfry of the church.

Seventh. The station of Bá bá Ja'fer Sultán, Ambassador of Hárúnu-r-rashíd.

Eighth. The station of Sheikh Maksúd Sultán, the companion of Bá bá Ja'fer. These two, with the king's (*i. e.* the Greek emperor's) permission, both offered up prayers on the eastern side of the mosque, within the sepulchral gate (Turbeh-kapú-sí), at the places now bearing their name.

Eighth. The station of Salomon, who is said to have offered up prayer on the ground where Ayá Sófiyah now stands, at the place called the Green Mihráb, to the right of the Minber.

Ninth. The station of Khizr, beneath the gilt ball in the centre of the cupola, is a place where some thousands of holy men have enjoyed the happiness of discoursing with that great prophet.

Tenth. The station of the forty, to the south of the platform of the Muëzzins, is a place where the ground is paved with forty stones of various colours, and where forty holy men stood when the extraordinary accident which happened to Gul-ábí Aghá took place.

#### *Narrative of Gul-ábí Aghá.*

Gul-ábí Aghá, Rikáb dár (stirrup-holder) of Sultán Suleimán, a pious man, who died at the age of 151 years, relates that in consequence of the great plague in the reign of Sultán Selím II., which at Islámból carried off three thousand souls every day, that prince ordered the prayer Istiská to be proclaimed during three days; and that the mosque being much crowded on the holy night Kadr, in order to hear the sermon of the Sheikh (*i. e.* Doctor) of the order of Beshiktásh Evliyá Efendi, the Sultán ordered the people present to be numbered. This Sheikh, who was born at Tareb-afzún (Trapezonde), was a foster-brother of Sultán Suleimán. The throng to hear his sermon was so great that all the people of Islámból filled the mosque three days before he preached. Sheikh Yahyá being now in the middle of his sermon, and the whole multitude listening to his admonitions with their utmost attention, Gul-ábí Aghá, who was in the midst of the crowd, felt himself much distressed by a necessity of withdrawing. His body began to swell like the kettle-drum of Bagdad; he stood up two or three

times on tip-toes to see whether there was no possibility of making his way through the multitude, but saw that a man must needs be engulfed in this ocean of men. He was ready to die for shame when he addressed himself to the forty, on the station of whom he was then standing, and begged of them to save him from being disgraced by exposure to the crowd. At that moment he saw a stately man standing near him, in the dress of a Sipáhlí (soldier), who said to him, "I will release thee from thy pain;" and thus saying, stretched his sleeve over Gulábí's head, who instantly found himself transported into a meadow on the bank of the stream near Kághid-khánah. His pain and distress were removed forthwith; and in a moment afterwards he was again in the same place in the mosque. When the sermon was finished all the hundred and one gates were shut except the large one at the south side, where the Defterdár Dervish Chelebí, son of the Sheikh Bába Nakkásh, placed himself with his attendants in order to count all those who were then present in the mosque and its three stories of galleries, whose numbers amounted to fifty-seven thousand men. Gulábí Aghá not having the least doubt that the Sipáhlí, who had transported him so charitably into the meadows of Kághid Khánah, was no other than the prophet Khizr himself, laid hold of the skirt of his robe, saying, "I am thy slave, O King! and will never again quit thee." The Sipáhlí answered him very roughly, "Be gone, man! We are not the man of whom thou speakest." Gulábí Aghá, however, laid hold of him the faster; and the Sipáhlí twice boxed his ears, and thus they made their way through the crowd. Gulábí, however, would not lose sight of him, and following him very close, saw him enter a place of retirement near Ayá Sófiyah. Gulábí waited for some time at the door, when, lo! it opened, and there came out a young cook of the Janissaries, elegantly dressed, with his official knife and silver chains. Gulábí instantly laid hold of him; but the Janissary cried out, "Begone, man, thou art mad!" Gulábí, notwithstanding, would not loose his hold; on which the cook of the Janissaries gave him a good thump, and entered a Búzah khánah in the market of Ayá Sófiyah, where he ate some kabábs and bread and drank búzah (a kind of beer), without taking the least notice of Gulábí. The Janissary went out and Gulábí followed him into a narrow street, where finding they were alone, he threw himself down at his feet, and entreated him, saying, "Be gracious to me, O Prophet, and grant me thy love!" The Janissary answered, "O seeker! although thou art a faithful lover, thou art not yet ripe, but wantest much of perfection, and must still undergo many trials; but as, notwithstanding my rebuffs, thou followedst me with unabated zeal, I will now bring thee to an old man, in whose company thou shalt remain forty days without opening thy lips or asking concerning any

men or things that shall pass under thine eye." He then, in that solitary place, knocked at a low and dirty gate, which was opened by an old camel-lipped negro, who pushed them both into the house. Gulábí, when he had recovered his senses, found himself in an assembly of men, who saluted him and received his salutations in return. The Janissary changed dress, and took the chief seat, after having kissed the hand of the old man, to whom he related Gulábí's adventures. The Sheïkh said, "If he has renounced the world and all the pleasures of the senses, he is welcome in this assembly of Forty." Gulábí then remained three days and three nights without eating or drinking. His house, family, and relations at U'n-kapání came into his mind; but he put his trust in the Almighty and resigned himself to his will. On the fourth, the old man said, "Now look to the business entrusted to you by God." At the same time the man, who had first assumed the shape of a Sipáhí and then of a Janissary, stood up and brought out from a closet thirty-eight kinds of weapons, one of which he laid before thirty-eight of the men in company, placing before himself a Janissary's basin with water in it. Gulábí being eager to drink, his guide said, "Have patience, we shall this day see whether this place be attainable by thee." Some time afterwards there appeared on the opposite side, a male child; and one of the company, taking his sword, immediately cut off its head. "Friend," said Gulábí, "why did you kill that boy?" "Did not I say, do not be curious?" replied his companion, the Janissary. Next appeared two men pursued by a lion, who tore one of them to pieces and eat him up, while the other saved himself by taking shelter behind the Sheïkh. Gulábí asking for an explanation, received the same answer. Next came an innocent little child pursued by a wolf. One of the men, sitting on the prayer-carpet (sejjádeh), took his bow and arrow and shot the beast dead; after which the child vanished in a corner. Three men then appeared on the other side, two of whom were hanged by the Sheïkh's permission; and the third was about to be hanged, when Gulábí begun to intercede with the Sheïkh for his life. The Janissary seizing Gulábí by the collar, made him sit down in his place, and said, "Did I not tell you to have patience for forty days?" At that moment the water in the basin before the Janissary began to boil and bubble, and two small ships appeared upon it, one of which, by the Janissary's aid, was saved, but the other perished with all its crew and passengers, except a little boy and girl who escaped to the edge of the basin. The Janissary pushing the innocent boy into the water, he was drowned; but the girl he drew out of the basin. Gulábí crying out, "Why didst thou drown that innocent boy, and why were all those Muselmáns lost in that ship?" The Sheïkh, from his seat as President,

said, "Let us give a bit of bread to this man; and come let us offer up a prayer for him in the presence of these Forty." So they all treated him with kindness and gave him a loaf of bread, an akchah, a piece of gold, a bunch of grapes, a date, and an olive; and prayed for him that he might continue in good health till his happy end, be honoured among the angels, preserved from misfortunes, heavenly and earthly, and die, after a long and prosperous life, under the shadow of the banner of the prophet of God. The whole company, at the termination of the prayer, said "Amen!" The Janissary and the negro door-keeper then laying hold of Gulábí's collar, said, "Close thy eyes!" He closed his eyes, and on opening them again, suddenly found himself in one of the taverns at Ghalatah, where a crowd of drunken Janissaries hailed him; saying, "Come, old man, and drink a pot with us!" Gulábí, who had fasted three days, and supposed these Janissaries to be of the same kind as that who had been his guide, removed his hunger by partaking of the food prepared in the tavern. At length, when sunset was near, he took a boat to return to the U'n-kapání. On coming into a narrow street he was assailed by two drunken Janissaries, who stripped him of his turban and his sable robe, and said they would kill him if he did not drink another cup of wine. Whether he would or not, he was compelled to drink it. So he returned home naked, and never afterwards left his house again, having abandoned the world and given himself up to a spiritual life, in which he soon became a great man. He dwelt within the U'n-kapání among the goldsmiths, bestowing great liberalities on all comers and goers, to the astonishment of all men. Having heard the account of these extraordinary events which befel the late Gulábí Aghá (to whom God has granted mercy and pardon) at the station of the Forty, in Ayá Sófiyah, from his own mouth, it appeared proper to insert it here. The proof of it rests with the relater. One of the traditions of the Prophet says, "A liar is he who makes a story out of every thing he hears." We now return to our description of the stations in Ayá Sófiyah.

Eleventh. The station of the Apostles on the eastern side of the gallery.

Twelfth. The station of Ak Shemsu-d-dín, near the Sweating Column, which stands on the western side of the South gate. It is a square marble pillar eleven cubits high, and cased to a man's height with brass. It sweats day and night, winter and summer.

Thirteenth. The station of the South-East gate (Kiblah kapú-sí). This gate being made of the wood of Noah's ark, all merchants who travel by sea, and sailors, are accustomed to offer up a prayer, accompanied by two inclinations of the body, and touch the wood with their hands, saying a

Fátihah (*i. e.* the first chapter of the Korán) for the rest of Noah's soul before they set sail.

*Virtues of the Golden Ball.*

If any man have a bad memory which he wishes to improve, he should place himself beneath the Golden Ball suspended in the middle of the cupola, and say the morning prayer seven times; three times repeat the words Allahumma Yá káshifo-l mushkilát Yá 'álimu-s-sir va-l khafíyyát (*i. e.* O God who openest all difficult things and knowest all secret and hidden things), and each time eat seven black grapes, and then whatever he hears will remain fixed in his memory as if engraven on stone. A most noted example of this was Hamdí Chelebí, son of Ak-Shemsu-d-dín, who lived in the village of Turbahlí Góinuk. He was so foolish and forgetful, that if any one gave him the Selám he was obliged to write the word Selám on a piece of paper and read it before he could comprehend that he ought to answer 'Ve aleikum es-selám.' No doctors could do him any good, so that at last he was completely a prey to forgetfulness, till he went, by Ak-Shemsu-d-dín's advice, to Ayá Sófiyah, where, after saying the requisite prayers, and eating the grapes as prescribed above, beneath the Golden Ball, he was so completely cured of his stupidity, that he began immediately to compose his poem of Yusuf and Zuleíkhá, which he finished in seven months; after which he wrote his Kiyáfet-námeh (Treatise on Physiognomy), which is known all over the world as a wonderful poem on the nature of the Sons of Adam.

Fourteenth. The station of the cool window, on the south-east side (Kibleh) of Ayá Sófiyah, on the inner side of the Imperial Gate, is a window opening to the north, where fragrant breezes and songs of the nightingales from the garden outside refresh the soul. It is there that Ak-Shemsu-d-dín, immediately after the conquests, delivered his Lectures on Joreíri's Commentary on the Korán; and having prayed that all students who pursued their studies there should be blessed with success, that spot has ever since been a delightful place. It was there also that our instructor, the Sheikh of Sheikhs, Evliyá Efendí, that master of the art of reading the Korán, delivered his lectures on that science to some thousands of hearers.

Fifteenth. The station of the Lord Jesus's cradle, in a corner on the eastern side of the upper gallery, is a hollow trough of reddish marble like a cradle, where the Christian women used to place their children when sick in order to obtain their recovery.

Sixteenth. The station of the Washing Place of the Lord Jesus. Near the cradle just mentioned above, there is another square trough of stone, where the

Prophet Jesus was washed immediately after he was delivered from the womb of his mother Meryem. Kostantín the Ancient, mentioned above, is said to have brought both the cradle and the font from Beïtu-l-lahm to the south of Kudsi Sheríf, but the humble writer of these lines saw the washing-trough of Jesus at Beïtu-l-lahm. That children who are crooked and sickly, when washed in the trough in Ayá Sófiyah immediately become straight and healthy, as if revived by the breath of Jesus, is known to all the world.

Seventeenth. The station of the Gate of the Seven. On the east side of the upper gallery there is a large door, the folds of which are not of wood, but of white marble adorned with sculpture. It is visited and admired by all travellers and architects as not having its fellow on the face of the earth. It is a favourite place of worship.

### *The Spectacle of the resplendent Stones.*

On the east side of the upper gallery there are five or six smooth flat slabs of various coloured stones, which reflect the rays of the rising sun with so bright a light that the eye of man cannot look stedfastly on them. In short, there are some thousands of holy places of pilgrimage in Ayá Sófiyah, which is a Ka'beh for Fakírs, but the writer of these pages has only described those which he knew. The whole of this mosque is also covered with lead, which has remained uninjured for so many thousand years from its being mixed up with some thousand quintals (kantár) of gold. All architects are lost in astonishment at the solidity of the foundations of this vast building, and no tongue or pen is capable of adequately describing it. We have seen the mosques of all the world; but never one like this. Mohammed the Conqueror, after having repaired this mosque, also repaired that called Little Ayá Sófiyah, near the Kadirghah límání (galley harbour), which had been previously a church built by Elínah, mother of Kostantín.

### *The Mosque of Zirek Báshí.*

This is also a large mosque, built by Kostantín for the benefit of the soul of the Lord Yahyá (St. John), and called, in the time of the Nasará (Christians) Menastir Sanjovaniyyeh (Monastero San Giovanni). The holy body of that Saint is now at Malta, which is, therefore, called Sanjovanniyyeh (*i. e.* Malta di San Giovanni). It was carried away by the Maltese infidels from a convent in the village of Beit Sabástiyyeh (Σεβαστή), near Kudsi Sheríf. His head is still preserved in a golden dish in a cavern in the middle of the mosque of the Bení Ommayyeh in Shám (Damascus). The Maltese having removed the body of St. John



from Beit Sabástiyyeh, carried it to 'Akkah, and there enclosing it in a chest adorned with jewels, conveyed it to their own country; having ever since made all their conquests in the name of St. John, whose name and figure they now bear, together with the cross, upon their banners. As St. John was nearly related to Jesus, on his mother the Virgin Mary's side, the mother of Constantín built this mosque as a convent to the honour of his spirit. It was enclosed by a very strong wall, had a cistern of its own, and cells for three thousand monks. After the conquest, Mohammed the Conqueror converted it into a mosque, and it has forty-six cupolas great and small, and many beautiful columns. All its cupolas are gilt, and as it stands upon a hill, it is much admired and extremely conspicuous. In short, Mohammed the Conqueror, in the course of his reign, converted no less than 6,670 large monasteries (deir) into places of worship for Musulmáns. He afterwards began to build a splendid mosque on his own account. He began by building the Irghát hammámí (workmen's bath) in the Karamán chárshú-sí (Karamanian market), that the workmen might perform their ablutions every day before they began to work at the mosque. This was finished in forty days, and still bears the same name.

*Description of the Mosque of Mohammed the Conqueror.*

The foundations of it were laid in the year 867 (A.D. 1463), and it was finished A.H. 875 (A.D. 1470). The date of its commencement is expressed by the Arabic words Sheyyed-allahu erkánehá. It is situated on high ground, in the midst of Islámból, on the site of a convent which bore the name of king Vezendún (Byzantium). This convent having been entirely destroyed by an earthquake its site was fixed upon for this new mosque by the conqueror.

*Form of this Mosque.*

The ascent to it is by a flight of stone steps on the right and left; and its height from the ground to the roof is 87 builder's cubits, four cubits being the height from the ground, of the platform on which it stands. It has a large cupola in the centre, and semi-cupolas over the Mihráb. The Mihráb, Mimber, and Mahfils, for the Muëzzins and the Emperor, are of white marble and of ancient workmanship. The cupola has two rows of galleries adorned with lamps. On the left side of the Mihráb stands an ancient banner in long strips, made of Alf's doublet (jubbeh). There is nothing suspended in this mosque except lamps; but it possesses great spiritual advantages, and prayers offered up in it are sure to be answered, because the workmen employed in building it were all Musulmáns; and to this day neither Jews nor Christians are allowed to enter

its blessed doors. Its spirituality was secured by the workmen, who never began their work till they had performed their ablutions, and it was built from the wealth obtained in the Conquest.

On issuing from its southern (kiblah) gate, there is seen on the right hand, a square white marble column, on which the following traditional saying of the Prophet is inscribed in blue and gold and in large Jellí characters, by Demirjî Kúlî:—"Verily, Kostantaniyyeh shall be conquered! How excellent a commander is that commander! How excellent a host is that host!" It is approached on the southern side, also, by two stone staircases on the right and left; and on the four sides of its court (harem) there are stone benches (soffahs) and variegated columns, the sculptures on which astonish the beholder. On a needle-like pillar, within the southern gate of the court, there is a figure representing a Mevlevî Dervîsh, with his cap and fan (mirvahah). In the centre of this court there is a large basin, covered by a leaden cupola, supported by eight columns. Round this basin there are verdant cypresses towering to the sky like minârehs, and each appearing like a green angel. On the right and left of the mosque there are lofty minârehs, with a single gallery. The cloisters round the court are covered with leaden cupolas, and the floor is paved with variegated marble. On the outside border of the windows of the court the Súrah Fâtihah (1st chap. of the Korân) is inscribed in white marble letters on a green ground, in the character invented by Yákút Mosta'simî, which is not equalled by any thing of the kind in all Islâmból. The architect, to shew his skill in the construction of this basin in the centre of the court, placed over it a brazen cage like a net, which is also itself a masterpiece. The water rushing out, day and night, from the pipes of this basin, affords abundantly wherewith to quench the thirst of the devout, and enable them to perform their ablutions. The great cupola of the mosque seems also to hang without support, like the vault of heaven. Before the Mihrâb is the monument of Mohammed the Conqueror and his family. Besides which, on the sides of the mosque there is a great court which has eight gates, and fine gardens on both sides. Outside of it there are the eight celebrated colleges (Semâniyyeh), filled with students, on both sides of which are their apartments and stables. There is also a refectory (Dâru-z-ziyâfet), a hospital (Dâru-sh-shifâ), a câravânserâi for guests, an ancient bath, and an A B C school for children. When all these buildings, crowded together, are seen from a height above, they alone appear like a town full of lead-covered domes.

*Appeal of the Mi'már Báshí (Head Builder) to the Law of the Prophet against the Conqueror.*

Mohammed being, like Jem, a very passionate Emperor, severely rebuked the architect for not having built his mosque of the same height as Ayá Sófiyah, and for having cut down the columns, which were each worth the whole tribute of Rúm (Asia Minor). The architect excused himself by saying, that he had cut down two columns three cubits each on purpose to give his building more solidity and strength against the earthquakes, so common in Islámból, and had thus made the mosque lower than Ayá Sófiyah. The Emperor, not satisfied with this excuse, ordered both the architect's hands to be cut off, which was done accordingly. On the following day the architect appeared with his family before the tribunal of the Kází, styled Islámból-Mollá-sí, to lay his complaint against the Emperor and appeal to the sentence of the law. The Judge immediately sent his officer (Kiahya) to cite the Emperor to appear in court. The Conqueror, on receiving this summons, said, "The command of the Prophet's law must be obeyed!" and immediately putting on his mantle and thrusting a mace into his belt, went into the Court of Law. After having given the selám aleïk, he was about to seat himself in the highest place, when the Kází said, "Sit not down, Prince, but stand on thy feet, together with thine adversary, who has made an appeal to the law." The Mi'már Báshí (head architect) thus made his complaint:—"My Lord (Sultánum)! I am a perfect master builder and a skilful mathematician; but this man, because I made his mosque low and cut down two of his columns, has cut off my two hands, has ruined me, and deprived me of the means of supporting my family. It is thy part to pronounce the sentence of the noble law." The Judge then said to the Emperor, "What sayest thou, Prince? Have you caused this man's hands to be cut off innocently?" The Emperor immediately replied, "By heaven! my Lord (Sultánum), this man lowered my mosque; and for having cut down two columns of mine, each of which was worth the tribute from Misr (Egypt), and thus robbed my mosque of all renown, by making it so low, I did cut off his hands: it is for thee to pronounce the sentence of the noble law." The Kází immediately answered: "Prince (Begum), Renown is a misfortune! If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If thy stone had been a precious stone, its value would have been only that of a stone; but of this man, who has now for these forty years subsisted by his skilful workmanship, you have illegally cut off the hands. He can henceforward do nothing more than cohabit with his wife. The maintenance of him and his numerous family necessarily, by law, falls upon thee. What sayest

thou, Prince (Begum)?" Sultán Mahommed answered: "Thou must pronounce the sentence of the law!" "This is the legal sentence," replied the Kází, "that if the architect requires the law to be strictly enforced, your hands be cut off; for if a man do an illegal act which the noble law doth not allow, that law decrees that he shall be requited according to his deeds." The Sultán then offered to grant him a pension from the public treasury of the Musulmáns. "No!" returned the Móllá; "it is not lawful to take this from the public treasury: the offence was yours; my sentence, therefore, is, that from your own private purse you shall allow this maimed man ten aspers (akchahs) a-day." "Let it be twenty aspers a-day," said the Conqueror; "but let the cutting off of his hands be legalized." The architect, in the contentment of his heart, exclaimed, "Be it accounted lawful in this world and the next!" and, having received a patent for his pension, withdrew. Sultán Mohammed also received a certificate of his entire acquittal. The Kází then apologized for having treated him as an ordinary suitor; pleading the rigid impartiality of law, which requires justice to be administered to all without distinction; and entreating the Emperor to seat himself on the sacred carpet (sejjádeh). "Efendí," said the Sultán, somewhat irritated, and drawing out his mace from under the skirt of his robe, "if thou hadst shewn favour to me, saying to thyself, 'This is the Sultán,' and hadst wronged the architect, I would have broken thee in pieces with this mace!" "And if thou, Prince (Begum)," said the Kází, "hadst refused to obey the legal sentence pronounced by me, thou wouldst have fallen a victim to Divine vengeance; for I should have delivered thee up to be destroyed by the dragon beneath this carpet." On saying which he lifted up his carpet, and an enormous dragon put forth its head, vomiting fire from its mouth: "Be still," said the Kází, and again laid the carpet smooth; on which the Sultán kissed his noble hands, wished him good day, and returned to his palace.

Subsequently, Abdál Sinán, when Mi'már Báshí, added some embellishments to this mosque, and, at a later period, 'Alí Kúshjí, the celebrated astronomer, erected a school for the instruction of Muselmán children in the Korán within the precincts (harem) of this mosque, near the Dyer's gate (Bóyájfíler kapú-sí) opposite to the great dome. The same astronomer also placed there a sun-dial, which has not its equal in the whole world. It is engraved on a square marble tablet, according to that text of the Korán:—"Dost thou at all know how thy Lord hath extended the shadow?"

After these events, in the reign of Báyazíd Velí, there was a great earthquake at Islámból for seven days and six nights. The castle of Ghalatah was damaged

in many places ; but it was repaired by the architect, Murád, who recorded the date of the repairs in an inscription engraved in the Jellí character on a square marble tablet. The reparations of the city were finished in sixty days. It is written, that this was the severest earthquake since the time of Yánkó ibn Mádyán. Báyzíd afterwards built a bridge of fourteen arches over the river Sakariyah, at the town of Keiveh, in the Sanják of Izmit (Nicomedia); another of nineteen arches, over the river Kizil Irmák, at the city of 'Osmánjik ; and a third of nineteen arches, over the Gedúz (Hermus), in the province of Sárú khán ; after which he began to build the mosque that bears his name, near the old palace in Islámból. Its foundations were laid in the year 903 (A.D. 1498), and it was finished in A.H. 911 (1505-6). It is built nearly in the same style as the mosque of his father Mohammed the Conqueror ; but its two minarets are contiguous, not to it, but to the two rows of houses built on each side for the accommodation of strangers, which were subsequently added to the mosque.

*Description of the Mosque of Sultán Báyzíd II.*

It is a square building supporting a large dome, flanked by semi domes on the south-eastern (Kiblah), and opposite sides. On the right and left of the mosque there are two purple columns of porphyry, of which the like are to be found only in the mosque of Sultán Kaláún, in Caïro ; and there is suspended from these a double row of lamps. On the right side of the mosque an elevated gallery has been constructed for the use of the Sultáns of the house of 'Osmán at the public service on Fridays. Sultán Ibráhím subsequently enclosed three sides of the gallery with gilt gratings, so that it resembles a beautiful cage, or net-work, or rather a palace of the immortals. The Mihráb, Minber, and Mahfil, though made of marble, are simple and unornamented ; and on the first are inscriptions written in beautiful characters. The mosque has five gates, and the outer court (harem) is adorned with stone benches (soffáhs), and on each side a cloister, supported by variegated columns ; and in the centre there is a large basin, where all the congregation renew their ablutions. A cupola, supported by eight white marble columns, was placed over the basin by Sultán Murád IV., the Conqueror of Baghdád. On different sides of it four lofty cypresses have been planted. When the foundations of this noble mosque were laid, the Mi'már Báshí having asked the Sultán where he should place the mihráb, was desired by his Majesty to tread upon his foot ; having done which, he immediately had a vision of the noble Ka'bah, and knew, consequently, where to place the mihráb. He, therefore, prostrated himself at the Sultán's feet and began the

work, the Sultán having previously offered up a prayer, accompanied by two inclinations of the body, for its happy completion. On the first Friday after it was finished, when there was an assembly of some thousands, the congregation, knowing that the Sultán had never in his life failed to offer up the afternoon ('asr) and evening ('ashà) prayers, insisted on his performing the functions of Imám. The Sultán, being aware that no one present was so well acquainted with those services as himself, consented to perform them. As this mosque was entirely built with lawful money, it has great spiritual advantages; and being situated in the centre of the markets of Islámból, is crowded day and night by thousands of devout Muselmáns, who are offering up their prayers there without ceasing; so that it has often happened that before one party has got through the afternoon ('asr) service, as far as the Ayetu-l Kursí (the verse of the throne, Kor. ii. 256), another coming in prevents the first from finishing. The pipes of the basin in the court are never closed, but pour forth streams of water day and night, because the congregation never fails. This mosque is always illuminated by flashes of light; and before the window of the mihráb there is a garden like that of Irem, adorned with various fruits and flowers, where, beneath a monument of white marble, covered with lead, rest the remains of its founder. Round the inner and outer courts of this mosque there are shops of all kinds of trades, with a public kitchen, a refectory, and hostel for travellers; a school for instructing the poor and rich in the Korán; and a college for lectures on the art of reciting it. This court has six gates; and is adorned, externally, with lofty trees, most of them mulberries, under the shades of which some thousands of people gain a livelihood by selling various kinds of things. Outside of this court there is a large valley, called the Meidán of Sultán Báyzíd, adorned on its four sides with shops; and on one side by the great college of the same Sultán, which has seventy cupolas. The superintendent (Názir) of this mosque is the Sheikhu-l Islám (*i. e.* the Muftí); he also gives the public lectures in this college. He delivers his lectures once a week, and the students receive a monthly stipend, besides an allowance for meat and wax-lights: this is a very well-endowed foundation. This mosque has altogether 2,040 servants; and none has a better salary than the Muvakkit, or Regulator of Time; because all the seamen and mariners in the empire of Islám depend, for the regulation of time, on the Muvakkit of Sultán Báyzíd Khán; and as the mihráb of this mosque was miraculously placed in the true position of Kiblah: all sea-captains regulate their compasses by it; and all the infidel astronomers in Firengistán, as is universally known, correct their watches and compasses by the mosque of Sultán Báyzíd. Besides this mosque, that Emperor built sixty

other places of worship in the countries which he conquered. The mosque and convent of Emír Bokhári, as well as the mosque of Ghalatah-serái, were built by him. May God reward all his pious works! His conquests are as follows: The castles of Motón and Korón, Arkáriyah, Kalámitah, Kalávertah, Holómích, Tiribólichah (Tripolizza), Bálli-Bádrah (Palæ Patræ, *i.e.* Patras), and Anávárin (Navarino), in the year 906 (1500-1). All the above castles are in the southern and western parts of the Peninsula (Morea). He also conquered the castle of Ainah-bakhtí (Naupaktus or Lepanto), A.H. 905 (A.D. 1499, 1500). The fortresses of Kill and Ak-kirmán were taken in the 889 (A.D. 1484). The castles Várnah, Avlóniyah, and in Arnáútluk (Albania) Durráj (Durazzo), were captured, and a tribute imposed upon Karah Boghdán (Moldavia), in the year 918 (A.D. 1512). After having conquered these and many other castles, he was defeated in a second engagement with his son Selím I., at Chórló (Τούρουλος or Τζορλου), where he was deserted by all his servants, who followed Selim to Islámból and proclaimed him Emperor. Báyzíd Khán was immediately ordered to retire to Dímah-tókah (Dymóticho for Didymótichon); but having reached Hávusah, a small town one day's journey distant from Edreneh (Adrianople), died there. Various reports were circulated respecting the cause of his death. Some say that he died sighing, and crying out, "O King Jem!" Others, that having been poisoned by his son, he exclaimed, "May thy life be short, but thy victories many!" His corpse was buried within the precincts of his mosque. He reigned thirty-three years, and was succeeded by his son Selím I., who began his victorious course by a signal defeat of Sháh Ismá'íl, King of I'rán, on the plains of Cheldir, beneath the castle of Ak hichkah, where 200,000 Kizil-báshes (Persians) were put to the sword. The Sháh himself escaped with difficulty, accompanied by only seven horsemen, and his Queen Tájlí Khánum was taken prisoner, together with three hundred female captives, who were entrusted to the care of the Defterdár Tájir-zádeh Ja'fer Chelebí, and conducted by him to the threshold of Felicity (the Sublime Porte). In this victorious campaign the following castles were conquered:—Kars, Ak-hichkah, Erdehán, Hasan, Erz Rúm, Baibúd, Iánijah, Kumákh, Karah-Hamíd, Diyár-Bekr, and forty other castles with their dependencies. Sultán 'Aláu-d-daulah, of the Zúl-kadriyyeh family, Lord of Mer'ash, was also defeated and killed, and his head, together with those of seventy other great chiefs (Bói Beg), was sent to Ghaurí, Sultán of Egypt, against whom a campaign was immediately commenced: in the course of which Súltán Selím conquered Halebu-sh-shuhbá (the bright), with its twenty, Shám (Damascus), with its forty-two castles; Tarábulu-Shám (Tripoli), with its seventy castles, occupied by the Durúzí (Druzes);

Beïtu-l-mokaddas (Jerusalem), Ghazah, and Ramlah, with seventeen castles. In that paradisiacal country, Shám (Syria), he took up his winter-quarters; and in the ensuing year he fought, on the plain of Kákún, the great battle in which Sultán Ghaúrí was routed and slain. The wreck of the army of the Cherákis (Circassians) fled to Misr (Caïro), with Selím Khán at their heels; and after one continued battle for a whole month, the province of Misr (Egypt), with its three hundred cities and seven thousand villages, was given up to the conqueror in the year 922 (A.D. 1516). Híreh Beg was appointed Governor of Misr (Caïro); and Kemál Páshà-zádeh Ahmed Efendí, Military Judge. Possession was taken of Mekkah and Medínah, and Selím assumed the title of Servant of the two noble Mosques, and exalted his victories to the skies. On his returning to Islámból, he laid the foundation of the mosque which bears his name, but did not live to finish it. He was buried in the kubbeh, opposite the Mihráb. He was born in Tarabefzún (for Tarábuzún, *i. e.* Trebizonde), of which he was Governor while a Prince. He reigned nine years, during which the Khotbah was said in his name in one thousand and one mosques. He was succeeded by his son, the determined supporter of the faith, and the breaker of the heads of the people who contemplated rebellion, the tenth of the Sultáns of the house of 'Osmán, Sultán Suleimán Khán el Ghází, who finished the mosque begun by his father.

*Description of the Mosque of Sultán Selím I.*

He began it as a monument to the illustrious memory of his father, in the year 927 (A.D. 1521), and finished it in the year 933 (A.D. 1527). It is a lofty mosque, in the interior of Islámból, on the summit of one of the hills which overlook the canal; but it has no fine columns within it like the other mosques. It is only an elevated dome supported by four walls, but such as to raise the admiration of all who are masters in mathematics, and to be pointed at as a proof of the great skill of the old architect Sinán. On examining it, all mathematicians are astonished; for its dome is found, on admeasurement, to be one span wider than that of Ayá Sófiyah. It appears, in truth, to be an azure vault, like the vault of the sky; but is not so high as that of Ayá Sófiyah, since it measures only fifty-eight builder's cubits in height. The cause of its not having been made more lofty, is the elevation of the hill upon which it stands. On the right side of its precincts (harem) there is a deep cistern, made in the time of the infidels; and on the north side is the ascent called the Forty Stairs, though there are fifty-four steps. The declivity on each side is very steep and precipitous; the architect Sinán, therefore, with a prudent foresight, in order to



avoid all risk from earthquakes, gave a very moderate height to the mosque. The platform (mahfil) for the Muëzzins is placed upon marble columns, adjoining to the wall on the right hand ; the Minber and Mihráb are of white marble, in a plain style. On the left side of the mosque there is a gallery supported by columns for the use of the Emperor : this was enclosed like a cage, with a gilt grating, by Sultán Ibráhim. Round the cupola there is a gallery where lamps are lighted on the blessed nights. The mosque is ornamented with some thousand trophies suspended around it, but has no other distinction on the inside. Opposite to the windows on the side of the Mihráb, is the sepulchre of Selím Khán, in a delightful garden, where the sweet notes of nightingales are heard. It is a hexagonal building, surmounted by a cupola. This mosque has three gates, of which that looking towards the Kiblah is always open. On the right and left of the mosque there are hostels for travellers ; and there are also, on the right and left side, two minárehs, with one gallery each ; but they are not so high as other minárehs. The court of the mosque (harem) is paved with white marble, has three gates, and stone benches (soffahs) all round. There is a basin in the centre of the court, which constantly supplies the Musulmán congregation with fresh and running water for their ablutions. Sultán Murád IV. placed a pointed dome over it, supported by eight columns, and there are four cypresses on the different sides of it. Outside of this court is a large enclosure (harem), planted with trees of various kinds, and entered by three gates. On the south (Kiblah) is the gate of the mausoleum (Turbah) ; on the west, that of the market ; on the north, that of the Forty Stairs. Below the market, looking towards the Chukúr Bóstán there is a large school for boys, a public refectory (Mehmán-serái), and lodgings for men of learning and students. The bath (hammám) is three hundred paces beyond this enclosure ; but there are no other colleges nor hospitals.

*Description of the Fifth Imperial Mosque ; that of Sultán Suleimán.*

It was begun in the year 950 (A.D. 1543), and finished in the year ———, and is beyond all description beautiful. The learned, who composed the metrical inscriptions, containing the date of its erection, confess that they are not able duly to express its praise ; a task which I, the contemptible Evliya, am now striving to perform as far as my ability will allow. This incomparable mosque was built by Sultán Suleimán on one-half of the unoccupied half of the summit of the lofty hill on which had been erected, by Mohammed II, the old Serái. Suleimán having assembled all the thousands of perfect masters in architecture, building, stone-hewing, and marble-cutting, who were found in the dominions of the house

of 'Osmán, three whole years were employed in laying the foundations. The workmen penetrated so far into the earth, that the sound of their pickaxes was heard by the bull that bears up the world at the bottom of the earth. In three more years the foundations reached the face of the earth; but in the ensuing year the building was suspended, and the workmen were employed in sawing and cutting various-coloured stones for the building above the foundations. In the following year the Mihráb was fixed in the same manner as that of Sultán Báýazid's mosque; and the walls, which reached the vault of heaven, were completed, and on those four solid foundations they placed its lofty dome. This vast structure of azure stone is more circular than the cupola of Ayá Sófiyah, and is seven royal cubits high. Besides the square piers which support it, there are, on the right and left sides, four porphyry columns, each of which is worth ten times the amount of the tribute (Kharáj) from Misr. These columns were brought from the capital of Misr, along the Nile, to Iskanderiyyeh, and there embarked on rafts, by Karinjah Kapúdán, who in due time landed them at Ün-kapání; and having removed them from thence to the square called Vefà-méidán, in the neighbourhood of the Suleimániyyeh, delivered them up to Suleimán Khán; expressing his wish that they might be received as a tribute from Karinjah (*i. e.* the Ant), just as a gift was graciously received from the Queen of Ants by Solomon. The Emperor, to shew his gratitude, immediately settled upon him the Sanjáks of Yilánlí-jezíreh-sí, and the island of Ródós. God knows, that four such columns of red porphyry, each fifty cubits high, are to be found no where else in the world. On the side next to the Mihráb, and on that opposite to it, the dome is joined by two semi-domes, which do not, however, rest on those columns, as the architect was afraid of overloading them. Sinán opened windows on every side to give light to the mosque. Those over the Mihráb and Minber are filled with coloured glass, the brilliance of whose colours within, and the splendour of the light reflected from them at noon, dazzle the eyes of the beholders, and fill them with astonishment. Each window is adorned with some hundreds of thousands of small pieces of glass, which represent either flowers, or the letters forming the excellent names (*i. e.* the Divine attributes); they are, therefore, celebrated by travellers all over the world. Though the Mihráb, Minber, and Mahfil of the Muëzzins are only formed of plain white marble, yet the last is of such exquisite workmanship, that it seems to be the Mahfil of Paradise; the Minber is also made of plain marble, but is surmounted by a conical tiara-like canopy, the like of which is no where to be found; and the Mihráb is like that of his Majesty Solomon himself. Above it there is engraved in letters of gold, on an azure ground,

from the hand-writing of Karah-hisárí, this text of the Korán (iii. 32), "Whenever Zakariyyà (Zacharias) went into the chamber (mihráb) to her." On the right and left of the Mihráb there are spirally-twisted columns, which appear like the work of magic. There are also candlesticks of a man's stature, made of pure brass, and gilt with pure gold, which hold candles of camphorated bees'-wax, each 20 kantárs (quintals) in weight. The ascent to each of them is by a wooden staircase of fifteen steps, and they are lighted every night. In the left corner of the mosque is a gallery (mahfil) raised on columns, for the private use of the Sultán; and it also contains a special Mihráb. Besides this gallery, there are four others, one on each of the large piers, for the readers of the lessons from the Korán. On both sides of the mosque there are benches (soffahs), supported by low columns, and outside of it, parallel with these benches within, galleries, supported on columns, one of which looks upon the sea, and the other on the market. When the mosque is very much crowded, many persons perform their devotions on these benches. There are also, round the cupola, within the mosque, two rows of galleries supported by columns, which, on the blessed nights, are lighted with lamps. The total number of the lamps is 22,000; and there are likewise some thousands of other ornaments suspended from the roof. There are windows on all the four sides of the mosque, through each of which refreshing breezes enter and revive the congregation; so that they seem to be enjoying eternal life in Paradise. This mosque is also, by the will of God, constantly perfumed by an excellent odour, which gives fragrance to the brain of man, but has no resemblance to the odour of earthly flowers. Within the mosque, beside the southern gate (kibleh), there are two piers, from each of which springs a fountain of pure water, in order to quench the thirst of the congregation; and in the upper part of the building there are certain cells for the purpose of keeping treasures, in which the great people of the country and some thousands of travellers keep their money, to an amount which the Great Creator alone knows!

*In Praise of the Writing of Karah Hisárí.*

There never has been to this day, nor ever will be, any writing which can compare with that of Ahmed Karah Hisárí, outside and inside of this mosque. In the centre of the dome there is this text of the Korán (xxiv. 35): "God is the light of heaven and earth; the similitude of his light is as a niche in a wall wherein a lamp is placed, and the lamp enclosed in a case of glass:" a text justly called the Text of Light, which has been here rendered more luminous by the brilliant hand which inscribed it. The inscription over the semi-dome,

above the Mihráb, has been already given. On the opposite side, above the southern gate, there is this text (vi. 79): "I direct my face unto him who hath created the heavens and the earth: I am orthodox." On the four piers are written, "Allah, Mohammed, Abú Bekr, 'Omar, 'Osmán, 'Alí, Hasan, and Hosein. Over the window to the right of the Minber: "Verily, places of worship belong to God; therefore, invoke not any one together with God." Besides this, over the upper windows, all the excellent names (of God) are written. These are in the Shikáfi hand; but the large writing in the cupola is in the Guzáfí hand, of which the Láms, Elifs, and Káfs, each measure ten ells; so that they can be read distinctly by those who are below. This mosque has five doors. On the right, the Imáni's (Imám kapú-sí); on the left the Vezír's (Vezír kapú-sí), beneath the imperial gallery, and two side doors. Over that on the left is written (Kor. xiii. 24), "Peace be upon you, because ye have endured with patience! How excellent a reward is Paradise!" Over the opposite gate this text: "Peace be upon you! Ye are righteous; enter in and dwell in it for ever!" Beneath this inscription, on the left hand, is added, "This was written by the Fakír Karah Hisárfí."

#### *Description of the Court (Harem).*

The court of this mosque has three gates, to which there is an ascent and descent by three flights of steps. It is paved with white marble, and is as smooth and level as a carpet. Though very spacious, the body of the mosque is still larger. Round its four sides there are benches (soffahs) of stone, forty feet broad, upon which columns of coloured stones rest, supporting arches of different hues, as various as those of the rainbow. The windows of this court are guarded by iron gratings, the bars of which are as thick as a man's arm, and so finely polished, that even now not an atom of rust is seen upon them, and they shine like steel of Nakhjuván. In the centre of this court there is a beautiful fountain worthy of admiration, but it is not calculated for ablutions, being only designed for the refreshment of the congregation. Its roof is a low, broad, leaden cupola; but the wonderful thing is this, that the water from the basin springs up as though shot from a bow, to the centre of the cupola, and then trickles down its sides like another Selsebíl. It is, indeed, a wonderful spectacle. Over the windows on each side of this court there are texts from the Korán inscribed in white letters on blue tiles. The door opposite to the kibleh (*i. e.* the north door) is the largest of all; it is of white marble, and has not its equal on earth for the beauty and skill with which it is carved and ornamented. It is all built of pure white marble, and the different blocks have been so skilfully joined together by

the builders that it is impossible to perceive any crevice between them. Over the sill of the door there are sculptured flowers and festoons of filagree work, interlaced with each other with a skill rivalling the art of Jemshíd. On each side of this gate there are buildings four-stories high, containing chambers for the *muvaqqits* (hour-cryers), porters, and sextons. At the entrance of this gate there is a large circular block of red porphyry, which is unparalleled for its size and the fineness of its polish. It is as large as a Mohammedan *simát* (*i. e.* dinner-tray). Within the gate, on the right side of the court, there is a square slab of porphyry, on which a cross was sculptured, the traces of which are still visible, though it was erased by the masons. The infidels offered a million of money for it in vain: at length a royal ball was fired from a galleon of the infidels, lying before Ghalatah, purposely at this slab, which was struck; but being on the ground, it received no damage. So that the infidels, with all their rancour, and skill in gunnery, could not break this stone, which had become a threshold of the Suleimániyyeh; but the mark of the ball still remains, and raises the astonishment of all beholders.

On the pedestals of the columns round the four sides of this court (harem) there are brass plates, on which the dates of memorable events, such as great fires, earthquakes, revolts and tumults, are engraven. This mosque has four minarets, the galleries of which are ten in number, as a record that Sultán Suleimán Khán was the tenth Sultán of the House of 'Osmán. The two minarets adjoining to the body of the mosque have each three galleries, to which there is an ascent by a staircase of two hundred steps; the two minarets at the inner angles of the court are lower, and have but two galleries each. Of the two lofty minarets which have three galleries, that on the left is called the Jewel Minaret, for the following reason:—Sultán Suleimán, when building this mosque, in order to allow the foundations to settle, desisted, as has been already observed, for a whole year, during which the workmen were employed on other pious works. Sháh Tahmás Khán, King of 'Ajem (Persia), having heard of this, immediately sent a great Ambassador to Suleimán, with a mule laden with valuable jewels, through friendship, as he said, for the Sultán, who, from want of money, had not been able to complete this pious work. The Ambassador presented the Sháh's letter to the Sultán while surrounded with the innumerable builders and workmen employed about the mosque; and the latter, incensed on hearing the contents of the letter, immediately, in the Ambassador's presence, distributed the jewels which he had brought to all the Jews in Islámból, saying, "Each Ráfizí, at the awful day of doom changed to an ass, some Jew to hell shall bear! To them, therefore, I give this treasure, that they may have pity

on you on that day, and be sparing in the use of their spurs and whips." Then giving another mule laden with jewels to Sinán, the architect, he said, still in the Ambassador's presence, "These jewels, which were sent as being so valuable, have no worth in comparison with the stones of my mosque; yet, take them and mingle them with the rest." Sinán, in obedience to the Sultán's command, used them in building the six-sided basis of this minaret, which derives its name from thence. Some of the stones still sparkle when the sun's rays fall upon them; but others have lost their brilliance from exposure to excessive heat, snow, and rain. In the centre of the arch, over the Kibla gate, there is a Níshábúrí turquoise (pírúzeh), as large in circumference as a cup. There are on the two sides of this mosque forty different places where ablutions can be renewed.

### *A Description of the Imperial Mausoleum.*

At the distance of a bow-shot from the Mihráb, in the midst of a delightful garden, is the sepulchre of Suleïmán, itself an unparalleled edifice, being crowned by a double cupola, so that one is placed over the other, the smaller below and the larger above. There is not, in the whole civilized world, a building so richly ornamented with wonderful sculptures and carvings in marble as this!

### *Description of the Outer Court.*

The outer court of this mosque is a large sandy level planted with cypresses, planes, willows, limes, and ashes; and surrounding three sides of the building. It has ten gates: two on the Kibla side; viz. that of Merá, and that of the old Serái; on the south side, the Mekteb (school gate), chàrshù (market), medreséh (college), and Hakím-Báshi (Head Physician's) gates. On the west, the Imareh (alms-house), Táv-khàneh (hospital), and Agha's gate (Aghá kapúsí). On the north side a stone staircase of twenty steps to the gate of the dome of one thousand and one nails, so called because that number of nails was used in constructing it. There is also the Hammám kapú-sí (bath-gate) looking eastwards, whence there is a descent of twenty steps to the bath. On this side the court (harem) is not enclosed by a wall, but merely by a low parapet, that the view of the city of Islámból may not be interrupted. There the congregation remains and enjoys a full view of the imperial palace, Uskudár (Scutari), the castle of the Canal (Bógház Hísárí) Beshik-tásh, Tóp-khaneh, Ghalatah, Kásim Páshá, the Okmeidán, and the harbour (khalíj) and strait (Bogház) traversed by a thousand boats and barges and other kinds of vessels—a spectacle not to

be equalled in any other place in the world ! The circumference of this outer court (harem) is one thousand paces. There is also a smaller court called the Pehliván Demir meídání (*i. e.* wrestlers' iron ground) between this mosque and the walls of the old serai. It is a valley where wrestlers from all the convents exercise themselves when afternoon-prayer is over (ba'de-l'asr). To the right and left of this mosque there are four great colleges for the education of lawyers in the four (orthodox) sects, which are now filled with men of the most profound learning. There is likewise a Dár ul-hadís, or school for instruction in the traditional law ; a Dár-ul-karrà, or school for instruction in the recitation or chaunting of the Koran ; a college for the study of medicine ; a school for children ; a hospital, a refectory, an alms-house, a hospital for strangers (Táv-kháneh), a karbánserái for comers and goers, a market for goldsmiths and button and boot makers, a bath, with apartments for the students, and thousands of chambers for their servants ; so that within the precincts of the mosque there are altogether not less than 1001 cupolas. Seen from Ghalatah the Suleï-mániyyeh seems like one vast plain covered with lead. The whole number of servants attached to the mosque is three thousand. They are maintained by secure and liberal endowments, all the islands in the White Sea, as Istankoi (Stanco), Sákiz (Chios), Ródós (Rhodes), &c. having been settled on it by Sultan Suleïmán. Its revenues are collected by five hundred men under the direction of the mutevellí (commissioner). There is no building in the whole empire of Islám stronger or more solid than this Suleïmániyyeh ; nor has any cupola ever been seen which can be compared to this. Whether the solidity of its foundation, or the wonderful beauty and perfection of its different parts, be considered, it must be allowed to be, both within and without, the finest and most durable edifice which the world ever beheld. When it was finished, the architect Sinán said to the sultan : " I have built for thee, O emperor, a mosque which will remain on the face of the earth till the day of judgment : and when Halláj Mansúr comes, and rends Mount Demavund from its foundation, he will play at tennis with it and the cupola of this mosque." Such were the terms in which he extolled its strength and durability ; and indeed, standing on a lofty hill surrounded and strengthened below by various walls and bulwarks, its foundations are peculiarly solid. First, there is the upper wall of the Tahtu-l kal'ah ; then, that of Siyávush Pashá's palace ; next, that of the Yenícherí Aghá's ; afterwards, that of the cistern in the little market : then those of the Aghá's school, the warm bath, the lead magazine, and hospital. The foundations of all these buildings may be considered as the outworks of the foundation of this mosque. The humble writer of these lines once himself saw ten Franc

infidels skilful in geometry and architecture, who, when the door-keeper had changed their shoes for slippers, and had introduced them into the mosque for the purpose of shewing it to them, laid their finger on their mouths, and each bit his finger from astonishment when they saw the minarets; but when they beheld the dome they tossed up their hats and cried Maryah! Maryah! and on observing the four arches which support the dome on which the date A.H. 944 (A.D. 1537) is inscribed, they could not find terms to express their admiration, and the ten, each laying his finger on his mouth, remained a full hour looking with astonishment on those arches. Afterwards, on surveying the exterior, the court, its four minarets, six gates, its columns, arches and cupolas, they again took off their hats and went round the mosque bareheaded, and each of the ten bit his fingers from astonishment, that being their manner of testifying the greatest amazement. I asked their interpreter how they liked it, and one of them who was able to give an answer, said, that nowhere was so much beauty, external and internal, to be found united, and that in the whole of Fringistán there was not a single edifice which could be compared to this. I then asked what they thought of this mosque compared with Ayà Sófiyah; they answered, that Ayà Sófiyah was a fine old building, larger than this, and very strong and solid for the age in which it was erected, but that it could not in any manner vie with the elegance, beauty, and perfection of this mosque, upon which, moreover, a much larger sum of money had been expended than on Ayà Sófiyah. Indeed, it is said, that every ten Miskáls of stone used in this mosque cost a piece of gold (a ducat). The entire sum expended in this building amounted to 890,883 yuks (74,242,500 piastres).

Another of Sultan Suleimán's monuments at Islámból is the Forty Fountains. Desirous of bringing into the city some sweet water which had been discovered at a considerable distance, he consulted the famous architect Sinán, who replied, that an undertaking so difficult would require enormous sums of money. Suleimán promised to provide the necessary funds; the work was commenced, and in the course of seven years 3,700 arches were constructed, thus forming an aqueduct, and joining that of Yánkó Mádiyán near the horse-market. By this means the delicious water was circulated throughout the city, and the souls of the thirsty were made glad. In some parts the arches rise two or three stories high.

Suleimán also commenced the bridge of Chekmejeh, which was completed by Selim II. He also built the mosques of Shchzádeh, Jchángír, and Khásseki; the new arsenal; and the college of Selim I., founded at the Koshk of the Khaljiler, and dedicated to the memory of his father; a mosque at Uskudár,



called after his illustrious daughter Mehrebán, and two Kháns. In Rumeili the monuments of his bounty are almost innumerable : amongst them may be enumerated the fortresses of Segdin, Sigeth, and Ouzi (Oczakow), on the frontiers. At Edreneh (Adrianople) he constructed an aqueduct, a bridge, and a mosque and refectory near the bridge of Mustafa Pasha. In Anátoli he built at Konea, near the tomb of Jelál-ud-dín-Rúmi (may God sanctify his secret state), a splendid mosque with two minárets, a college, a music-room for the Dervishes, a dining-room for the poor (*imaret*), a refectory, and numerous cells for the poor Dervishes. At Damascus, an extensive mosque and a college. At Kaf and Iznik (Nice) he converted two churches into mosques ; a plan which he put into execution in all the towns and palankas which were conquered during his long and victorious reign. The cupola of the mosque of Solomon's temple was also built by this Emperor, and he adorned the cupola of the sacrificial stone (*sakhra-i-sherif*) with ceilings of carved wood and stone, so that it equals the gallery of Chinese paintings, and resembles paradise. After the conquest of Baghdad, he erected over the tomb of the great Imám, Noamán-ben-Thábet, a castle, and a mosque with a refectory ; and over the tomb of the Sheikh, Abdulkáder Jilani, a lofty cupola, a mosque, a refectory and other buildings for pious purposes. For the benefit of the holy cities (Mecca and Medina) he instituted the Surra, a present of 62,000 ducats, which is annually transmitted to those places by the Surrá-Emini ; and the annual distribution of wearing apparel. He also repaired the aqueduct built by Hárún-ur-rashíd, adding four fountains to it, and conducting a stream to Mount Arefat. He moreover built at Mecca four colleges in the same style as those of Rumeili, and endowed them in the same manner. He also rebuilt the cupola of Khadijeh, the Mother of the Faithful, with numerous other pious foundations which we shall have occasion to mention hereafter in the course of our travels : our present object being only to describe those of Islámból. All these pious works were effected by means of the prizes taken at Malta, Rodós, Bodin, Kizil-álma (Rome), Belgrade on the Danube, Baghdad, and other places ; the whole amount of which is computed to have been 896,383 fulúrí (florins), which, according to the present value of money, would be 53,782,009 aspres, or 74,666,666 paras, or 1,866,666 piastres. During the reign of Suleimán Khán four aspres weighed one dirhem of pure silver, and one hundred ducats weighed 118 dirhems.

*Description of the Mosque of Prince Mohammed.*

According to the opinion of all architects and mathematicians, this mosque is situated in the centre of the triangle of Islámból. It ranks as the sixth imperial

mosque, and was built by Suleimán Khán for his favourite son Mohammed, who died at Magnesia, and was buried here. Its cupola is an elegant piece of workmanship, and though not so large as that of the Sulcimániyeh, it rears its head majestically into the skies : it is supported by rectangular pillars and four semi-domes. The mihrab and minber are both of exquisite workmanship. The mahfil is supported by eight columns, and on its left is the Sultán's mahfil, also supported by columns. This mosque has no large columns, but is adorned with a double row of lamps amounting to eight thousand. It is lighted by windows on every side, and has three gates, over one of which, that opposite to the mihrab, is placed the chronogram : "The place of prayer for the Prophet's people, 955" (A.D. 1548), in which year the foundation was laid. This also is of Sinán's architecture. It was commenced on the 1st of Rabi'-ul-avul, 955 (10th April 1548), and was finished in the month of Rajab, 965 (April 1558). It cost 15,000,000 aspres. Facing the mihrab, in a most delightful garden beneath a lofty cupola, is the tomb of Prince Mohammed, and beneath another, that of his brother Jehángír, who died at Halep (Aleppo), and was buried in this place. The court is adorned with numerous columns, and in the centre there is a fountain, beneath a cupola supported by eight columns, which was built by Murad IV. The two minarets, with their double galleries, have not their equal in Islámból, Edreneh, or Brusa, for ornaments and sculptures. The lead-covered roof is a piece of art likewise well worthy of admiration. On three sides it is surrounded by a large plain planted with trees, underneath one of which, on the left-hand side of the mosque, is buried the Sheikh, Ali Tabl, who was drummer in Iyyúb's expedition against Islámból. Round this large court stand the college, refectory, and hospital for strangers (Tav-khaneh); it has neither a bath nor a common hospital.

The mosque at Fundukli, dedicated to the memory of the prince Jehángír, was also built by Suleimán. But this shall be described in its proper place.

#### *Description of the Mosque of the Validch.*

This mosque, which is commonly called Khasseki-evret (the favourite of the women), and is situated near the Evret-bazar, is not so large as other mosques, and has only one mináreh. It has a common kitchen, a refectory, a hospital, a college, and a school for children.

#### *Description of the Mosque of Mehr-máh Sultáne.*

It is a lofty mosque within the Adrianople-gate, and was built by Sultán Suleimán Khán for his daughter Mehr-máh. Its mihráb, minber, and mahfil,

are remarkably neat; but there is no royal mahfil. It is surrounded by the apartments of the college, a bath and a market. There is neither refectory nor hospital.

In short, Sultán Suleimán Khán, during a reign of forty-eight years; established order and justice in his dominions; marched victoriously through the seven quarters of the globe, embellished all the countries which were vanquished by his arms, and was successful in all his undertakings; because, mindful of the sacred text, "Take advice in your affairs," he always consulted with his Ulemá.

The Vezirs during his reign were:—

Pír Mohammed Pasha, who was confirmed in his office on the accession of the Sultán.

Ibrahim Pasha, who was educated in the imperial harem, built the seven towers at Cairo, and hanged Ahmed Pasha, the rebellious governor of that city.

Ayás Pasha, a native of Albania, but brought up in the harem.

Lutfi Pasha, also brought up in the harem. He had the Sultán's sister given him in marriage, but was dismissed from office for speaking against a woman who was related to his wife.

Suleimán Pasha, a white eunuch, who took Dív-abád, Ahmed-abád, and several other fortresses from the Portuguese, and gave them to the Raí of India. He also conquered 'Aden, in Yemen (Arabia), and Habesh (Abyssinia), assisted by Oz-demir-beg.

Rustam Pasha, a Khiroad (Croatian) by birth, and an Aristotle in wisdom.

Ahmed Pasha, a judicious, brave, and accomplished minister. He began by being Chamberlain in the Scrai, and was gradually promoted to the office of Agha of the Janissaries, Governor of Rumeili, and Grand Vezir. He once conducted a night attack against Sháh Tahmas of Persia, and conquered Temesvar.

Kalen Ali Pasha, a native of the village of Parcha, in Hersek (Herzegovina). He was first Chamberlain, then Agha of the Janissaries, Governor of Egypt, and Grand Vezir. He was a very corpulent man.

So-kolli Khojeh, Ali Pasha, a native of the village Sokol, now called Shahín, in Bosnia, having held various inferior offices, was raised to that of Vezir, which he held for forty years under three monarchs.

The Vezirs of the *kubbeh* (cupola) who did not attain the rank of Grand Vezir were:—Mustafa Pasha, the Bosnian; Ferhád Pasha, the Albanian; Khaín Ahmed Pasha, a rebellious Albanian who was hanged at Cairo; Gózlujeh Kásím Pasha, who conquered Anabóli (Napoli), in the Morea, and built the mosque bearing his name opposite Islámból; Hájí Mohammed Pasha, poisoned at Bodin

(Buda) by a Jew who boasted that he had poisoned no less than forty Moslems ; Khosru Pasha, the brother of Khojeh Lála Mustafa Pasha ; Khádem Ibrahim Pasha, a man of a brave and generous disposition, who built the mosque bearing his name within the Silivri-gate ; Khádem Heider Pasha, who was chief of the white eunuchs in the harem, but was dismissed on suspicion of having been accessory to the murder of the Prince Mustafa : he was an eloquent and learned man, and died Governor of Hersek (Herzegovina) ; Balak Mustafa Pasha, a Bosnian, Balak, in the Albanian language, signifying 'old' : he was Governor of Egypt and Capudan of the fleet, and was buried at Iyyúb ; Dámád Ferhád Pasha,—he was brother-in-law of Prince Mohammed, and was an excellent calligrapher : a copy of the Korán of his penmanship may even now be seen at the mausoleum of Sultán Báyezíd ; Mustafa Pasha, who was descended from Khaled, son of Valíd, and younger brother of Shemsi Pasha : he was educated in the imperial harem, made Chakirji-bashi, commanded the expedition against Malta when Governor of Rumeili, died on the pilgrimage to Mecca, and was buried by my father.

*Begler-begs in the reign of Sultán Sulcimán.*

Behram Pasha ; Davúd Pasha, who died Governor of Egypt ; Oveis Pasha, Governor of Sham (Damascus) ; Dukakin Zádéh Gházi Mohammed Pasha, Governor of Egypt ; Oveis Pasha, Governor of Yemen (Arabia), he quaffed the cup of martyrdom at the hand of Pehlevan Hassan, the robber ; Oz-demir Pasha, a relation of Ghorí, the last Sultán of Egypt, a Circassian by birth, and Conqueror of Habush (Abyssinia) ; Gházi Omer Pasha, who built a mosque and imaret at Belgrade ; Gházi Kásim Pasha, who when Sulcimán raised the siege of Pech (Vienna), headed the party which made an excursion into Germany, and came round by Venedik (Venice) to Essek with only three hundred men, the others having fallen martyrs in the expedition : I visited many of their tombs in different places in Germany ; Gozlujeh Rustam Pasha, Aga of the Janissaries, and afterwards Governor of Bodin (Buda) ; Sulcimán Pasha, educated in the harem : he died at Astúli (Stuhlweissenburg), of which he was Governor, and was buried before its gate ; Othmán Pasha, a Circassian, educated in the Seraï, who was rewarded with the government of Rumeili for a night attack upon the Persian camp at Nakhchéván ; Gházi Hassan Pasha, who was in Arabia and Abyssinia, whence he went to Temeswar, of which he was made Governor ; Solak Ferhád Pasha, Governor of Baghdad, where he died ; Baltaji Mohammed Pasha, a Bosnian, who was dismissed from the governorship of Baghdad, and died at Islámból ; Harem Pasha, a Bosnian ; Pír Pasha,

of the family of Ramezan; Kobad Pasha, step-brother of the preceding; Músa Pasha, of the family of Isfindiyar,—he was Governor of Erzerúm, and died in the war against the Georgian infidels; Khádem Ali Pasha, who died whilst Governor of Cairo; Arslan Pasha, the son of Sokolli Mohammed Pasha: he built the powder-magazine at Bódin (Buda), and was executed on suspicion of having given up Tátá and Pápá to the infidels; Ayás Pasha, brother of the Grand Vezir, Sinán Pasha: he was beheaded; Behráam Pasha, Governor of Baghdad; Jenáblí Ahmed Pasha, who was twenty years Governor of Anatóli, and built a mulevi (convent) and bath at Angora; Olama Pasha, who was taken prisoner by the Persians, amongst whom he became a Khán, but afterwards deserted them, and returning to Rumeili obtained the Sanják of Lippova, where he was killed, after having sustained a siege of forty days. Yorksa Pasha, educated in the harem; Shemsí Pasha, of the family of Kuzil Ahmedli, and brother of the Vezir Mustafa Pasha: he was the confidential minister of three Sultáns; Haji Ahmed Pasha, of the same family; Damád Hassan Pasha, the Sultan's brother-in-law: he was sent as Ambassador to Persia on account of the flight of the Prince Báyzíd, and suffered martyrdom at Sivás: I have visited his tomb; Iskender Pasha, first Bóstánjí báshí, and then Governor of Anatoli; Cherkess Iskender Pasha, for fifteen years Governor of Diarbekr, where he died; Temerrúd Ali Pasha, a native of Bosnia; Kara Mustafa Pasha, he was taken from the chamber of pages; Khizr Pasha, a man of dignified manners, who was educated in the harem; Kara Murad Pasha; Sufi Ali Pasha, who died at Cairo, of which he was Governor; Gulabí Pasha, a man who loved retirement, and conversed much with my father; it was he who related the anecdote of himself, already mentioned in the Description of the Mosque of Ayá Sófiyah: he was indeed a holy man; Mohammed Khán Pasha, who was of the family of Zulkadr, and went over to Shah Ismaíl, but returning to the Ottomans, was made Governor of Rumeili and Anatoli, and was distinguished with the title of Jenáb (Excellency).

*Capudán Pashas of the Reign of Suleimán.*

Sinán Pasha, from the harem, a great tyrant.

Khairu-d-din Pasha (Barbarossa), born at Medelli (Metylline), and created Capudán in the year 940 (A.D. 1533). He died A.H. 970 (A.D. 1562), and was buried at Beshiktásh.

Saleh Pasha, a native of Kaz-tagh (Mount Ida), was Pasha of Algiers; and, like his predecessor, a most active Admiral.

Yahia Pasha, Grand Admiral, and died Pasha of Algiers.

Torghúd Pasha, who suffered martyrdom at the siege of Malta.

Mohammed Pasha, who was Pasha of Egypt, and, like Khairu-d-din, extended his devastations even to the islands of Inglaterra (England).

*Defterdárs and Nishánjis of the Reign of Sultán Suleimán.*

Defter-dár Iskender Chelebi; Hyder Chelebi, of Gallipoli; Lufti Beg, of the harem; Abulfazl Efendi; Abdi Chelebi, son of Jevizádeh'; Mustafa Chelebi, who, though afflicted with palsy, continued to attend the Diván, because he was an excellent penman; Mohammed Chelebi, who was also called Egri Abdi Zadéh; Ibrahim Chelebi, who was the chief Defter-dár; Hasan Chelebi; Murád Chelebi, Jemáli Zádeh Mustafa Chelebi, who in his prose and poetical compositions assumed the name of Nisháni: he is the author of an historical work, entitled "Tabakátu-l-mamálek," and a statistical one, called "Kanún Náme;" Ramazán Zádeh Mohammed Chelebi, who was Nishánji, and author of a small historical work.

*Begs of Sultán Suleimán's Reign.*

Kochek Báli Beg, son of the Grand Vezir, Yahia; Khosrú Beg, descended from the daughter of Sultán Báyzáid: he built at Serái, a mosque, a khán, a bath, an imáret, a college, and a school, and achieved some thousands of victories; Kara Othman Shah Beg, son of Kara Mustafa Beg by the sister of Sultán Suleimán: he built at Tarkhaleh a wonderful mosque with a college and an imaret; Ali Beg Ibn Malkoch Beg, who rendered himself famous in Croatia; Núbehar Zadeh, who was a disciple of Jelál Zádeh, and was afterwards made Defterdár; Cherkess Kassim Beg, who was Governor of Kaffa, in the Crimea, but afterwards went on an expedition to Azhderhán (Astrachan) through the desert; Haji Beg, who, as Governor of Nablús, kept down the Arabs; Kurd Beg; Ján-búlád Beg, of an illustrious Kurd family; Husein Beg, who was distinguished with the title Jenáb (Excellency).

*Some of the Illustrious Divines of the Reign of Sultán Suleimán.*

Khairu-d-din Efendi, his Majesty's Khojah; Seidi Chelebi, of Kastemúni; Sheikh Mohammed Jiví-zádeh; Mollah Sheikh Mohammed Ben Kotbu-d-din; Mollah Mohammed Ben Ahmed Ben 'Adíl-pasha, an excellent historian and a good Persian poet; Mollah Abdul-fattáh Ebn Ahmed 'Adíl Pasha, a native of Berdá, in Persia, and an amiable and intelligent man; Sheikh Mohammed, of Tunis, an excellent reader of the Korán, the whole of which he knew by heart; Zehíru-d-din, who came from Tabríz, and was hanged at Cairo with the traitor

Ahmed Pasha; Mollah Mohammed, a pupil of Kemál Pasha-zádeh; Mevlená Yakúb, commonly called Ajéh Khaliféh, professor at Magnesia, where he died, A.H. 969 (A.D. 1562); 'Ala'ud-dín Jemáli, Sheikhu-l-Islám (*i. e.* Grand Mufti), which office he held also under Sultan Selím I.; the Sheikhu-l-Islám Kemál Pasha-zadéh Ahmed, who was Kázi-asker of Egypt under Selím I., and is celebrated for his literary productions; the Sheikhu-l-Islám Abu-u-ssaod Efendi, who wrote nearly a thousand treatises, and whose Commentary on the Korán is highly valued: a volume might be written in his praise; Mevlana-Mohíu-d-dín Arab-zédeh, who was drowned on his passage to Egypt; Mevlana Ali, who wrote the Humáyiún Námeah (the Turkish translation of Pilpay's Fables); he was buried at Brusá.

*The Kanún-námeh or Statistical Code of the Empire, drawn up by  
Sultán Suleimán.*

SECTION I.

The Province of Rúmeili contains 24 Sanjaks, 1,227 Ziámets, 12,377 Timárs.

Bodin - - -	17	Sankjaks,	278	Ziámets,	2,391	Timárs.
Ozi (Oczakov),	6	ditto	188	ditto	1,186	ditto
Bosnia, - -	7	ditto	150	ditto	1,792	ditto
Temesvar -	6	ditto	190	ditto	1,090	ditto
Archipelago -	15	ditto	73	ditto	1,884	ditto
Egra - - -	9	ditto	1,081	ditto	4,000	ditto
— - -	7	ditto	77	ditto	2,007	ditto
Kaffa - - -	9	ditto	(It has neither Ziámets nor Tímárs).			
Morea - - -	5	ditto,	but no Ziámets or Timárs.			
Varadin - -	5	ditto.				

Ardil (Transylvania) pays an annual tribute of 3,000 purses; as do also Aflák (Wallachia), and Bóghdán (Moldavia). The Crimea has no Ziámets or Timárs, but is governed by Kháns. Rodós (Rhodes) has five Sanjaks; Kubrus (Cyprus) seven, and Candia thirteen Sanjaks; making, in all, 167 Sanjaks, 3,306 Ziámets, and 37,379 Timárs.

Anatóli has - - -	14	Sanjaks,	399	Ziámets,	5,589	Timárs.
Karman - - -	7	ditto	68	ditto	2,211	ditto
— - -	7	ditto	108	ditto	3,699	ditto
Miráish - - -	4	ditto	29	ditto	215	ditto
Shám (Damascus),	2	ditto	138	ditto	1,865	ditto
Trabalós - - -	4	ditto	63	ditto	571	ditto
Seida (Sidon) -	4	ditto	94	ditto	995	ditto

Halep (Aleppo), has 5 Sanjaks, 99 Ziámets, 833 Timárs.									
Adna	-	-	-	5	ditto	43	ditto	1,659	ditto
Roha	-	-	-	2	ditto	4	ditto	6,026	ditto
Díárbekr	-	-	-	12	ditto	926	ditto	926	ditto
Erzerúm	-	-	-	9	ditto	133	ditto	5,159	ditto
Trebizonde	-	-	-	2	ditto	56	ditto	398	ditto
Gurjístán (Georgia) has no Sanjaks, Ziámets, or Tímárs.									
Kars	-	-	-	6	Sanjaks,	1	Ziámet,	1,363	Tímárs.
Jíldir	-	-	-	13	ditto	49	ditto	689	ditto
Ván	-	-	-	24	ditto	46	ditto	2,695	ditto
Mosúl	-	-	-	3	ditto	66	ditto	1,004	ditto
Sheherzúl	-	-	-	21	ditto	15	ditto	806	ditto

Baghdád has no ziámet or timár, but is held on an annual lease, as are also Basrah and Lahsa: Yemen is governed by an Imám; Habesh (Abyssinia) is subject to a tributary Sultán; Mesr (Egypt), Jezáir (Algiers), Tunis and Trabalos (Tripoli), are held by annual leases. There are in all 151 sanjaks, 1,571 ziámets, 41,286 timárs.

All the land of the Ottoman empire is divided into three parts: the khás humáyún, or crown lands; the lands given to the vezírs and begler-begs; and the lands divided into ziámets and timárs.

## SECTION II.

### *The Khás, or Revenues of the Begler-begs.*

Rumeili, 1,100,000 aspres; Anadolí, 1,000,000; Karamán, 60,671; Shám (Damascus), 1,000,000; Sivás, 900,000; Erzerúm, 1,214,600; Díárbekr, 1,200,600; Ván, 1,132,200; Búdín (Bude), 880,000; the islands of the Archipelago, 885,000; Halep (Aleppo), 817,760; Mera'ish, 628,450; Bosna, 650,000; Temiswár, 806,790; Kárs, 827,170; Jíldir, 925,000; Tarab-afzún (Trebizonde), 734,850; Rika, 681,056; Mosúl, 682,000; Sheherzúl, 1,100,000; Trabalós Shám (Tripoli in Syria), 786,000; Ozí (Oczaków), 988,000; Krím (Crimea), 12,000,000; Kaffa, the revenues of this province are derived from the custom-house; the Páshá receiving 679,000 aspres; Egra (Erla), 800,080; Kanisa, 746,060; the Morea, 656,000; Baghdád, 1,200,200; Basrah, 1,000,000; Lahsa, 888,000; Habesh (Abyssinia), 1,000,080; Egypt, 487 purses of Egypt; the revenues of Tunis, Algiers, Tripoli, Cyprus, and Rhodes, which belong to the Capúdán Páshás, amount to 1,200,700 aspres; Candia yielded 11,990 aspres: this island has since then been entirely conquered, but during the reign of Sulcímán it was allotted with that small sum. According to the constitutional laws



of Suleimán, the gradation of the revenues of the governors followed the chronological order of the conquest; thus the páshás of the provinces first conquered had greater revenues than those conquered at a later period; and the old vezírs at that time received an additional sanjak, under the name of Arpalík (barley-money); thus the sanjak of Adná was given to old Mahmúd Páshá with a revenue of 116,000 aspres. According to the Kánún, the Sultán of Egypt has the privilege of wearing two aigrettes, and the Vezír of Abyssinia is allowed to have two royal tents. The precedence of the vezírs at public festivals, divans, &c. is as follows: The Vezír of Egypt, of Baghdád, Abyssinia, Buda, Anatolí, Mera'ish, and the Kapúdán-Páshá, if the scene is in Anatolí (Asia); but if in Rumeílí (Europe) it is as follows: the Vezír of Buda, Egypt, Abyssinia, Baghdád, Rumeílí, and then the other governors according to the chronological order of the conquest. For every 500 aspres of revenue one armed man is to be provided for the field.

### SECTION III.

#### *Names of the Sanjaks of each Province.*

Rumeílí has two Defter-dárs, one of the treasury-office (mál), and of the feudal tenures (tímár) a Kehiyá of Chávushes, an inspector of the Defter (rolls), a Kehiyá of the Defter; an Alái-beg (colonel of the feudal militia); a Cherí-báshí (lieutenant-colonel); a Voinók-ághá, and seven Yúrúk-begs. The twenty-four sanjaks are: 1. Sofia, the residence of the Páshá. 2. Kústendíl. 3. Skutari. 4. Terkhaleh. 5. Ukhrí. 6. Avlona. 7. Delvina. 8. Yánína. 9. Elbessán. 10. Chermen. 11. Saloník. 12. Askúb (Scopi). 13. Dúkágín. 14. Vídín. 15. Alájeh Hisár. 16. Perzerín. 17. Vejterín. 18. Silistria. 19. Nicopolis. 20. Kirk-kílsch. 21. Bender. 22. Ak-kermán. 23. Ozí (Oczakov). 24. Kílbúrín.

#### *Sanjaks of the Province of Anádóli.*

There is a Kehiyá, an Emín (inspector), and Muhásibjí (comptroller of the defter or rolls), an Emín and Kehiyá of the Chávushes, a colonel and captain of the feudal militia, four Begs called Musellim, and eleven Yáyá Begs. 1. Kútáhieh. 2. Saríkhán. 3. Aídín. 4. Kastamíni. 5. Bólí. 6. Munteshá. 7. Angora. 8. Kara-hisár. 9. Tekkeh. 10. Hamid-sultán. 11. Ogí-karasí.

#### *Sanjaks of the Province of Karamán.*

This province has a Defterdár of the treasury, and of the feuds, an Emín of the Defter and of the Chávushes; a Kehiyá of the Defter and of the Chávushes; an Alái-beg (colonel), and Cherí-báshí (captain). 1. Konia, the residence of the Páshá. 2. Kaiserieh (Cæsarea). 3. Níkdeh. 4. Yení-sheherí. 5. Kír-sheherí. 6. Ak-serái.

*Sanjaks of Sívás.*

The Defter (treasury) has a Kehiyá and Emín, the Chávushes have the same; there is besides a captain and defterdar of the feuds. 1. Sívás, the seat of the Páshá. 2. Deverbegi. 3. Khúrúm. 4. Keskin. 5. Buzúk. 6. Amasia. 7. Tokát. 8. Zíla. 9. Janík. 10. Arab-gír.

*Sanjaks of Bosna.*

The officers are, the Defterdár of the treasury, the Kehiyá and Emín of the rolls; the Kehiyá and Emin of the Chávushes, the Alái-beg and the Cherí-báshí. 1. Serái, the seat of the Páshá. 2. Hersek. 3. Kilís. 4. Zvorník. 5. Pozegha. 6. Záchina. 7. Kírka. 8. Ráhovícha. 9. Banalúka.

*The Province of the Capúdán Páshá.*

The officers are, the Kehiyá and Emin of the Defter and Chávushes, the Alái-beg and Cherí-báshí, the Aghás of the Arabs, and the Dáís of the Yúz-báshís. 1. Gallipoli, the seat of the Pasha. 2. Aghribúz (Negropont). 3. Karlí-cilí (Acarnania). 4. Ainabakht (Naupactus or Lepanto). 5. Rodós (Rhodes). 6. Myteline. 7. Kójá-cilí. 8. Bíghá. 9. Izmit (Nicomedia). 10. Izmír (Smyrna).

*Sanjaks of the Morea.*

Here there is neither Kehiyá nor Emín of the Defter. The Sanjaks are: 1. Misistra. 2. Mania. 3. Corone; Ayá Maura. 4. Napoli di Romania. The sanjaks Sákiz (Chios), Naksha (Naxos), and Mahdia (in Africa), have recently been added to the government of the Capudán-páshá.

*Sanjaks of Búdín (Bude).*

The number of officers attached to each province in this district is complete, because it always has a grand diván. They are: 1. The Defterdár of the treasury. 2. The defterdár of the Tímárs or feuds. 3. The Kehiyá or deputy of the defter. 4. The Kehiyá of the Chávushes. 5. The Emín or inspector of the defter. 6. The Emín of the Chávushes. 7. The Alái Beg, or colonel. 8. The Cherí-báshí or lieutenant-colonel of the feudal militia. 9. The Pashá who resides at Bude. The Sanjaks are: 1. Bude. 2. Segdin. 3. Sonluk. 4. Hetwán. 5. Sihún. 6. Germán. 7. Filek. 8. Erla.

*Sanjaks of the Province of Kaniza.*

This province was separated from the principality of Bude, and there is no Defterdár either of the treasury or of the feudal militia. The sanjaks are: 1. Siget. 2. Kopán. 3. Valiova, 4. Sokolofja.

*Sanjaks of Uivár (Neuhausel).*

This province was conquered only in the time of Mohammed IV., by Kopreili Zádch Ahmed Páshá. It is a well cultivated district. The sanjaks are: 1. Litova. 2. Novigrád. 3. Húlichk. 4. Boyák. 5. Shaswár.

*The Province of Temiswar.*

Here the usual offices were established during the reign of Mohammed IV., at the time of its second conquest by Kopreili Ahmed Páshá. The fortress of Yanova was then the seat of the Páshá. The sanjaks are: 1. Lipova. 2. Kánad. 3. Júlei. 4. Mode. 5. Lugos. 6. Facias Arad. 7. Five churches, the wakf (or pious bequest) of Sokolli Mohammed Páshá.

*The Province of Varasdin.*

This province was conquered by Kozí Alí Páshá in the time of Mohammed IV. Sanjaks: 1. Slanta. 2. Debrechin. 3. Khalmas. 4. Seus Giorgi. The inhabitants of this country being all infidels, the tribute is collected by Hungarian chiefs who forward it to Constantinople.

*Transylvania.*

This principality was conquered during the reign of Sultan Mohammed IV. by the arms of the brave Seidi Ahmed Páshá; and Michael Apasty was made viceroy on condition that he should pay an annual tribute of one thousand purses besides certain presents. The population is composed of native Transylvanians, of Siklev, and of Saxons; the latter have always been disaffected towards the Osmánli government.

*Valachia and Moldavia,*

These are also infidel principalities governed by princes appointed by the Ottoman government, and pay an annual tribute of two thousand purses; they are considered as belonging to the province of Silistria.

*Oczakov or Silistria.*

Here there are no public officers as in the other provinces, having been detached from the government of Rúmcili. Its sanjaks are: 1. Nikopolis. 2. Chermen. 3. Viza. 4. Kirk Kilisia (or forty churches). 5. Bender. 6. Akkermán. 7. Oczakov. 8. Kilbúrún. 9. Dúghún. 10. Silistria, which is the seat of the Páshá.

*Krim (the Crimea).*

This territory is governed by a Khán, who has the privilege of coining, and of having the Khotba read in the mosques, his name being mentioned imme-

diately after that of the Osmánlí Emperor, who has the right of appointing and changing the Kháns. The residence of the Khán is at Baghcheserái, and that of the Sultan at Ak-mesjid. The subordinate officers are styled Shírín-begs and Másúr-begs; the former are selected from the Nakhcheván family, and the latter from the Manik.

*The Province of Kaffa.*

Its sanjaks are ruled by Voivodas, immediately appointed by the Osmánlí Sultan and not by the Kháns. These sanjaks are: 1. Bálikláva. 2. Kirej. 3. Támán. 4. Cherkess-shagha. 5. Balisira. 6. Azov. Besides the Defterdár, there are no public officers.

*The Province of Cyprus.*

There are here, a Defterdár of the treasury and of the feuds; a Kehiyá and Emín of the Defter and Chávushes, an Alái-beg, and a Cherí-báshí. The sanjaks are: 1. Itshilí. 2. Társús. 3. Aláyí. 4. Sís or Khás. The following have a Sáliáneh, or annual allowance from the treasury: Kerina, Paphos, Tamagusta, and Nicosia. It is a large island, and contains 30,000 Moslem warriors, and 150,000 infidels.

*The Province of Candia.*

Canea was conquered in the reign of Sultán Ibrahím, by Yúsuf Páshá; and twenty-six years afterwards Candia was taken by Kopreílí Zádeh the second, after a protracted seige of three years. The sanjaks are: 1. Canea. 2. Retimo. 3. Selina. This island, being so extensive, has the complement of public officers, and maintains a force of 40,000 men.

*The Province of Damascus.*

Some of the sanjaks of this province are khás (*i. e.* yield a land revenue); and others are Sáliáneh (*i. e.* have an annual allowance from government). Of the former are: 1. Jerusalem. 2. Gaza. 3. Karak. 4. Safet. 5. Náb-lús. 6. Aajelún. 7. Lejún. 8. Bokoa. Of the latter: Tadmor, Saida, and Bairút.

*The Province of Trabalús (Tripoli).*

Its sanjaks are: 1. Trabalús (Tripoli) the seat of the Páshá. 2. Hama. 3. Homs. 4. Salamieh. 5. Jebella. 6. Latakia. 7. Husnábád. It has also forty Begs of the Drúzís in the mountains which belong to it.

*The Province of Adna.*

Having been separated from the government of Haleb, it has no diván officers.

The sanjaks are : 1. Sís. 2. Tarsús. 3. Karatásh. 4. Selfekéh. It has also seven Bói-begs. Being a mountainous country-it is very turbulent.

*The Province of Haleb (Aleppo).*

Two of its sanjaks which receive a stipend, have no ziámet nor tímár. The sanjaks are : 1. Akrád Kilís. 2. Bírejek. 3. Maura. 4. Azir. 5. Bális. 6. Antakia (Antioch). Those which receive the allowance are Massiaf, and the sanjak of the Turkomans, who are very numerous in this province.

*The Province of Diárbeker.*

In this province there are nineteen sanjaks, and five hakúmet (or hereditary governments). Eleven of the nineteen sanjaks are the same as the others in the Ottoman provinces, but the remaining eight were, at the time of the conquest, conferred on Kurdish Begs with the patent of family inheritance for ever. Like other sanjaks, they are divided into ziámets and tímárs, the possessors of which are obliged to serve in the field ; but if they do not, the ziámet or tímár may be transferred to a son or relation, but not to a stranger. The hakúmet have neither ziámets nor tímárs. Their governors exercise full authority, and receive not only the land revenues, but also all the other taxes which in the sanjaks are paid to the possessor of the ziámet or tímár, such as the taxes for pasturage, marriages, horses, vineyards, and orchards. The Ottoman sanjaks are : 1. Kharpút. 2. Arghání. 3. Siverék. 4. Nissibin. 5. Husunkéif. 6. Miafarakain. 7. Akchékala'. 8. Khapúr. 9. Sinjár. The Kurdish are : 1. Síghmán. 2. Kúláb. 3. Mehrásí. 4. Aták. 5. Bertek. 6. Chapakchúr. 7. Chermek. 8. Terjíl. The independent governments : 1. Jezíreh. 2. Akíl. 3. Kenj. 4. Palwá. 5. Hezzú. These are extensive provinces, and their governors have the title of Janáb (excellency). The officers of the diván of Diárbeker are : the defterdár of the treasury with a rúz-námjí (journal-writer); a defterdár of the feudal forces, an inspector (Emín), and a lieutenant (Kehiyá) of the defter, and another for the Chávushes ; a secretary (Kátib), a colonel, and a lieutenant-colonel of the militia.

*The Province of Kars.*

Before the conquest this district belonged to Erzurúm, but it was afterwards made a separate province, and had the sanjak of Yásín joined to it. It has a colonel and lieutenant-colonel, but no officers of the defter. Its sanjaks are : 1. Little Erdehán. 2. Hújúján. 3. Zárshád. 4. Kechrán. 5. Kághizmán. 6. Kars, the seat of the Páshá.

*The Province of Jilder or Akhichkeh.*

Of the civil officers of the diván there is here only a defterdár of the treasury ; and of the military, there is a colonel and a lieutenant-colonel of the feudal militia. The sanjaks are : 1. Oultí. 2. Harbús. 3. Ardinj. 4. Hajrek. 5. Great Ardehán. 6. Postkhú. 7. Mahjíl. 8. Ijareh-penbek. Besides these there are four hereditary sanjaks : 1. Púrtekrek. 2. Lawanch. 3. Nusuf Awán. 4. Shúshád. During the reign of Sultán Mohammed Khán, the castle of Kotátis was captured by Kara Mortezá, and was added to this province.

*The Province of Gúrjistán or Georgia.*

The sanjaks are : 1. Achikbásh. 2. Shúshád. 3. Dádián. 4. Gúríl. The Begs of Megrelistán (Mingrelia) are all infidels ; but Murad IV. reduced them, and having placed Sefer Pasha as their governor, made the castle of Akhickha the seat of government. To this day they send the annual presents.

*The Province of Tarabafzún (Trebisonde).*

1. Gomish-kháneh. 2. Jankha. 3. Wíza. 4. Gúnia. 5. Batúm. Though this province is small it has a defterdár of the Tímárs, a Kehiyá of the defter, an Alái-beg, and a Cherí-báshí.

*The Province of Rika.*

The sanjaks of Rika and Rohá are : 1. Jemása. 2. Khárpud. 3. Deir-rahba. 4. Bení Rebia. 5. Sarúj. 6. Kharán. 7. Rika. 8. Rohá or Urfá, which is the seat of the Páshá ; it has no officers.

*The Province of Baghdád.*

Seven of the eighteen sanjaks of this province are divided, as in other parts of the empire, into ziamets and timárs. They are : 1. Hilla. 2. Zeng-ábád. 3. Javazar. 4. Rúmáhía. 5. Jangula. 6. Kara-tágh. 7. —. The other eleven sanjaks which are called Irák, have neither ziamets nor timárs. They are 1. Terteng. 2. Samwat. 3. Báat. 4. Derneh. 5. Deh-balád. 6. Evset. 7. Kerneh-deh. 8. Demir-kapú. 9. Karanieh. 10. Kilán. 11. Al-sáh. These have no ziamets or timárs, and are entirely in the power of their possessors.

*The Province of Basra.*

This was formerly a hereditary government (mulkiat), but was reduced to an ordinary province (eyálet) when conquered by Sultan Mohammed IV. It has a defterdár and Kehiyá of the Chávushes, but neither Alái-beg nor Cherí-

báshí, because there are no ziamets or timárs; the lands being all rented by the governor.

*The Province of Lahsa.*

This being a hereditary government, has neither ziamets nor timárs, but the governor sends a monthly present to the governor of Baghdád. Formerly its governors were installed as Begler-begs, but they now hold their authority without a patent.

*The Province of Yemen.*

This too, since the time of Mohammed Khán IV., has been unlawfully occupied by the Imáms.

*The Province of Abyssinia.*

This province is also without ziamets or timárs. Once in three years an officer is sent from the Sublime Porte, to claim it as a government province (Mulk). There are no private leases (iltizam).

*The Province of Mecca.*

Mecca is divided between the Sheríf and the Páshá of Jidda. There are no revenues but those derived from the aqueducts.

*The Province of Egypt.*

Here there are neither ziamets nor timárs. Its villages are registered either as belonging to the crown (Mír Mál), or to pious foundations (Wakf), or to the Káshif, or as rented by the inhabitants of towns (Iltizam-beledí). There is a defterdár of the treasury, a journal keeper (Rúznámehjís), seven clerks of the leases (Mokata'jís), a comptroller (Mokábelejís) on the part of the Páshá, forty Begs and seven commanders of the seven military bodies. The sanjaks held by Begs are the following: 1. Upper Egypt. 2. Jirja. 3. Ibrim. 4. Alwáhát. (the Oasis). 5. Manfelút. 6. Sharakieh (the eastern part of the Delta). 7. Gharabieh (the western part). 8. Manúfieh. 9. Mansúrieh. 10. Kalúbieh. 11. Bakhair. 12. Damiat (Damietta). These are all governed by Begs. The first in rank of the Begs of Egypt is the Emír-ul-haj, or chief of the caravan to Mecca, who by the Arabs is called Sultán-al-barr, or lord of the continent. His Kehiyá or deputy has the privilege of wearing an aigrette.

As I have not travelled through the kingdoms of Algiers, Tunis, and Tripoli, I do not give any account of them, but it is well known that they are extensive territories.

*The Province of Mosul.*

This has no officers of the Diván, but a colonel and a lieutenant-colonel. Its sanjaks are: 1. Báfwánlí. 2. Tekrit. 3. Eskí Mosul (Nineveh). 4. Harú.

*The Province of Wán.*

The officers are, the defterdár of the treasury and of the tímárs, the inspector and deputy of the rolls and Chávushes, a clerk of the Chávushes, a colonel and lieutenant-colonel. Its sanjaks are: 1. Adaljewáz. 2. Arjish. 3. Músh. 4. Bárgerí. 5. Kárkár. 6. Kesání. 7. Zíríkí. 8. Asa'bard. 9. Aghákís. 10. Akrád. 11. Bení-kutúr. 12. Kala' Báyzázíd. 13. Burdú'. 15. Khalát. In the governments of Tiflis, Hakkárí, Majmúdí, and Peniánish, there are ziámets and tímárs; the tribute received from them is appropriated to the pay of the garrison of Wán. All other fees and duties are received by the Kháns who hold these governments in hereditary possession.

*The Province of Erzerúm.*

This has twelve sanjaks; its officers are, a defterdár of the treasury, an inspector and deputy of the rolls and Chávushes, and a clerk of the Chávushes. The sanjaks are: 1. Kara-hisár. 2. Keífi. 3. Pásín. 4. Ispír. 5. Khanís. 6. Malázzgír. 7. Tekmán. 8. Kuzúján. 9. Túrtúm. 10. Lejengerd. 11. Mámar. 12. Erzerúm, the seat of the Páshá.

*The Province of Sheherzúl.*

This province has the full number of diván officers. Its sanjaks are: 1. Sarújek. 2. Erbíl. 3. Kesnán. 4. Sheher-bázár. 5. Jengúleh. 6. Jebel-hamrin. 7. Hazár-mardúd. 8. Alhúrán. 9. Merkáreh. 10. Hazír. 11. Rúdín. 12. Tiltárí. 13. Sebeh. 14. Zenjír. 15. Ajúb. 16. Abrúmán. 17. Pák. 18. Pertelí. 19. Bílkás. 20. Aúshní. 21. Kala' Ghází. 22. Sheherzúl, which is the seat of the Páshá. There are some tribes in this province who are not governed by begs invested with a drum and banner; more than one hundred chiefs of such tribes, who hold their lands as ziámets, but by a hereditary right, accompany the Páshá, when required, to the field of battle.

## SECTION IV.

*Of the ranks of the Sanjak-begs.*

According to the constitutional laws of Sultán Soleimán, the sanjak-begs rank according to their pay, except when there is a deposed grand vezír amongst them, who in such case takes precedence over them all. The pay of a sanjak beg is at first 200,000 aspres, which is increased in proportion to the period of



his service, until he becomes begler-beg, or mír mírán. Should, however, one of the aghás or commanding generals of the military corps at Constantinople be made a sanjak-beg, his pay from the first is more than 200,000 aspres. Thus, the aghá of the Janissaries, when he is appointed a sanjak-beg, at once receives 500,000 aspres. The nishánjí-báshí (lord privy seal), the mír alem (standard bearer of the empire), the chamberlain, and the grand master of the horse, receive an increase of 100,000 aspres. The chášhní-gír-báshí (comptroller of the kitchen), the mutafarrek-báshí (chief of the couriers), the under-master of the horse, the agha of sipáhís and silihdárs, of the ságh-ulúfejján and sól-ghurebá (two bodies of cavalry), all become sanjak-begs with a salary of 300,000 aspres. The segbán-báshí (a general of the Janissaries), the Kehiyá (deputy) of the defter, the defterdárs of the tímárs and yáyá-begs, and all whose ziámets amount to more than 500,000 aspres, receive an addition of 100,000 aspres, as sanjak-begs. Such begs as distinguish themselves by good conduct are rewarded with vacant tímárs; each sanjak-beg furnishes for every 5,000 aspres of his revenues one armed man. The smallest income of a sanjak-beg being 200,000 aspres, he brings forty armed men into the field; if he has 500,000 aspres he furnishes 500 men, and so on in proportion.

#### SECTION V.

*Of the Khás, or revenue of the Sanjak-begs, the Kehiyás of the Defter and the Defterdárs of Tímárs.*

##### *Rumeili.*

Khás of the sanjak-begs of the Morea 5,776 aspres; Scutari, 59,200; Avlonia, 39,000; Silistria, 89,660; Nicopolis, 40,000; Okhrí, 35,299; Yanina, 20,260; Terhala, 50,885; Gústendí 42,400; Elbesán, 1,963; Chermen, 4,000; Viza, 34,465; Delvina, 7,132; Salonik, 80,832; Skopí, 40,000; Dúkagín, 27,500; Widín, 3,000; Alájeh-hisár, 20,399; Weljeterín, 50,000; Perzerín, 28,146; Ziámet of the kehiyá of the defter, 1,426; of the defterdárs, 2,000; of the beg of the Yúrúks (wandering tribes) of Viza, 2,000; of the yúrúk-beg of Rodosto, 60,000; of the yurúk-beg of Yánbolí, 3,470; of the yúrúk-beg of Okchebóli, 3,494; of the yúrúk-beg of Kojá, 4,000; of the yúrúk-beg of Salonik, 41,397; of the yúrúk-beg of Naldúkín, 3,500; of the capudán of Cavala, 4,314; of the beg of the Voinoks, 5,052.

##### *Bosnia.*

Khás of the beg of Kilís, 42,500; Hersek, 10,515; Zvorník, 35,793; Poshega, 66,230; Zachina, 70,000; Karak, 30,000; Rahovicha, 70,000.

Ziámet of the kehiyá of the defter, 46,000; of the defterdár, 5,530.

*The Archipelago.*

Khás of the Beg of Negropont, 40,000; Karlíeilí (Acarmania), 3,000; Eina-bakht (Lepanto), 30,000; Rodós (Rhodes), 77,004; Mytylini, 40,000; Kojaeílí, 6,526; Bígha, 13,088; Sighla, 30,000; Misistra, 19,000.

Ziámet of the kehiyá, 8,390; of the defterdár, 22,077.

*The Province of Bude.*

Khás of Semendria, 40,260; Becheví (Fünf-kirchen or Five-churches), 40,000; Oustúnbelgrade (Stuhl-weissenburg), 26,000; Osterghún (Gran), 10,000; Segdín, 40,000; Sirem, 25,675; Essek, 20,000; Shamtorna, 40,000; Kopán and Filek, 20,000; Nigisár, 34,000; Novigrád, 33,940; Sonlí, 40,000; Míhaj, 92,000; Siget, 4,230; Segsár, 34,000; Míján, 40,260.

Khás of the Defterdár, 5,520; ziámet of the kehiyá of the defter, 3,240; of the kehiyá of the tímárs, 8,940.

*The Province of Temisvár.*

Lippova, 10,000; Kiánád, 20,792; Gúla, 28,945; Madava, 60,080; Yánova, 2,420; Ishbesh, 1,945; Ziámet of the defterdár of the treasury, 60,000; of the Kehiyá, 4,880; of the defterdár of the tímárs, 60,000.

*The Province of Anatolia.*

Khás of the beg of Sárúkhán, 40,000; Aídín, 34,600; Kara Hisár Afíún, 40,299; Angora, 64,300; Brúsa, 18,089; Bolí, 20,122; Kastamúní, 50,000; Munteshá, 40,800; Tekkeh, 28,000; Hamíd, 24,000; Jánkrí, 48,081; Karasí, 3,000; Sultánógí, 5,000.

Ziámet of the kehiyá, 10,912; of the defterdár, 4,596.

*The Province of Karamán.*

Khás of the beg of Kaisarieh (Cæsarea), 5,000; Begshehrí, 90,000; Akseráf, 35,000; Akshcher, 1,000; Kírshcher, 7,540.

Khás of the defterdár, 5,000; of the kehiyá, 5,000.

*The Province of Kubrus (Cyprus).*

Khás of Icheílí, 27,000; Aláíeh, 50,000; Tarsús, 45,260; Sís, 60,299.

Khás of the defterdár of the treasury, 20,000; of the defterdár of the ziámets, 70,000; of the kehiyá, 42,000.

*The Province of Tripoli (in Syria).*

Khás of Homs, 20,290; Jebellieh, 34,180; Salamieh, 9,000; Hamá, 94,030.

Khás of the defterdár of the treasury, 13,000; of the kehiyá, 64,800; of the defterdár of the tímárs, 40,000.

*The Province of Haleb (Aleppo).*

Khás of the beg of Adna, 95,000 ; Kilís 2,827 ; Bírejek, 5,220 ; Makra, 30,000 ; Azíz, 20,000 ; Balís, 20,000.

Khás of the defterdár of the treasury, 27,826 ; of the kehiyá, 6,930 ; of the defterdár of the tímárs, 1,146.

*The Province of Zulkadrieh or Mera'ish.*

Malatieh, 50,000 ; Eintáb, 5,130 ; Mera'ish, 25,300.

*The Province of Sivás.*

Khás of the beg of Amasia, 30,000 ; Chorum, 30,000 ; Búzouk, 300,275 ; Dívergí, 50,360 ; Jáník, 7,024 ; Arabgír, 21,000.

Ziámet of the kehiyá, 80,200 ; of the defterdár, 2,550.

*The Province of Erzerúm.*

Khás of the beg of Karahisár Sharakí, 3,000 ; Keïfí, 3,000 ; Básín, 94,000 ; Ispír, 30,000 ; Khanís, 80,440 ; Malázgír, 50,000 ; Turkmán, 4,929 ; Okúzján, 20,702 ; Túrtúm, 97,000 ; Lejengird, 40,000 ; Mámerván, 3,000.

Khás of the defterdár of the treasury, 42,900 ; of the defterdár of the tímárs, 20,200.

*The Province of Kars.*

Khás of Erdehán Kúchuk, 9,030 ; Hújú-ján, 2,500 ; Rúshád, 40,000 ; Káz-maghán, 2,000 ; Kecherán, 2,000.

*The Province of Childer or Akhichka.*

Khás of Oultí, 2,017 ; Pertek, 2,190 ; Erdenúh, 70,000 ; Erdehán Buzúrg, 2,000 ; Shúshád, 56,000 ; Livána (two hereditary sanjaks), 65,000 ; Kharbús, 2,500 ; Sahrek, 65,000 ; Pústúkh, 6,500 ; Mánjíl, 3,229 ; Penbek, 40,000.

*The Province of Trebisonde.*

Ziámet of the kehiya of Bátúm, 3,000 apres ; ziámet of the defterdár of the tímárs, 42,290.

*The Province of Díárbeker.*

Khás of Kharpút, 9,999 ; Arghaní, 20,515 ; Súrek, 3,043 ; Aták, 47,200 ; Nesíbín, 30,000 ; Terjíl, 45,200 ; Jermík, 3,140 ; Husn-keïf, 2,955 ; Akíl, 9,675 ; Chapák-júd, 7,000 ; Jemishgezek, 4,223 ; Samsád, 9,057 ; Sha'ir, 3772 ; Akchakala', 20,000 ; Sinjár, 1,517 ; Mufarakín, 20,000 ; Lisán and Búzbán, 6,000 ; Khákenj, 7,834.

Khás of the defterdár, 40,395 ; ziámet of the kehiyá of the defter, 10,924 ; khás of the defterdár of the tímárs, 8,000.

*The Province of Rakka.*

Khás of Jemáseh, 5,122; Dair Rahba, 8,000; Kápúr, 10,000; Así Rabia', 40,000; Sarúj, 20,000; Ana, 82,215.

*The Province of Baghdád.*

Khás of Zangábád, 70,000; Helleh, 51,000; Javázer, 20,000; Rúmnáhieh, 45,000; Jengúleh, 20,000; Kara (an hereditary government), 4,287; Derteng, 20,000; Samvát, 55,000; Derneh, 6,931; Dehbálá, 60,000; Váset, 20,000; Kerend, 29,260; Tapúr, 20,000; Karanieh, 20,000; Kílán, 20,000; Al Ságh, 200,000. Ziámets of the kehiyá of the defter, 10,000; of the defterdár of the tímárs, 80,000.

*The Province of Wán.*

Khás of Adeljaván, 50,346; Arjís, 30,000; Músh, 1,000; Bárgerí, 20,000; Kárkár, 20,000; Keshán, 25,000; Ispághird, 20,000; Aghákís, 50,000; Akrád, 90,000; Wádí Bení Kutúr, 70,000; Kala' Báyzíd, 1,044; Bardú', 20,000; Wáwjik, 95,000.

Ziámets of the kehiyá of the defter, 60,999; of the defterdár of the tímárs, 3,870.

*The Province of Mosul.*

Khás of Bájuvánlí, 15,000; Tekrít, 7,284; Harún, 20,000; Bána, 30,000.

## SECTION VI.

*Statement of the number of swords or men brought into the field by the Possessors of Tímárs and Ziámets.*

*The Province of Rumeili.*

The number of its swords or armed men is 9,274, of which 914 are ziámets, the rest tímárs, with and without *tezkerchs* (commissions). The Zái'ns, or possessors of the ziámets, for every 5,000 aspres of their revenues provide one armed man. Tímáris, or possessors of the tímárs, of from 10,000 to 20,000, find three men. Thus the militia of Rúmeilí consists of Zái'ns, Tímárs, and Jebellís, or guards, amounting in all to 20,200 men. The sanjak-beg, the kehiyá of the defter, and the defterdár of the tímárs, for every 5,000 aspres of their revenues provide one man: the number of men found by these being 2,500, the troops of Rúmeilí amount to 33,000 men; and, including the servants, to 40,000 men.

## SECTION VII

*Number of Ziámets and Tímárs in each of the Sanjaks in Rúmeili.*

Sofia, the seat of the Páshá, has 7,821 ziámets and tímárs; Kustandíl 48

ziámets, 1,018 tímárs; Terkhaleh 32 ziámets, 539 tímárs; Yánina 62 ziámets, 34 tímárs; Uskúb 57 ziámets, 340 tímárs; Ohrí 20 ziámets, 529 tímárs; Avlonia 38 ziámets, 489 tímárs; Morea 200 ziámets; Eskenderieh 75 ziámets, 422 tímárs; Nicopolis 20 ziámets, 244 tímárs; Chermen 20 ziámets, 130 tímárs; Elbesán 18 ziámets, 138 tímárs; Viza 30 ziámets, 79 tímárs; Delvina 34 ziámets, 1,155 tímárs; Saláník (Salonica) 36 ziámets, 762 tímárs; Kirk-kilisá 18 tímárs; Dúkagín 10 ziámets, 52 tímárs; Widín 12 ziámets, 25 tímárs; Alajahisár 27 ziámets, 509 tímárs; Wejterín, 10 ziámets, 17 tímárs; Perzerín 17 ziámets, 225 tímárs; Akchebóli, an Oják of the Yúrúks or wandering tribes, 188; of the Yúrúks of Teker Tághí or Rodosto 324; of the Yúrúks of Saláník 128; of Koják 400; of Na'ldúkín 314; of the Musselmans of Rúmeilí 400; of the Musselmans of Kuziljeh 300; of the Musselmans of Chermen 301; of Chinganeh (Gypsies or Bohemians) 198; of Viza 178;—in all 1,019 hereditary ojáks or families. In the government registers thirty persons of these Yúrúks or Musselmans are called an *oják*, or family. In the time of war these Yúrúks and Musselmans constitute the flying troops (*ishkenjí*), and in their turn twenty-five of these perform the duties of *yamáks*, or servants, to the other five. During war the *Yamáks* are obliged to pay 55 aspres per head in lieu of all *diván* duties, but in time of peace they are exempt from all taxes. The *ishkenjí* or flying-troops (*voltigeurs*) pay no farm-taxes when they go to war; but should they become *sipáhís* or feudatory tenants, they are not exempt from the duties of Yúrúks. To the Musselmans a portion of land is allotted, which is registered as a *tímár*, and of which they pay no tithes. Their duties are to drag the artillery in the time of war, to clear the roads, and to carry the necessary provisions for the army.

## SECTION VIII.

### *Number of Ziámets and Timárs in Anatolia.*

There are 7,313 swords, of which 195 are ziámets and the other tímárs; they provide 9,700 *jebellí* or armed men, and others, amounting in all to 17,000 men. Their annual revenue amounts to 37,317,730 aspres. The ziámets and tímárs are as follows: Kútáhieh 79 ziámets, 939 tímárs; Sarúkhán 41 ziámets, 674 tímárs; Aídín 19 ziámets, 572 tímárs; Karahisár, 15 ziámets, 616 tímárs; Angora 10 ziámets, 257 tímárs; Brúsa 30 ziamets, 1,005 tímárs; Bolí 14 ziámets, 551 tímárs; Kostamúní 24 ziámets, 587 tímárs; Munteshá 52 ziámets, 381 tímárs; Tekkeh 7 ziámets, 392 tímárs; Hamíd 9 ziámets, 585 tímárs; Karasí 7 ziámets 381 tímárs; Sultán-ogí 7 ziámets, 182 tímárs. In Anatolia there are also Musselmans (freemen) and *Piádeh* or *Yáyá* (pioneers), who to the number of

900 men go to war ; these with the Yamáks amount to 26,500 men ; their duties are to drag the guns, clear the roads, and carry provisions. They have lands (chiftlik) like the Yúrúks of Rúmeílí, which are registered as tímárs. This was the establishment in the reign of Sultan Soleimán, but at present they are all enrolled as rayás, and the possessors of these tímárs are obliged to accompany the Kapúdán Páshá when he goes to sea. Formerly there were in this province 1,280 volunteering Arabs, who, for every ten men providing one armed-man, sent 128 men into the field. They are now disbanded.

*The Province of the Kapúdán Páshá, or the islands of the Archipelago.*

This formerly provided 1,618 swords ; but Ja'fer Páshá, who was formerly Bóstánjí Báshí, during the reign of Murád IV. increased their number to 9,900 : of these 106 were ziámets and the rest were tímárs ; adding to them the jebellís the entire number was 12,067 men. The Arabs, the volunteers of the Arsenal, and the men of sixty galleys, also formed a body of 10,000 men. The annual revenue of their ziámets and tímárs amounted to 1,800,000 aspres. The following are the ziámets and tímárs : Negropont 12 ziámets, 188 tímárs ; Einabakht (Lepanto) 13 ziámets, 287 tímárs ; Mytylini 83 tímárs ; Kojacílí 25 ziámets, 187 tímárs ; Sighla 32 ziámets, 225 tímárs ; Kárlieílí 11 ziámets, 19 tímárs ; Gallipolí 14 ziámets ; 132 tímárs ; Ródós (Rhodes) 5 ziámets, 785 tímárs ; Bíghá 6 ziámets, 136 tímárs ; Misistra 10 ziámets, 91 tímárs.

*The Province of Karamán.*

This province supplies 1,620 men, 110 of which are ziámets, the rest tímárs ; with the jebellís they amount to 4,600 men. Their annual revenue is 1,500,000 aspres. Konia has 13 ziámets, 515 sanjaks ; Kaisaria (Cæsarea) 12 ziámets, 200 tímárs ; Níkdeh 13 ziámets, 255 tímárs ; Begshehrí 12 ziámets, 244 tímárs ; Akshehrí 9 ziámets, 22 tímárs ; Kirkshehrí 4 ziámets, 13 tímárs ; Akseráti 12 ziámets, 228 tímárs.

*The Province of Rúm or Sivás.*

This has 3,130 swords or men, of which 109 are ziámets, the rest tímárs. The begs, záims, and tímariots with their jebellís amount to 9,000 men. Their annual revenue amounts to 3,087,327 aspres. Sivás has 48 ziámets, 928 tímárs.

*The Province of Mara'ish.*

2,169 swords, of which 29 are ziámets, and the rest tímárs. The begs, záims tímariots, and jebellís amount to 55,000 men. Their annual revenue amounts to 9,423,017 aspres. Mara'ish has 3 ziámets, 1,120 tímárs ; Kars 2 ziámets, 656 tímárs ; Eintáb 2 ziámets, 656 tímárs ; Malatea 8 ziámets, 276 tímárs.

*The Province of Haleb (Aleppo).*

933 swords, of which 104 are ziamets, the rest timárs; the whole number of troops with the jebellís is 2,500 men. Haleb 18 ziamets, 1,295 timárs; Adna 11 ziamets, 190 timárs; Kilís 17 ziamets, 295 timárs; Ma'kra 9 ziamets, 890 timárs; Azíz 2 ziamets, 190 timárs; Balís 6 ziamets, 57 timárs.

*The Province of Shám (Damascus).*

996 swords, of which 28 are ziamets and the rest timárs; it has with the jebellís 1,600 men. Kuds-Sheríf (Jerusalem) 9 ziamets, 16 timárs; Aajelún 4 ziamets, 21 timárs; Lajún 9 ziamets, 26 timárs; Safed 5 ziamets, 133 timárs; Gaza 7 ziamets, 108 timárs; Náblús 7 ziamets, 124 timárs.

*The Province of Cyprus.*

1,667 swords, of which 40 are ziamets, and the rest timárs. The begs, záims, timariots and jebellís amount to 4,500 men. Cyprus 9 ziamets, 38 timárs; Aláíeh 9 ziamets, 152 timárs; Tarsús 13 ziamets, 418 timárs; Sís 2 ziamets, 52 timárs; Ich-eílí 16 ziamets, 602 timárs.

*The Province of Tripoli (in Syria).*

614 swords, with the jebellís, 1,400 men. Tripoli 12 ziamets, 875 timárs; Homs 9 ziamets, 91 timárs; Jebellieh 9 ziamets, 91 timárs; Salamieh 54 ziamets, 52 timárs; Hama 27 ziamets, 171 timárs.

*The Province of Rakka.*

654 swords, with their jebellís, 1,400 men. Rakka 3 ziamets, 132 timárs; Roha 9 ziamets, 291 timárs; Birehjík 15 ziamets, 109 timárs; A'na 6 ziamets, 129 timárs.

*The Province of Trebizonde.*

454 swords, with their jebellís, 8,150 men. Trebizonde 43 ziamets, 226 timárs; Batúm 5 ziamets, 72 timárs.

*The Province of Díárbekr.*

730 swords, with their jebellís, 1,800 men. In the reign of Sultán Murád IV. this province provided 9,000 men. Amed has 9 ziamets, 1,129 timárs; Kharpút 7 ziamets, 123 timárs; Argháneh 9 ziamets, 123 timárs; Sívrek 4 ziamets, 123 timárs; Nesíben, 15 ziamets and timárs; Berehjík 4 ziamets, 123 timárs; Chermik 6 ziamets, 13 timárs; Husnkeif 45 ziamets and timárs; Chabákchúr 5 ziamets, 30 timárs; Jemeshgezek 2 ziamets, 7 timárs; Sinjár 6 ziamets, 21 timárs.

*The Province of Erzerúm.*

5,279 swords, with the jebellís 8,000 men. Erzerúm 5 ziamets, 2,215 timárs;

Túrtúm 5 ziamets, 49 timárs; Bámerwán 4 ziamets, 92 timárs; Keiffi 8 ziamets, 229 timárs; Malázhgir 9 ziamets, 281 timárs; Khanís 2 ziamets, 425 timárs; Tekmán 1 ziamet, 253 timárs; Kara-hisár 4 ziamets, 94 timárs.

*The Province of Childer.*

656 swords, with the jebellís, 8,000 men. Oultí 3 ziamets, 132 timárs; Erdehán 8 ziamets, 45 timárs; Ezerbúj 4 ziamets, 49 timárs; Hajrek 2 ziamets, 12 timárs; Kharnús 13 ziamets, 35 timárs; Pústú 1 ziamet, 18 timárs; Benek 8 ziamets, 54 timárs; Básín 9 ziamets, 14 timárs; Alúrí 9 ziamets, 10 timárs; Oustjeh 8 ziamets, 17 timárs; Cháklik 33 timárs; Jetla 13 ziamets, 14 timárs; Ispír 1 ziamet, 4 timárs; Petek 3 ziamets, 98 timárs.

*The Province of Wán.*

Regulars and jebellís 1,390 men. Wán has 48 ziamets, 45 timárs; Shevergír 47 ziamets, 33 timárs; Júbánlú 2 ziamets, 26 timárs; Wedáleh 7 ziamets, 21 timárs; Kala' Báyazíd 4 ziamets, 125 timárs; Arjísh 14 ziamets, 86 timárs; Aduljeváz 2 ziamets, 101 timárs; Kúrládek 7 ziamets, 67 timárs.

In the reign of Sultán Soleimán the feudal force of Rúmeilí amounted to 91,600 men. On so firm a foundation had he established the Ottoman empire, that when he made war in Europe he required not the troops of Asia; and when he took the field in Asia, he had no occasion for the forces of Europe. His victorious wars in Germany and Persia, were carried on solely with his regular troops. His whole army having been numbered amounted to 500,000 men. Of these there were 40,000 janissaries and 20,000 cavalry or sipáhís, who with their servants amounted to 40,000 men. After the conquest of Yánova, Mohammed IV. increased the army by 3,000 men, and after the conquest of Uivár by 8,000 men. Keríd (Candia) also, having been conquered and divided into ziamets and timárs, gave 100,000 rayás and 20,000 troops.

In the year 1060 (A.D. 1649) during the reign of Sultán Mohammed IV. my noble lord Melek Ahmed Páshá being grand vezír, a royal firmán was issued to review the whole of the Ottoman army. Every soul receiving pay in the seven climates was registered; and the result was 566,000 serving men, the annual pay of whom amounted to 43,700 purses, and with the pay of the troops in Egypt to 90,040 purses (45,020,000 piastres): thus the army far exceeded that of Soleimán's time.

SECTION X.

*The order of the Diván.*

Before the time of Sultán Soleimán there was no regular diván. He held a grand diván on four days during the week, composed of the seven vezírs of the



cupola, the two judges of the army, the Aghá of the Janissaries and of the six bodies of cavalry. The Chávush-báshí (marshal of the court) and the Kapjíjár Kehiyásí (chief chamberlain) were required to attend on such days with their silver staffs of office. The grand vezír gave judgment on all law-suits; and the Kapúdán Páshá, seated without the cupola, decided all matters relating to the navy. On Wednesdays the chief of the eunuchs decided causes relating to Mecca and Medina. It was Sultán Soleimán who established the regular dress of the diván. The vezírs and the Kapúdán Páshá wore the turban called the *selimí*, and so did the Aghá of the Janissaries provided he were a vezír. The Chávush-báshí (marshal), the Kapjíjár Ketkhodásí (the chief chamberlain), the Mir-alem (the standard-bearer of the state), the Chakirjé-báshí (superintendent of the household), the Mír Akhor (master of the horse), the Cháshnígír-báshí (comptroller of the kitchen), and the Mutaferrika-báshí (chief of the couriers) wore the *mujavera*, or high round turban, and Khaláts of atlas or satin called *oust*. The generals of the Janissaries and Sipáhís, the Chávushes of the diván, and the seventy heads of the offices of the treasury, all stood in their places dressed in their *mujavera* and *oust* ready to transact business. On these days the Janissaries were served by the Aghá with 3,000 dishes of wheat broth, which if they would not touch, the emperor at once knew that they were dissatisfied. On such occasions he repaired to the Adálet Koshkí (kiosk of equity), where he in person decided some of their most important questions. In the evening they all sat down to a sumptuous repast, which was served by the Zulfi-báltají to the vezírs, and by the tent-pitchers to the rest of the company. After the repast the seven vezírs, the Kapúdán Páshá and the Aghá of the Janissaries with the two great judges were introduced by the gate of the Harem, to the presence of the emperor. They then returned to the diván, where the Chávush-báshí taking the seal of the grand vezír, sealed the treasure, and then returned it to the vezír.

*The conquests and victories of Soleimán.*

His first conquest was the defeat of the Circassian governor of Syria, Ján Yazdí Ghazálí Khán, whose rebellious head Ferhád Páshá severed from its body, and sent to the Sublime Porte in 927 (A.D. 1520). The conquest of Yemen and death of Iskender the rebel 927 (1520). The reduction of Belgrade and Tekúrlen, of Slankement and Kópanik in the same year. The conquest of Rodos (Rhodes) in 928 (1521); of the fortresses of Iskaradín, Helka, Eiligí, the island of Injirlí, the fortress of Takhtalú, Istankoi (Cos), Bodrúm (Halicanassus), in the same year. The victory of Mohacz, followed by the fall of Waradin, Oitúk, Koprik, Eitúk, Dimúrjeh, Irek, Gargofja, Lúkán, Sútán,

Lakwár, Wárdúd, Rácheh, Essek, Bude and Pest, in the year 932 (1525). The siege of Kizil Alma (the Red Apple or the capital of Germany), and in the following year the release of Yánush (John Zapolia) by Yehiyá Páshá Zádeh. The conquest of Sokolofja, Kapúlieh, Shíla, Balwár, Lotofjé, Túsh, Zákán, Kaniza, Kaporník, Balashka Chopanija, Shárwár, Nimetogur, Kemendwár, Egersek, Moshter, and Moshtí in 939 (1532). Conquest of the eastern provinces of Irák, Kazwín, Karákán, Baghdád, Eriván, Sultánieh, Tabríz, and Hamadán, in 941 (1534). Wán, Adeljúváz, Arjish, Akhlát, Bárgerí, Amik, Khúsháb, Sultán, Sabádán, Jerem-bidkár, Rúsiní, Hella, and Tenúr, in 941 (1534), Tabríz in the same year. An expedition into Georgia and Appulia; with the conquest of Kilís in Bosnia, in the year 943 (1536). The conquest of Uivárin, Nadín, Sín, Kádín, Oporja, and the expedition against Korfuz (Corfu) in the same year. The conquest of Poshega, and the defeat of Sorkújí John near Essek in 944 (1537). The expedition into Moldavia, the conquest of Yássi, Bassra, and Bosnia, in 945 (1538). The relief of Nureh in Hersek, the conquest of Yemen and Aden, the naval expedition against India and Dú; and the conquest of Abyssinia in the same year, by the Eunuch Solcímán Páshá. Bude twice before besieged was now reduced, and Gházi Solcímán Páshá made governor, and Khair-ad-dín Efendí first judge. The conquest of Stuhlweissenburg, Lippova, Grán, Tátá, Pápá, Vesperim, Poláta, and Chargha in 950 (1543).

The death of the prince Mohammed happened in the same year. The capture of Vishegráde near Grán, Khutwán, Shamtona, Walifa in Bosnia, and of the castle of Cerigo in 951 (1544). In 954 (1547) Alkás Mirzá, the governor of Shírván and brother of Sháh Thamás took refuge at the court of Solcímán; and in the following year the towns of Kóm, Káshán and Ispahán, were sacked by the emperor's expedition. The conquest of Pechevi (Five Churches) Pecherek, Arát, Jenád (Cianad) Temesvár; the battle of Khádem Alí Páshá in the plains of Segedin. Temesvár was conquered in 959 (1551) by the second vezír, Ahmed Páshá; the conquest of Solnuk; and the siege of Erla raised in the same year. The expedition against Nakhcheván; the death of the prince Jehángír whilst in winter quarters at Haleb (Aleppo) in 960 (1552). The conquest of Sheherzúl and Zálím, with the castles belonging to it. The conquest of Kapúshwár, Farúbeneh, and the Crimea. The victory of Malkúch Beg at Kilís in Bosnia in 961 (1553). The contest between the princes Selím and Báyzíd in the plains of Kóniya, in which Báyzíd was defeated and took refuge with the Sháh of Persia, who gave him up, after which he was put to death with his children at Sivás, 966 (1558). Expedition against Siget, during the siege of

which Pertev Páshá conquered, on the Transylvanian side, the castles of Gúla, Yanova, and Dilághosh. Ten days previous to these victories the Emperor Soleimán bade farewell to his transitory kingdom and removed to his never fading dominions. This event happened during the siege of Siget, but the vezír Asif concealed his illness and death so well for seventy days that even the pages of the Khás óda were ignorant of it. On this account it is said that Soleimán conquered the towns of Siget, Gúla, and Kómár after his death. Thus died Soleimán after a reign of forty-eight years, having attained the highest glory. His conquests extended over all the seven climates; and he had the Khotba read for him in 2,060 different mosques. His first victory was in Gyria over the Circassian Khán Yezdí Ghazálí, and his last that at Siget: he died seven days before the reduction of this fortress. His death, which happened at nine o'clock on Wednesday the 22d of Sefer, was kept concealed till the arrival of his son Selím from Magnesia. His body was carried to Constantinople and buried before the Mihráb of the mosque which bears his name.

*The Reign of Sultán Selím II.*

Sultán Selím the son of Sultán Soleimán Khán was born in 931, and ascended the throne in 974 (1566). He was an amiable monarch, took much delight in the conversation of poets and learned men, and indulged in pleasure and gaiety. His vezírs were,—the grand vezírs Sokollí Mohammed Páshá, Ahmed Páshá (the conqueror of Temisvár), Piáleh Páshá, (the Kapúdán Páshá), Zál Mahmúd Páshá, Láleh Mustafá Páshá, and Tútúnsez Husain Páshá. These were vezírs endowed with the wisdom of Aristotle.

The Mír-mírán, or Begler-begs, who adorned his reign were,—Kapúdán Alí Páshá, Súfí Alí Páshá, Yetúr Husain Páshá, Mahmúd Páshá, Mohammed Páshá the son of Láleh Mustafá Páshá, Abd-ul-rahmán Páshá, Dávud Páshá, Rúis Hasan Páshá, Murád Pashá, Khádem Ja'fer Páshá, Dervish Alí Páshá, Arab Ahmed Páshá.

*Defterdárs and Nishánjís.*

Murád Chelebí, Dervish Chelebí the son of Bábá the painter, Lálá-zádeh, Mohammed Chelebí, Memí Chelebí, Abd-ul-ghafúr Chelebí, Moharrem Chelebí: Fírúz-beg the Nishánjí (lord privy seal), Mohammed Chelebí, nephew of the late Nishánjí Jelál-zádeh Beg.

The most distinguished of the Ulemá in his reign were,—Yehiá Efendi from Beshiktásh; Mevlana Mohammed Ben Abd-ul-waháb; Mevlana Musalih-ud-dín; Mevlana Ja'fer Efendí; Mevlená Ata-allah Efendí; Mevlana Mohammed Chelebí; Ahmed Chelebí; Abd-ul-kerím Ben Mohammed, the son of the Shaikh-ul-Islám (grand muftí) Abú-sa'úd.

*Physicians.*

Mevlená Hakím Sinán, Hakím Othmán Efendí, Mevlená Hakím Isá, Hakím Is'hák, Hakím Bder-ud-dín Mohammed Ben Mohammed Kásúní, Tabíb Ahmed Chelebí.

*Mesháiekh or Learned Men.*

The Sheikh Ala-ud-dín (may God sanctify his secret state!) was of Akserái in Karamánia, and celebrated for his proficiency in the Ilm Jefer, or cabalistic art, Sheikh Abd ul Kerím, Sheikh Arif billah Mahmúd Chelebí, Sheikh Abú Sa'id, Sheikh Hakím Chelebí, Sheikh Ya'kúb Kermání, Serkhosh Báli Efendí, Sheikh Ramazán Efendí, surnamed Beheshtí, and Sheikh Mohammed Bergeví, who died in 981 (1573).

*Conquests &c. in the reign of Sultán Selím II.*

The tribe of Alián of Basra having rebelled was subjugated in 975 (1567). The expedition to Azhderhán (Astrachan) in 977 (1569). The conquest of Dasht Kipchák in 976 (1568). The conquest of Yemen and Aden, a second time, by Sinán in 977. Arrival of the Moors banished from Spain 978 (1570). Conquest of Cyprus with all its fortresses by Lálá Kara Mustafa Páshá, in the same year. Of Tunis and the African coast, by Kilij Alí Páshá in 977 (1569). Defeat of the grand imperial fleet at Lepanto in 979 (1571). Flight of Tátár Khán to Moscow. Renovation of Mekka in the same year. The recovery of Bosnia from the infidels in 982 (1574).

Sultán Selím died on the 18th of Sha'bán 982. He left many monuments of his grandeur, but none of them can be compared to the mosque which he erected at Adrianople: in truth there is not one equal to it even in Islámbol. He was succeeded by his own son Sultán Murád III., who ascended the throne in 982 (1574). His sons were the princes,—Mustafa, Osmán, Báyzíd, Selím, Jehángír, Abdullah, Abd-ur-rahmán, Hasan, Ahmed, Ya'kúb, A'lem-sháh, Yúsuf, Husain, Korkúd, Alí, Is'hak, Omar, Ala-ad-dín Dávud Khán. He had also twenty-four fair daughters, in all one hundred and twenty-seven children, who were killed after his death and buried beside him at Ayá Sofía. May God have mercy upon them all! Sultán Murád built the Koshk called Sinán Páshá's Koshk in 992 (1584).

*Conquests &c. in the Reign of Murád.*

Lálá Kara Mustafa Páshá's grand battle on the plain of Childer, 983 (1575), followed by the fall of the fortresses of Childer, Tomek, Khartín, Dákhil, Tifís, Shebkí, Demir Kapú or Derbend, and the reduction of the province of Shirván, which was given to Ozdemir Zádeh Osmán Páshá. All these con-

quests were achieved in 991 (1583). The first royal expedition was in 990. The defeat of Imám Kúlí Khán in 991. In the same year the government of Magnesia was given to the Prince Mahmúd Khán, and in the following year Mohammed Gheráï, Khán of the Crimea, was deposed and put to death. In 992 the castle of Tabríz was rebuilt, the fortress of Ganja was taken, and the expedition against Baghdád under Jegháleh Zádeh. The conquest of Despúl, Nahávund, and Guhardán, in 995 (1586). The grand battle of Khádem Ja'fer Páshá, in the neighbourhood of Tabríz, 997 (1586). A peace concluded with the Sháh (of Persia), who sent one of his sons as a hostage, 1000 (1591). Capture of Bihka, and a new fortress built upon the Save in the same year; also the defeat of the grand army in Bosnia, and the conquest of Besperin and Polata. Defeat of the Mussulmán army near Istúlní (Stuhlweissenburg). Conquest of Tátá and Set-Martín (Saint Martin). Commencement of the siege of Raab (which was reduced some time after by Sinán Pashá), in 1003 (1594), when Sultán Mohammed Khán III. ascended the throne (being on a Friday the 16th of Jemází ul evvel). In 1002 Sultán Murád Khán, resigned the reins of government and joined the divine clemency. May God have mercy upon him!

Sultán Mohammed Khán son of Sultán Murád Khán was born at Magnesia in 976. The principal events and conquests of his reign are the following: In 1004 (1595) the Tátár Khán arrived in Walachia and subdued the rayás. In the same year Ja'fer Páshá delivered Temisvár from the infidels. In the following year Egra (Erla) was taken, and the army of the infidels routed in the plain of Shatúsh near Erla. In 1006 the infidels recover Yánuk (Raab). Wárad besieged by Satúrjí Hasan Páshá in 1007 (1698). Yemishjí Páshá was deposed and killed, and Jegháleh Zádeh died after having been defeated by the Persians in 1011 (1602). In the following year the Persians took possession of Ganja and Shirwán; and Mohammed died on the 18th of Rajab: He built a mausoleum for himself in Islambol, and left numerous monuments in other towns of the empire, particularly at Mecca and Medina. The sending of two ship-loads of corn from Egypt to Mecca and Medina annually originated with him.

Sultán Ahmed Khán I., was born at Magnesia in 998 (1589). He was a fair child of four years, when he ascended the throne on the 18th of Rajab 1012 (1603). I, the humble writer of these pages, Evliya the son of Dervish Mohammed, was born in the reign of this Sultán on the 10th of Moharrem 1020 (1611). Six years after my birth, the building of the new mosque (of Ahmed) was commenced, and in the same year the Sultán under-

took the expedition to Adrianople: God be praised that I came into the world during the reign of so illustrious a monarch.

*Sons of Sultán Ahmed.*

Othmán; Mohammed, who was murdered by his brother Othmán, in the expedition to Hotín. Othmán was however unsuccessful and was also slain; thus was verified the sacred text, "as you give so shall you receive". Murád, afterwards the fourth Sultán of that name; Báyzíd, Soleimán; these two were both strangled whilst Sultán Murád IV. was engaged in the expedition to Eriván. Ibrahím was the youngest son of Sultán Ahmed. May God extend his mércy to them all!

*Grand Vezírs of Sultán Ahmed.*

Yávuz Alí Páshá, was promoted from the government of Egypt to the rank of grand vezír. Mohammed Páshá, called also Sháhín Oghlí. Dervish Páshá. Ghází Khoajeh Páshá; who exterminated the rebels in Anadolí. Nasúh Páshá. Dámád Mohammed Páshá was twice grand vezír, as was also Khalíl Páshá.

*Vezírs of the Kúbbá (Cupola).*

Káimmakám Kásim Páshá. Khádem Ahmed Páshá. Háfiz Sáríkí Mustafá Páshá. Súfí Sinán Páshá. Khezr Páshá. Gúrjí Khádem Mohammed Páshá, who was made grand vezír in the time of Sultán Mustafa. Etmekjí Zádeh Ahmed Páshá. Kúrd Páshá. Gúzeljeh Mahmúd Páshá. Jegháleh Zádeh Sinán Páshá. Jegháleh Zádeh Mahmúd Páshá, son of Sinán Páshá.

*Celebrated Divines.*

Mollá Mustafa Efendí, was Shaikh ul Islám, when the Sultán ascended the throne. Mollá Sana'allah Efendí. Mollá Mohammed Efendí, son of Sa'd-ud-dín Efendí, known by the name of Chelebí Muftí. Mollá Shaikh ul Islám Asa'd Efendí. Mollá Mustafa Efendí, tutor to the Sultán. Mollá Káf Zádeh Efendí. Mollá Yehiá Efendí. Mollá Dámád Efendí. Mollá Kemál Efendí, better known by the name of Tásh Koprí Zádeh. Mollá Kehiyá Mustafá Efendí. Mollá Bostán Zádeh Mohammed Efendí. Mollá Husain Efendí. Mollá Ghaní Zádeh Mohammed Efendí.

*Masháiekh or Learned Men.*

Mahmúd of Uskudár (Scutari). Abdulmajíd of Sívás. Omar, known better by the name of Tarjumán Shaikh (interpreter). Shaikh Emír Ishtipí. Ibrahím, otherwise Jerráh Páshá, a disciple of the last-mentioned; Mussaleh ud-dín Nakshbendí, the Imám or chaplain of the Sultán.

*Conquests &c. of the reign of Sultán Ahmed.*

The grand vezír dies at Belgrade, and Bochkái appears in Hungary in the year 1012 (1604). Conquest of Osterghún (Gran); and Bochkái and Serkhúsh

Ibrahim Páshá extend their depredations to the very walls of Vienna. Engagement between the rebels in Anadólí and Nasúh Páshá; the Káïmmakám Mustafa Páshá is executed. The grand vezír Sufí Sinán Páshá is deposed, 1014 (1605). Nasúh Páshá is appointed to conduct the expedition against Aleppo; Koja Mohammed Páshá is appointed to lead the expedition against the Persians and is afterwards created grand vezír. Murád Páshá, Dervísh Páshá, Bostánjí Ferhád Páshá, and Jelálí Murád Páshá, are all alternately made vezírs; and the execution of Dervísh Páshá, in 1015 (1606). Kapújí Murád Páshá is appointed commander of the forces sent to Haleb against Jánpúlád Zádeh; the country about Brúsa is laid waste by the rebel Kalender Oghlí; capture of Haleb by Murád Páshá; defeat of Kalender Oghlí; and the appearance of the rebel Múmjí, 1016 (1607). Yúsuf Páshá killed at Uskudár (Scutari) by the rebels; and the grand vezír sacks Tabríz and seventy other Persian towns 1019 (1610). Death of Murád Páshá at Chulenk near Dárbekr; Nasúh Páshá is made commander-in-chief in 1021 (1612). Betlen is installed king of Transylvania, which country is taken possession of, and 200,000 prisoners are carried off, besides immense plunder. In the same year the illustrious emperor undertook a journey to Adrianople. The cossacks of the black sea plunder and burn Sinope, and Nasúh Páshá being suspected is put to death, 1023 (1614). Mahmúd Páshá, his successor, returns without success from the siege of Eriván, in 1024 (1616). In 1026 (1616) Khalíl Páshá is created grand vezír, and the illustrious Sultán Ahmed dies in the month of Zilkadeh. During his auspicious reign Islambol enjoyed the greatest tranquility. One of his grandest monuments is the mosque which he built in the At-maidán (Hipodrome), which we are now about to describe and thus resume the description of the imperial mosques with which we commenced. It is situated on an elevated spot, its Kibla side being near the Chateldí gate, and commanding a view of the sea. Sultán Ahmed purchased five vezírs' palaces which stood on this spot, pulled them down, and with the blessed Mahmúd Efendí, of Scutari, and our teacher Evliya Efendí, laid the foundations of this mosque. The Sultán himself took a quantity of earth, and threw it upon the foundation. Evliya Efendí performed the functions of the Imám of the foundation-ceremony; Mahmúd Efendí those of the Kází (judge); Kalender Páshá those of the Mo'tamid (counsellor); and Kemán-kesh Alí Páshá those of the Názir (inspector). In three years they commenced the dome.

*Description of the Mosque of Sultán Ahmed.*

The cupola is seventy feet high and is supported by four massive pillars, and four demi cupolas. It has no large columns within like those of Ayá Sofía and

the Soleimánieh. Along three sides of it runs a gallery (*tabaka*) for the congregation, supported by small columns, and over that a second gallery, from which is suspended a treble row of lamps reaching half way to the first gallery. The mahfil of the Moazzíns is supported by small pillars like the mahfil of the emperor. The minber, or pulpit, is of variegated marble and sculptured in the most tasteful manner. On the top of it is a most magnificent crown, and over that is suspended a golden banner. The pen fails in attempting to describe the beauty of the mehráb, on both sides of which are candlesticks, containing lighted candles each weighing twenty quintals. On the left side of the mehráb between two windows there is a fine view of a most extraordinary square rock, which is certainly one of the wonders of creation. All the windows are ornamented with painted glass; and behind the two pillars, as in the Soleimánieh, there are fountains of ever-flowing water, where the faithful may perform their ablutions or satisfy their thirst. The mosque has five gates. On the right-hand corner is the gate of the Khatib (or reader of the Khotba). On the left-hand corner, beneath the mehráb of the Sultán, is the gate of the Imám. Two lofty gates open on both sides of the building. The ascent to these four gates is by a flight of marble steps. The fifth and largest gate is that of the Kibla, facing the mehráb. No mosque can boast of such precious hanging ornaments as those of this, which by the learned in jewels are valued at one hundred treasures of Egypt; for Sultán Ahmed being a prince of the greatest generosity and the finest taste, used all his jewels, and the presents which he received from foreign sovereigns, in ornamenting the mosque. The most extraordinary ornaments are the six emerald candelabra which are suspended in the emperor's mehráb, and which were sent as a present by Ja'fer Páshá, the governor of Abyssinia. The sockets, each of which weighs eight *okkas*, are suspended by golden chains, and terminate in golden feet with green enamel. The experienced and learned have estimated the value of each of these candelabra equal to one year's tribute of Rúmeílí. In short, it is a most wonderful and costly mosque, and to describe it baffles the eloquence of any tongue. Some hundred copies of the Korán lying near the mehráb, on gilt desks inlaid with mother-o'-pearl, are presents from sultáns and vezírs. The library consists of 9,000 volumes marked with the toghra of the Sultán, the care of which is entrusted to the Mutavellí (curator) of the mosque. On the outside, facing the mehráb, is a most delightful garden, where the sweet notes of a thousand nightingales give life to the dead-hearted, and the fragrant odour of its flowers and fruits gratifies the senses of the faithful assembled to prayer. The size of the mosque is the same as that of the princes of Soleimán. The court is a square paved with marble, and has



stone benches running along the four sides. The windows are guarded with brass gratings : in the centre of the square plays a fountain of the purest water, for the use of the faithful : it is however only used for drinking, not for ablutions. The court has three gates. The kibra gate, facing the chief entrance and mehráb of the mosque, is a masterpiece of art, being of solid brass, twelve feet high, and the astonishment of all who behold it. On the brass plates which form this gate are carved oranges and arabesques, intermingled with flowers of pure silver and with precious stones, and ornamented with rings, locks, and bars of silver. It is indeed a most wonderful gate. Some say that it was brought from Osterghún (Grán), where it adorned the Roman church ; but this is a mistake, for the famous gate at Osterghún was carried off when the infidels retook that city, and it now adorns, as the chief-door, the church of St. Stephen at Vienna. The gate of this mosque was made under the superintendence of my father, Dervish Mohammed, at the time when he was chief of the goldsmiths. The two inscriptions on brass were engraved by his own hand. On the outside of the windows of the court there are several covered porches supported by small columns, in which, when the assembly within is too great, many of the faithful perform their devotions ; and the Hindú fakírs find shelter. The six lofty minárs of this mosque are divided into sixteen stories, because it is the sixteenth royal mosque of Islámból, and the founder of it, Sultán Ahmed, was the sixteenth of the Ottoman emperors. Two minárs rise on the right and left of the mehráb, two others on the north and south gates of the court, each three stories high, which make in all twelve stories. The roofs and gilded crescents, which are twenty cubits high, dazzle the eye with their splendour. The two minárs on the corners of the court are lower and have only two stories ; their roofs are covered with lead. On the sacred nights these six minárs are lighted up with 12,000 lamps, so that they resemble as many fiery cypresses. The cupolas are all covered with lead. This mosque being richly founded, has seven hundred and fifty attendants attached to it. The tribute of Ghalata and many other pious bequests (wakf) constitute its revenue. The outside of the court is a large sandy level planted with trees, and surrounded by a wall which has eight gates. On the north is the gate of the college, and near it is the mausoleum of Sultán Ahmed. Three gates open towards the At-maidán (Hippodrome). All these gates are made of iron like those of a fortress. On the south-east of the At-maidán are the pious establishments belonging to the mosque, the kitchen for the poor (imáret), the dining-hall (dár-uz-záfat), the hospital (tímár-kháneh), and the fountain-house (sebíl-kháneh).

Sultán Ahmed died before the outer court, the mausoleum, and the college

were completed. They were finished by his brother and successor Sultán Mustafá, who, however, being very weak-minded, was soon compelled to abdicate the throne in favour of his nephew Othmán Khán, the eldest of Sultán Ahmed's sons. He ascended the throne in the year 1027 (1617). In the same year Mohammed Gherái Khán of the Crimea effected his escape from the Seven Towers, and fled to Právadí, where however he was retaken. The Moslem army marched to Eriván, and a peace was concluded with the Persians. In 1028 (1618) Súfí Mohammed Páshá became grand vezír, and in the following year he was succeeded by Kapúdán Alí Páshá. In the year 1030 the Bosphorus was frozen over; Othmán killed his brother; and Husain Páshá was made grand vezír.

*The Imperial Expedition against Hotín.*

Sultán Othmán having in 1030 (1620) failed in his attempt to reduce the fortress of Hotín, returned to Islamból, and in the following year he ordered the banners to be raised at Uskudár, as a sign of his marching to the southern provinces of the empire, to Syria and to Egypt. This caused a revolt amongst the troops, and the emperor finding no support, either in the serái (palace) or in the barracks of the Janissaries, was thrust into a cart by the wrestler Bunyán and strangled within the walls of the Seven Towers. The Jebbehjí-báshí cut off one of his ears and carried it with the news of his murder to Dávud Páshá. His body was buried in the At-maidán in the mausoleum of Sultán Ahmed Khán. He was cut off by fate before he could leave any monument of his reign.

Sultán Mustafá now ascended the throne a second time, and commenced his reign by executing all those who had taken any share in the murder of Sultán Othmán. Khoaja Omar Efendí, the chief of the rebels, the Kizlar-ághá Soleimán Aghá, the vezír Diláver Páshá, the Káim-makám Ahmed Páshá, the defterdár Báki Páshá, the segbán-báshí Nasúh Aghá, and the general of the Janissaries Alí Aghá, were cut to pieces. Dávud Páshá was created grand vezír because he was the son of Sultán Mustafá's sister. He was afterwards killed by Murád IV. In the same night the white eunuchs also cut their ághá into pieces, threw the body out, and afterwards suspended it by the feet on the serpent-column in the At-maidán.

The most distinguished divines during the reign of Sultán Othmán were: The Shaikh al Islám Asa'd Efendí; the Nakíb ul Ashraf or head of the Emírs Ghobárf Efendí; Zekería Zádeh Yahíá Efendí; and Arzí Zádeh Háletí Efendí.

The Mesháiekh, or learned men, were: Omar Efendí; Sívásí Efendí, and Dervísh Efendí.

Dávud Páshá was nominated grand vezír, but was instantly deposed because

that on the very day of his appointment the rebels plundered some thousands of respectable houses. Lefkeli Mustafá Páshá received the seals, and kept them two months and eighteen days. He was subsequently appointed to the governments of Kastamúni and Nicomedia. He was of a gentle disposition, and unable to check the rebellious spirit of the times. The office of grand vezír was next conferred upon Kara Husain Páshá. This vezír assembled a diván of all the Mollás in the mosque of Mohammed II., but they were all murdered by the rebellious populace, and their bodies thrown into the wells in the court of the mosque. The rebellion increased every day, and every one disregarded the laws. Abáza Páshá also raised the standard of rebellion at Erzerúm; and the vezír Mahmúd Páshá was sent against him. The Persians took possession of Baghdád and Mosúl. Háfiz Ahmed Páshá returned without succeeding in taking Baghdád from the Persians. The Arabian tribe of Táí plundered the Persian camp. Kara Husain Páshá, had the seals of office taken from him: they were transferred to Kemán-kesh Alí Páshá in 1032 (1622). After a reign of one year and four months, Sultán Mustafá was deposed a second time, and was succeeded by Sultán Murád IV. He was tall and corpulent, round-faced, with a black beard, open eye-brows, and grey eyes. He had large shoulders and a thin waist, strong arms, and a hand like the paw of a lion. No monarch of the Ottomans was ever so powerful in subduing rebels, maintaining armies, and in dealing justice. Being aware that the vezír Kemán-kesh Alí Páshá secretly favoured the rebels, he slew him without mercy. This vezír was a native of Hamíd, and left the royal harem when he was appointed governor of Baghdád and Díarbekr, whence he returned as successor to Kara Husain the grand vezír. He fell a victim to his own avarice, and was succeeded by Cherkess Mohammed Páshá, who died at Tokát in 1034 (1624). After him Háfiz Ahmed Páshá was made grand vezír. The Georgian Beg Máúro killed the Persian Khán Kárchegháí, and subdued Georgia. Háfiz Ahmed Páshá besieged Baghdád, but to no purpose, in 1035 (1625). Khalíl Páshá received the seals of office a second time, and was appointed commander-in-chief against Abáza. Díshlenk Husain, who had marched against Kars to rescue it from the infidels, fell a martyr, and his whole army was put to rout. Khosrau Páshá was next made grand vezír, and took Erzerúm from the rebel Abáza, and Akhiska from the Persians. He brought Abáza before Sultán Murád in 1038 (1628), and obtained the royal pardon for him. He then marched to Sheherzúl, built the castle of Erkek Hamíd on the frontiers of Sheherzúl, reduced Mehrebán, plundered the Persian provinces and twenty castles near Báerján, and laid waste the suburbs of Hamadán and Dergezín in the year 1039 (1629). The year after, Khosrau Páshá succeeded

in opening the trenches before Baghdád, but it being the middle of winter, he was obliged to raise the siege and to retreat to Hella and Mosúl. He was then deposed, and his office was given a second time to Háfiz Ahmed Páshá, whilst he himself was executed at Tokát. Rajab Páshá was made grand vezír; and the defterdár Mustafá Páshá was hanged with his head downwards in the Atmaidán. Háfiz Ahmed Páshá was stabbed in the Sultán's presence, and cut to pieces. The Aghá of the Janissaries, Hasan Khalifeh, and Músá Chelebí the emperor's favourite, were both put to death. Yassí Mohammed Páshá was created a vezír in 1041 (1631). Sultán Murád had a dream in which he received a sword from the hand of Omar, with which he slew the Shaikh al Islám Husain, and then with a bismillah (in the name of God) fell upon the rebels and killed them all. In 1044 Sultán Murád marched to Eriván, and took Tabríz and the town of Eriván in seven days; he left Murtezá Páshá with a garrison of 40,000 men, and returned to Islámbol. His entrance was celebrated in 1045 (1634) by a festival of seven days. The ill-favoured Sháh (of Persia) however returned and laid siege to Eriván, which being left without sufficient strength, after a siege of seven months fell into the hands of the infidels, who put the whole of the garrison to the sword. Sultán Murád, on receiving the melancholy news, took the seals from Mohammed Páshá and appointed him governor of Silistria. The seals were transferred to Bairám Páshá, who however died soon after, and was succeeded by Tayyár Páshá. To him was entrusted all the necessary preparations for the expedition against Baghdád, which was undertaken by the emperor in person. Tayyár Páshá was killed during the siege, which lasted forty days. He was succeeded by the Kapúdán Kara Mustafá Páshá. Melek Ahmed Páshá, late salihdár, or sword-bearer of the Sultán, was appointed to the command of Díárbekr, and Kúchúk Hasan Páshá to that of Baghdád, with a garrison of 40,000 men. By the decree of God, when after the fall of Baghdád a great number of Kizilbáshes (red-heads or Persians) had assembled and were preparing to make an attack at one of the gates, a large powder magazine exploded, and thus the blood of the true believers which had been shed at Eriván was fully avenged. Kara Mustafá Páshá the grand vezír, and my lord Melek Ahmed Páshá, were sent to Derneh and Derteng, to conclude the treaty with the Persians, and to fix the boundary lines. Sultán Murád Khán, next went to Díárbekr, where in one day he put to death the daughter of Kímájí Ma'an Oghlí, and the Shaikh of Rúmieh. He then returned to the Porte of Felicity (Constantinople), on which occasion seven days were spent in general festivity. About this time Sultán Murád, having repented of his wine-drinking propensity, by way of expiation, resolved upon an expedition against the infidels of Malta,

and ordered five hundred galleys, two large máonas, and one admiral's ship (báshtirda) to be built. This same year the grand vezír Mustafá Páshá returned to Constantinople, and the emperor, forgetting his vows of repentance, again fell into the vice of drunkenness, and his royal constitution being thoroughly weakened, he died after having been lord of the carpet (*i. e.* confined to bed) fourteen days. May God have mercy upon him! He was buried in the mausoleum of his illustrious grandfather Sultán Ahmed, in the At-maidán. Several chronograms of his death are inscribed by Júrí, on the walls of the inner apartments in the serái. He had thirty-two children, of whom only one, the Sultána Esmahán Kíá, remained alive at his death. She too died after her marriage with Melek Ahmed Páshá, and was buried at Ayá Sofía between Sultán Ibráhím and Sultán Mustafá. Sultán Murád's reign having been extremely turbulent, and being constantly engaged in warlike preparations in every quarter, he had no opportunity of raising to himself any monument of importance in Islámbol. The only public work executed in his reign was the repairing of the walls of Islámbol, which was undertaken by his express orders during his absence at the siege of Eriván by the Káim-makám Bairám Páshá. He repaired the castles of Mosúl, Sheherzúl, Chengí-ahmed, Tenedos, and of the Bosphorus, and at Islámból the Gul-jámi' (rose-mosque).

### *Description of the Gul-Jámi'.*

This is a very ancient mosque, and was known in the times of Harún-ur-rashíd, Omar ben Abdula'ziz, Moslemah, Sultán Yelderím Báyzázid, and Sultán Mohammed the conqueror. In the reign of Sultán Murád Khán a great earthquake so shook it that its foundations were completely destroyed, and the emperor immediately undertook to repair it. Several thousand workmen were employed upon it, and in seven years it was completed. Several small cupolas were added to the principal one, whence it assumed the appearance of a rose, and thence its name. It was also washed with an hundred measures of rose-water. The mehráb and minber are extremely plain. There are no granite columns in it as in the other mosques. On account of the great antiquity of this mosque, prayers in distress for rain and on extraordinary occasions are offered up in it. On both sides of the gate of the Kibla (facing the mehráb) there are benches. There is no court-yard. The mosque has only one minár of but one story high; for the original building having been destroyed by an earthquake, they were afraid to erect any lofty building upon the spot.

Besides the above mosque, Murád built two new castles on the Bosphorus, near the entrance to the Black Sea, with an arsenal and a mosque proportionate

to their size. At Kandillí-bághcheh he built a large koshk, another at Istávros, and one in the gardens of Uskudár (Scutari), which was called the koshk of Eriván.

*Chronological account of the principal Events during the Reign of Sultán Murád IV.*

Sultán Mustafá Khán ascended the throne on the deposition of his brother the unfortunate Othmán, who though he was considered weak-minded, was rather an intelligent prince, but unfortunately had not sufficient strength to extinguish the fire of sedition which had been kindled in his time, nor to subdue the revolutionary spirit of his troops. The Janissaries at the instigation of one of their ághás, Kara Mazák, gave the seals to Dávud Páshá, afterwards to Kara Husain Páshá, and then to Lefkeli Mustafa Páshá. The latter having also failed in quelling the riots, was deposed after having been seventy-eight days in office: and the rebels then transferred the seals to Gúrjí Mohammed Páshá. But as he was detected in making an improper use of the public money, the seals were returned to Kara Husain Páshá. This person was a great tyrant, and having in a royal diván, in the presence of the two great judges, ordered two hundred lashes of the bastinado to be inflicted upon a Mollá, the whole body of the Ulemá, with the Shaikh-al-Islám, assembled in the mosque of Sultán Mohammed II. The muftí, however, made his escape, under the pretence that he was going to remonstrate with the grand vezír, who in the mean time having heard of this assemblage, ordered his own servants, those of the treasury, and some troops, to assail the assembled Ulemá. The result was that many hundreds of the Ulemá were slain, and the wells in the court of the mosque of Sultán Mohammed were filled with dead bodies. These affairs having become known in the provinces, Abáza Páshá rebelled at Erzerúm, and Háfiz Ahmed Páshá at Díarbekr. It having been rumoured that, in order to avenge the innocent blood of Sultán Othmán, Abáza had killed all the Janissaries at Erzerúm, Jekháleh Zádeh was appointed commander against Abáza, and Kara Mazák ághá of the Janissaries; but they proceeded no farther than Brúsa, fearing they had not sufficient strength to meet the rebel. The Persians taking advantage of these favourable opportunities, made an inroad with 30,000 men, and with the assistance of Chopúr Bekirzádeh took possession of Baghdád and Mosúl, in the year 1033 (1623). Kemán-kesh Alí Páshá was raised to the rank of grand vezír. He had been one of the lower officers of the Janissaries, and had raised himself to the honour of an alliance with one of the daughters of Sultán Ahmed. The Janissaries and Sipáhís now united, and Kemán-kesh was made the tool of their bloody designs. The principal inhabi-

tants, however, of the city, the Ulemá, and the people of the seráï, were afraid to appear either at the mosques or at the baths. At last the chiefs of the troops began to meditate the change of their emperor; but as the public treasury had been exhausted by three general donations to the troops since the time of Sultán Ahmed's reign, they swore amongst themselves to dispense with the usual largess, and raised Sultán Murád to the throne, on the 14th of Zilka'deh 1032. A new aspect was now given to the capital, and old and young rejoiced in the auspicious event. On the following day Sultán Murád repaired to the mosque of Ayiúb, where two swords were girded on him; one being that of Sultán Selím, and the other that of the blessed Prophet (on whom be the peace of God!): no monarch was ever girt in this manner. On his return he entered by the Adrianople gate, and in passing he saluted the people who had assembled in crowds on his right and left, and received him with loud acclamations. He then proceeded to the seráï, in the inner apartment of which he saluted the Khirka-sheríf, or cloak of the Prophet; placed on his head the turban of Yúsuf or Joseph, (on whom be peace!) which had been brought to Islámbol from the treasure of the Egyptian Sultán Ghúrí; he then offered up a prayer of two inclinations, in which he prayed that he might be acceptable to God and the people, and be enabled to perform important services to religion and to the state. Though young in years (being only four years), he was remarkable for prudence and intelligence. The Khás-oda-báshí (master of the inner chamber), the Khazíneh-dár-báshí (chief treasurer), the Khazíneh Kátibí (secretary of the treasury), and the Khazíneh Kehíyásí (deputy of the treasurer) now approached his presence, and invited him, as is usual on such occasions, to visit the treasury. Dervish Mohammed Zelellí, the father of the humble author, happening to be present at the time, entered the treasury with them. There were no golden vessels to be seen, and besides a quantity of lumber, there were found only six purses of money (30,000 piastres), a bag of coral, and a chest of china-ware. On seeing this, Sultán Murád filled the empty treasury with his tears, and having made two prostrations in prayer, he said "Inshallah, please God! I will replenish this treasury with the property of those who have spoiled it, and establish fifty treasuries in addition." He contrived, however, the same day to raise 3,040 purses for the usual largess, which was distributed amongst the troops notwithstanding their oath not to accept of it. That same night Sultán Murád had a dream, in which he saw Omar, who girt a sword about him, and unsheathing it, put it into his hand, and said: "Fear not Murád!" On awakening from his sleep, he banished his uncle Sultán Mustafá to Eskí Seráï, telling him at the same time to pray for his (Murád's)

prosperity. Sultán Murád made many excursions in disguise throughout the city, accompanied by Melek Ahmed Aghá his sword-bearer, and Vujúd the Bostánjí Báshí, on which occasions many riotous persons and robbers were executed and their heads stuck upon poles. Murád was the most bloody of the Ottoman Sultáns. He prohibited all the coffee, wine, and búza-houses, and every day some hundreds of men were executed for transgressing this order.

In Anatolia, Abáza Páshá reduced the strength of the disaffected Janissaries and Sipáhís by numerous executions. The remainder of the rebels desiring to be enrolled amongst the troops, were sent into the provinces, where they gradually disappeared: some having been executed, others became students, porters or dervíshes, and others migrated. In the year 1033 (1623) the Shaikh ul Islám Yehiyá Efendí was degraded at the instigation of the grand vezír Kemán Kesh Alí Páshá, and Ahmed Efendí was appointed to succeed him. The vezírs Khalíl and Gúrjí Mohammed were imprisoned in the same year, but were liberated on the Sultán's being convinced that they were not concerned in the rebellion of Abáza Páshá. But Kemán Kesh, presuming upon his having been the means of raising the Sultán to the throne, lost sight of the respect due to his sovereign, and engaged in many disputes with him: he was therefore imprisoned in a part of the palace, called the Sircheh-serái, and afterwards put to death. Cherkess Mohammed Páshá was named commander-in-chief against Abáza Páshá, and marched towards Wán. He was a most faithful and amiable man, and was unequalled by any vezír. The same year he gave battle to Abáza Páshá near Cæsarea, and forced him to retreat to Erzerúm, where he took up his residence. Cherkess Mohammed died in 1034, and was buried at Márdín. His successor, Háfiz Ahmed Páshá, appointed Khosrau Páshá Aghá of the Janissaries. In the same year Karchaghái Khán was routed by the prince of Georgia, and brought before Háfiz Ahmed Páshá, then at Díarbekr, whence he was sent, with all the drums and standards which had been taken, to Sultán Murád. Mauro, the prince of Georgia, was invested with a robe of honour.

The siege of Baghdád having commenced, the Moslem troops had the city before them, and behind, the camp of the prince I'ísá, the son of the Persian Sháh. The latter found means to throw twenty thousand Mazanderání rotops into the castle, and made a night attack upon the Moslems. The Ottoman army being thus between two fires, suffering from the greatest scarcity of provisions, and surrounded by deserts, was glad to avail itself of an opportunity to make a safe retreat to Díarbekr. The Sultán being highly displeased at this movement, dismissed Háfiz Páshá, and gave the seals a second time to Khalíl Páshá. Whilst the troops were in winter quarters at Tokát, intelligence was received



that Akhiska had fallen into the hands of the enemy. Khalíl Páshá immediately despatched Díshlen Husain Páshá with ten thousand chosen men, and wrote at the same time by the express orders of the emperor to Abáza Páshá, directing him to march with Husain Páshá to relieve Akhiska. Abáza, however, fearing the whole was a plot, and supposing that Husain was sent against him, invited him to a feast in the castle, where he murdered him, and attacked his troops, many thousands of whom quaffed the cup of martyrdom, and the remainder fled naked and in the greatest distress to Tokát. The news having reached Constantinople, and Abáza's rebellion being evident, an imperial order was issued to all the vezírs and Páshás to besiege Abáza Páshá in Erzerúm, under the direction of the grand vezír Khalíl Páshá. As, however, they had not much artillery, the Ottoman army suffered great inconvenience from the frequent attacks of Abáza from the city, and many thousands of the Janissaries fell. In this state, a tremendous storm of snow buried the tents, and a general disaffection arising among the troops, the siege was raised, and they retreated; pursued by Abáza's men. At Habs and Mámákhátún they were overtaken by the enemy, who cut off the hands and feet of many thousands of the Ottomans, and threw them into a well, which to this day is called the well of hands and feet (Cháh Dast ú Pá). This well is near the tomb of Mámákhátún. Sultán Murád was greatly displeased with this news, and in 1038 (1628) transferred the seals of office to Khosrau Páshá the Bosnian. Abáza Páshá (not the rebel, but the salihdár or sword-bearer of the Sultán) was named ághá of the Janissaries, and sent against Abáza the rebel, to demand the evacuation of Akhiska. He stopped before Erzerúm to prevent any communication, and to guard the trenches, lest Abáza, when hard pressed, should evince any inclination to deliver the fortress to the Persians. Forty thousand brave warriors were employed in attacking it, with seven batteries of heavy guns. Many of the garrison now began to come over to the Ottoman camp, where they were received with great kindness. This kind treatment had so good an effect, that the whole garrison surrendered, and claimed the powerful protection of the Osmánlís. The ulemá and all the inhabitants now came out of the city and implored Khosrau Páshá to spare them, according to the saying, " Pardon is the choicest flower of victory." On the 9th of Moharrem the victorious army entered the city, and before winter set in they repaired all the walls. Kana'án Páshá was left to keep it with a garrison of fifty thousand men. By the assistance of Mauro Khán the fortress of Akhiska was also reduced; and the government of Childer was given to Sefer Páshá.

When the news of these splendid victories reached the imperial ear, orders were given to bring the rebel Abáza Páshá before the imperial stirrup. It was

on the day of a grand diván, when many thousands were assembled before their august emperor. The emperor said : “ O thou infidel ! wherefore hast thou for so many years cruelly oppressed the faithful, and by thy obstinacy and rebellion caused the destruction of so many thousands of brave men ? ” Abáza Páshá kissed the ground three times, and said : “ My emperor ! for the sake of the holy prophet, and by the souls of thy illustrious ancestors, I beseech thee to show favour to me, and pardon me whilst I lay before thee the grief of my heart.” The emperor having graciously granted this request, Abáza proceeded as follows : “ My emperor ! at the time your brave brother Othmán of glorious memory, actuated by a zeal for the true faith, undertook the campaign of Hotin, in order to be avenged on his enemies, he saw that the Janissaries, though few in number, were well paid. He wished to review them, but they would not consent. Afterwards, when with a thousand difficulties the emperor opened the trenches, the Janissaries made it as plain as day that they were the enemies of the faith, inasmuch as they constantly associated with the infidels, to whom they sent food, and received wine in return. The governor of Bude, Kara Kásh Páshá, was killed, and his army dispersed, without their offering the least assistance ; and they even sent to the Tátár Khán, who was coming to the assistance of the imperial army, requesting him to slacken his march instead of accelerating it. Some of the vezírs seized several spies who were paid by the Janissaries, brought them into the presence of your brother Othmán, and killed them before his eyes. It was in this manner that the siege of so small a fortress as Hotin was abandoned by their taking to flight. Seven thousand purses, and many hundred thousands of Ottoman subjects were lost, together with the glory of the Sultán, against whom they rebelled on his return to Islámbol. When Sultán Othmán went to their mosque, the Orta-jámé', he was assailed with the most abusive language ; and when he held by one of the windows on the left side of the mehráb, whilst he earnestly appealed for assistance from the people of Mohammed, an abject wretch, worse than an infidel, and of the ignominious name of Pehleván, thus insulted him : ‘ Othmán Chelebí ! you are a fine boy ; come along with us to Yúsuf Sháh's coffee-house or to our barracks.’ Othmán Khán not accepting this impudent invitation, the audacious fellow struck the arm with which the emperor held the window a blow which broke it. From the mosque they carried him in a cart to the Seven Towers, where he was barbarously treated, and at last most cruelly put to death by Pehleván. Whilst his sacred body was exposed upon an old mat, the Jebbehjí-báshí, Káfir Aghá cut off his right ear, and a Janissary one of his fingers, for the sake of the ring upon it. The former brought the ear and the finger to Dávud Páshá, who

rewarded the bearer of such acceptable news with a purse of money. The Jebbehjí-báshí said to Dávud Páshá: ‘My lord, may your name be everlasting in the world, and may the family of the Dávuds always be in power.’ For this wish he was rewarded with the place of ághá of the Janissaries, and actually entered into a plan to raise his own son, Soleimán Beg, to the throne of the Ottomans; and promised the Janissaries that, instead of the blue cloth of Salonik, they should wear fine scarlet cloth. This story having circulated throughout the city, it raised the indignation and excited the greatest grief in the hearts of all true believers and faithful subjects. A mob of Ajem-oghláns and Janissaries assembled at the mosque of Sultán Mohammed II., and there killed many thousands of the learned and worthy divines, and threw their bodies into the wells: the houses also of many honest men were entirely pillaged. On hearing of these dreadful events, I endeavoured to alleviate the grief of my heart, caused by the martyrdom of such a monarch as Sultán Othmán. It was then that a zeal to show I was deserving of his bread and salt, took possession of your lálá (tutor) Abázá, and I instantly resolved upon avenging the innocent blood of Sultán Othmán. Having at that time been appointed governor of Erzerúm by your uncle Sultán Mustafá, I was in the habit of offering up my daily prayers in the mosque of the late Láleh Páshá. I heard the rebellious Janissaries saying, ‘Abáza Láleh, you go to the kilísía (church) of your nearest relation Láleh.’ Thus they dared to call that noble mosque a church! When I went through the city, they cried out ‘oush! oush!’ as if they were speaking to barking dogs; but it was intended for me. I pretended, however, to take no notice of it, and continued to show them many favours. Still, my emperor, I was insulted in a thousand ways. They brought kabáb (roast meat) and wine to the diván, and said, ‘Abáza, we are come to your play-house to make a feast, to dance and sing to your music.’ I suffered even this profanation of the imperial diván, and provided them with refreshments. They then began to plunder the houses and shops of the wealthy, and I have, my emperor, the legal attestations of the depredations they committed in this way.” Here Abázá handed over to the Sultán the legal documents. “My emperor,” he continued, “this mutinous state of the Janissaries did not escape the notice of the Persian sháh, who taking advantage of it, besieged the fortress of Akhiska. I immediately resolved to relieve it: but not a single Janissary would move from the wine tavern, or the buzá-house; and the consequence was, that the Persians took possession of this noble fortress, which had been so gloriously taken by Sultán Selím. My beglerbegs being like myself disgusted with the dastardly conduct of the Janissaries, united themselves with

me by solemn oath to avenge the blood of Sultán Othmán, and each swore to subdue the Janissaries under him. On an appointed day I fulfilled my oath, took possession of the interior fortress of Erzerúm, subdued the Janissaries, and became their master. In the mean time the begs and vezírs, who had taken the same obligation, deserted me. From that hour my affairs have every day become worse. This, my emperor, is a true statement of my conduct. Whatever I have done has been from a pure zeal, for the best interests of the Sublime Porte. Your servant Abáza, a poor slave bought for seventy piastres, is not ambitious to obtain dominion in the world through rebellion."

Thus did Abáza, without fear, boldly detail all the particulars of his conduct, in the presence of the emperor and many thousand spectators. He then kissed the ground, crossed his hands over his breast, bowed his head, and was silent. The emperor listened to his discourse with the greatest attention, and when reminded of the melancholy martyrdom of Sultán Othmán he shed tears of blood, and sighed so deeply, that all who were present lost their senses. The Sultán proceeded to ask him: "But after the battle with my lálá Cherkess Mohammed Páshá at Cæsarea, when I not only pardoned you, but gave you the government of Erzerúm, why did you kill so many excellent men that were sent with Díshlen Husain Páshá? why did you make war against my lálá, Khalíl Páshá? and why did you not give up the castle, and come to rub your forehead on my stirrup?" Abáza replied: "My Sultán! not one of those generals who were sent against me, knew how to keep their troops in proper discipline. They plundered wherever they went, like the notorious rebels, Yázíjí Kalender Oghlí and Sa'íd Arab; they crowded every day round the tent of their general with some new claims; they were all a seditious set, to whom I was afraid to trust myself; and instead of devoting myself to a rebellious multitude, who knew no law, I thought it much safer to oppose them as open enemies. When, however, I heard that Lálá Khosrau Páshá was coming from Tokát with an imperial commission, and my spies unanimously bearing witness to his justice, and his determined opposition to the villains, I knew that he was a perfect man, and I was overawed by his power and dignity. He came to Erzerúm like a wolf against a sheep, opened the trenches, and attacked the fortress with seven batteries. Night and day I kept my eyes on the trenches, but never saw a single man leave them to go to plunder the villages, the camp being abundantly supplied with provisions by the peasants in the surrounding villages. I saw none of the villages on fire; but every evening the fátihat (the first chapter of the Korán) was read in every tent, and the prayers were offered up at the five appointed hours. Former commanders never maintained any discipline in their

camp; the neighbouring villages were destroyed by fire; and when after three months they effected an entrance into the trenches, they fired a few guns and returned to riot in their tents, from which were heard, night and day, the sound of musical instruments, and the shouts of Armenian women and boys. Observing this state of affairs, I made numerous nocturnal excursions, from which I generally returned with plenty of plunder, and a great number of Janissaries' heads with which I adorned the towers of the castle. As winter came on they deserted their commander, and returned to their homes. When, however, I saw the just and upright character of Khosrau Páshá, I said, "Here is a commander who justly deserves the name!" and I hastened to his camp to offer my obeisance. Praise be to God, I was not mistaken in my good opinion of him, for after so long a stay in the midst of an army numerous as the waves of the sea, I have been conducted in safety to the presence of my emperor, whose commands I now wait. Behold what my zeal for your glory has urged me to do! The sword hangs over my neck: I have come from Erzerúm as your devoted victim!" Saying this, he knelt down with his face directed towards the kibla, and began to recite the confession of faith. When the whole court, the vezírs, the ulemá, the muftí Yahia, and the grand vezír Khosrau Páshá, perceived that the emperor was pleased with Abáza's humble submission, and that his anger had subsided, they threw themselves at the foot of the throne, beseeching pardon for Abáza. This intercession had the desired effect: the emperor not only pardoned Abáza, but appointed him governor of Bosnia. The vezírs, emírs, and senior officers of the army that had undertaken the expedition against Abáza, were rewarded with robes of honour. Abáza was soon after removed from the government of Bosnia, to that of Silistria. After an unsuccessful expedition against Kamienik he was recalled to Islámból, where he soon became the most confidential adviser of the Sultán. One day when the Janissaries were dissatisfied with the Sultán and would not eat their soup, Abáza said, "Give me leave, my emperor, and I will make them eat not only their soup, but even the dishes." Sultán Murád having given him permission, he appeared in the diván; on which a murmur was heard from the ranks of the Janissaries, who began to eat their soup with such avidity as if they would have swallowed the very dishes: so great was the awe which his appearance and name excited amongst the Janissaries. When an expedition against Erzerúm was proposed, a report was spread amongst the Janissaries that Abáza was kept only to ruin them. "If the emperor wishes to conquer Erzerúm," said they, "let him do so with Abáza." This mutinous spirit of the Janissaries at last forced the Sultán to submit to them, and to give up Abáza, who was one morning dressed in a

white shirt and delivered over to the Bostánjî Báshî, by whom he was put to death. His body was publicly interred near the mosque of Sultán Báyzíd, not far from the ink-makers' row in the district of Murád Páshá. Thus he received according to his actions. May God have mercy upon him !

*A curious Anecdote.*

In the year 1056 (1646), when Soleimán Páshá was governor of Erzerúm, and I, the humble Evliyá, was with him, Abáza Páshá again made his appearance on his return from Persia. Soleimán Páshá immediately assigned him an allowance, and reported the case to the Sublime Porte. Abáza began to find out his old acquaintances, and soon became the chief of a party to whom he related all his remarkable adventures. According to his account, Sultán Murád being obliged to yield to the Janissaries, who refused to march to Erzerúm so long as Abáza was in the camp, took another man, whom he dressed in a white shirt, and had him executed instead of Abáza, by the Oják Bostánjî-báshî. Abáza himself was taken in a galley to Gallipolî, whence he sailed on board an Algerine ship-of-war. He soon afterwards obtained the command of that ship, and for seven years was a formidable pirate in the Archipelago. On the very day on which Sultán Murád died, he was beaten at the Cape of Temenis by a Danish ship, and remained seven years a prisoner amongst the Danes. He was then sold to the Portuguese, with whom for three years he sailed about in the Indian ocean, and touched at the Abyssynian coast, where he lost his ship. He thence went to India, China, the country of the Calmucks, Khorásán, Balkh, Bokhárá, Isfahán, and Erzerúm, to the governor of which town he related the whole of his adventures, in a manner which excited my greatest astonishment. Soleimán Páshá's report having reached the emperor Sultán Ibrahim, he asked the Oják Bostánjî Báshî (the chief executioner) whether he recollected having executed Abáza in the time of Sultán Murád. The executioner replied that he had executed a person in a white shirt whose name was said to be Abáza, that the usual ablutions after his death were performed by the imám of the imperial garden, and that the body was interred at the monument of Murád Páshá. A thousand strange reports having been raised by this story, a Kapíjî-báshî was immediately dispatched with a khat-sheríf (imperial warrant); and on his arrival at Erzerúm, he seized Abáza at the gate of the music chamber of the lower diván, severed his head from his body, and carried it to Constantinople. Soleimán Páshá was removed from Erzerúm, and his government was given to Mohammed Páshá, the son of Mustafá Páshá, who was hanged. Derzî Mustafá Aghá came in his stead as Musallim, and he appointed me the inspector of the charcoal to a caravan proceeding to Eriván, for which place I set out. Farewell.

Abáza Páshá having been subdued in the year 1038 (1628), the grand vezír Khosrau Páshá marched with an immense army to plunder the provinces of Persia, and never even thought of Baghdád. Whilst he was on his way, and had even resolved upon attacking Isfahán, he received an imperial order to the following effect: "Shouldst thou bring the Sháh himself in chains to my imperial stirrup, I should not be satisfied; if thou considerest thy head necessary to thee, conquer Baghdád, the ancient seat of the Khalifat, and deliver from the hands of the despicable Persians, the tombs of No'amán ben Thábet, the great imám and founder of our sect, and of the Shaikh Abdul Kádir Jílání." On account of this imperial command, the trenches of Baghdád were opened on the 17th of Sefer 1040 (1630); and the siege was continued for forty days. The winter however having set in, the Ottoman army was obliged to raise the siege, and to retire to Hella, Mosúl, and Márdín. In the beginning of spring, whilst Khosrau Páshá was on his march to Eriván, he received an imperial firmán recalling him to Constantinople, and Murtezá Páshá was appointed governor of Díárbekr. Khosrau Páshá fell sick on his arrival at Tokát, and was murdered whilst in bed by Murtezá Páshá, in the month of Sha'bán 1041 (1631). On the 18th of Rajab in the same year, Háfiz Páshá was again appointed grand vezír. In the same month the Janissaries mutinied at Islámból, and attacked the grand vezír Háfiz Páshá within the imperial gate near the hospital. He retreated into the hospital, the gate of which he closed, and thence fled to the imperial garden, took the turban and robes of ceremony of the Bostánjí-báshí, and appeared before the Sultán, to whom he stated that some villains had attacked him, but that by urging his horse against them, he had dispersed them all. Next day, however the rebellion assumed a more serious aspect; the Janissaries began by taking Háfiz Páshá from the emperor's presence, and in order to avenge the death of Khosrau Páshá, they stabbed him in the cheek with a dagger, and then tore him into a thousand pieces. In the month of Rajab 1040 (1630) Rajab Páshá was made grand vezír; and Husain Efendí, Shaikh-ul-Islám or muftí. Rajab Páshá was a Bosnian by birth, had been created Bostánjí-báshí with the rank of vezír, and afterwards Kapúdán Páshá. He took three large English ships in the Mediterranean, and attacked three hundred Cossack boats in the black sea, and upsetting the crosses, brought all the boats to Islámbol. When Khalíl Páshá, the grand vezír, was appointed commander of the expedition against Abáza, Rajab was Káim-makám of Constantinople, and Hasan Páshá performed the duties of Kapúdán Páshá. He built a castle near the mouth of the river Ouzí (Dneiper), and added a square fort to the castle of Oczakov. He was also

Káim-makám during the vezírship of Khosrau Páshá, and was the cause of Háfiz Páshá's being killed by the Janissaries. Músá Chelebí, one of the Sultán's favourites, was also attacked at his instigation by the rebels; he was killed and his body thrown out on the At-maidán in 1041 (1631). Hasan Chelebí, the Aghá of the Janissaries, having been found concealed in a corner, was put to death by the imperial executioner. In the beginning of Ramazán the rebels discovered the place where the defterdár Borák Mustafá Páshá was concealed, killed him, and hanged him on a tree in the At-maidán. It being evident that Rajab Páshá was a traitor, having taken the part of the rebels who killed Músá Chelebí, he was therefore hanged on his entering the diván. On that day I, the poor Evliya, was present with my father. The office of grand vezír was given to Tabání Yassí Mohammed Páshá, who had just returned from Egypt. He was an Albanian by birth, and a dependant of Mustafá Aghá, the chief eunuch of Sultán Othmán. He left the imperial harem to go as governor of Egypt, whence he was recalled to receive the seals, and was at last killed whilst grand vezír, because he had not hastened to the relief of Eriván, and had been found concerned in the disturbances of Moldavia and Valachia. He was buried near the monument of Eyyúb. Bairám Páshá was made grand vezír in his place. He had been brought up as a Janissary at Constantinople. During the vezírship of Tabání Yassí Mohammed Páshá, Sultán Murád, following the custom of his ancestors, went to Adrianople, to enquire into the state of the provinces, and to receive the renewed treaty of peace with the emperor of Germany. When Tabání Yassí Mohammed Páshá received his appointment as commander in the expedition to Eriván, Bairám Páshá was Káim-makám. On this occasion the Sultán himself repaired to Uskudár (Scutari), and began to reign with the wisdom of Solomon. My father, an old and experienced man, who had been present at the siege of Siget, received the imperial command to join the army, and I, the humble Evliya, accompanied him. Besides my father there were several other old men, who had witnessed the victories of Sultán Soleimán; such as Gulábí Aghá, who lived in the Unkapáni (flour-market), and whose story has been related above in the description of the mosque of Ayá Sofía; Abdí Efendí, the inspector of the kitchen, who lived in the house of Brinjí Zádeh at Zírek Básh; Kozú Alí Aghá; and Isá Aghá. Aged and respectable men like these were carried in litters, and were consulted during the march on all important questions. The army marched from Konia to Kaisería (Cæsarea), and thence to Sívás, where the feast of the Korbán (sacrifice) was celebrated. Here Mustafá Páshá, the emperor's favourite, was promoted to the rank of second vezír, and called into the diván. The army



then continued its march to Erzerúm. Besides the guns provided by the commander-in-chief, there were forty large guns dragged by two thousand pairs of buffaloes. The army entered the castle of Kázmaghán, and halted under the walls of Eriván in the year 1044 (1634). The trenches were opened the same day on seven sides; the batteries were raised against the place called Mahánat Báirí, and for seven days not a moment's rest was given either to the camp or fortress. This was most successful, and filled the hearts of the faithful army with joy. By the favour of God, the victory was certain: the khán of Eriván Emírgúneh Oghlí, surrendered by capitulation, and was appointed as a vezír of two tails to the government of Haleb (Aleppo). The breaches in the walls were repaired, and Murtezá Páshá was left in garrison with 40,000 men. Khoaja Kana'án was appointed commander against Akhiska, which was reduced in the same month; and the Sultán left Eriván to plunder the Persian provinces. On the sixth day he entered the beautiful city of Tabríz, where the Tátárs of the Ottoman army caused terrible havock, making the inhabitants slaves, and levelling the houses with the ground so that not a stone was left upon another. The lowest servants of the Ottoman army, such as the mulcteers, camel-drivers, grooms, tent-pitchers, flambeau-bearers, and water-carriers, became rich as Afrásáb with the public and private treasures. Sultán Murád visited the beautiful gardens and koshks of Tabríz, particularly the garden celebrated by the name of Khíábání. By his orders the army entered this garden, and in a moment brought to the ground all its houses and koshks, not leaving a single atom upon the page of existence; they also cut down all the trees as if they had been armed with the hatchet of Ferhád or the battle-axe of Moslem. The beautiful valley was changed into a desert, in which not the smallest vestige of cultivation could be seen, as if it had remained a barren wilderness ever since the descent of Adam upon the earth.

From Tabríz the Sultán returned, and laid waste the countries to the right and left of Azerbáiján, such as Khóí, Manand, Tesú, Barúd, Dúmbolí, Rúmieh, and after a few days arrived safe and sound at the castle of Kotúr. This castle, one of the strongest belonging to the Persians, though fiercely attacked, did not surrender, and as winter was approaching they abandoned it. Hence the army entered the country of the Mahmúdí Kurds, where they had a slight fall of snow. They then passed through Amik, Bárgerí, Arjish, Adaljuváz, Akhlát, Khántakht, and lastly Ván. All these fortresses are situated on the borders of the lake of Ván. Thence the army marched to Tiflís, Kefender, Huzzú, Máfara-káin, Díárbekr, Malátieh, Sívás, Tokát, Amásia, Othmánjik, Túsieh, Bóli, and on the sixth day reached Izmít (Nicomedia). On the 19th of Rajab 1045 (1635)

the illustrious emperor made his entry into Constantinople with a splendour and magnificence which no tongue can describe nor pen illustrate. The populace who poured out of the city to meet the emperor had been dissatisfied with the Káim-makám Bairám Páshá, but, gratified by the sight of their emperor, they became animated by a new spirit. The windows and roofs of the houses in every direction were crowded with people, who exclaimed, "The blessing of God be upon thee O conqueror! Welcome, Murád! May thy victories be fortunate!" In short, they recovered their spirits, and joy was manifest in every countenance. The Sultán was dressed in steel armour, and had a threefold aigrette in his turban, stuck obliquely on one side in the Persian manner: he was mounted on a Noghái steed, followed by seven led horses of the Arab breed, decked out in embroidered trappings set with jewels. Emír-gúneh, the khán of Eriván, Yúsuf Khán, and other Persian kháns walked on foot before him, whilst the bands with cymbals, flutes, drums, and fifes, played the airs of Afrásiáb. The emperor looked with dignity on both sides of him, like a lion who has seized his prey, and saluted the people as he went on, followed by three thousand pages clad in armour. The people shouted "God be praised!" as he passed, and threw themselves on their faces to the ground. The merchants and tradesmen had raised on both sides of the way pavilions of satin, cloth of gold, velvet, fine linen, and other rich stuffs, which were afterwards distributed amongst the Soláks, Peiks, and other servants of the Sultán. The old Solák báshí told me that his guards alone had carried home silk tents to the value of 7,000 piastres. During this triumphant procession to the serái all the ships at Seraglio-point, at Kizkala' (Leander's tower), and at Topkháneh, fired salutes, so that the sea seemed in a blaze. The public criers announced that seven days and nights were to be devoted to festivity and rejoicing. During this festival such a quantity of rich presents were brought to the Sultán that not only the treasury but even the koshk-kháneh (garden house) was filled with them. The next day being Friday, the Sultán repaired to the mosque of Eyyúb, and was much gratified to see the new buildings as he went along the harbour, and on his return by the Adrianople gate. Pleased with the improvements which he saw, he pardoned the Káim-makám Páshá the discontent which he had occasioned among the people, and bestowed upon him a robe of honour. On his arrival at the mosque of the conqueror he offered up a prayer of two inclinations, and being pleased with the manner in which the mosque was illuminated, he conferred a second robe of honour on the Káim-makám. He then visited the tomb of the conqueror, the mosque of the princes, and their monument, the mosque and mausoleum of Sultán Báyzíd, and the mosque and

mausoleum of his own father. Observing the good repair in which these mosques were kept, he expressed his satisfaction, and returned to the palace. In this month very unfavourable reports were received from the grand vezír Tabání Yassí Mohammed Páshá. The Sháh had taken Eriván, and owing to the severity of the winter it was impossible to send it any relief. The seals were therefore immediately given to Bairám Páshá, and an expedition to Baghdád was resolved upon. All the necessary arrangements were completed, and the imperial firmáns were issued to summon troops from every quarter to the number of one hundred thousand men, to be ready by spring for the imperial expedition. Kapújí-báshís, Khásekís, and Musáhibs were despatched in every direction with imperial orders, and an army numerous as the waves of the ocean began to assemble.

*Account of the humble Evliyá's admission into the imperial harem of Sultán Murád, and of some pleasant conversation which he enjoyed with the Emperor, in 1045 (1635).*

It was in this year that I completed, under my tutor Evliyá Efendí, the study of the Korán, according to the seven various readings by Shátebí, and commenced a course according to the ten readings. By the advice of my father, Dervísh Mohammed Aghá, on the sacred night of Kadr, when several thousand individuals were assembled in the mosque of Ayá Sofia, I took my place on the seat of the Moazzins, and after the prayer Teravíh, began to repeat from memory the whole of the Korán. When I had finished the Súra Ena'ám, Guzbegjí Mohammed Aghá and the Salihdár Melek Ahmed, came up to the seat, and putting on my head, in the presence of thousands, a turban wrought with gold, informed me that the emperor desired to see me. They then took me by the hand and led me into the mahfil of the emperor. On beholding the dignified countenance of Sultán Murád I bowed and kissed the ground. The emperor received me very graciously, and after the salutations, asked me in how many hours I could repeat the whole of the Korán. I said, if it please God, if I proceed at a quick rate I can repeat it in seven hours, but if I do it moderately, without much variation of the voice, I can accomplish it in eight hours. The Sultán then said, "Please God! he may be admitted into the number of my intimate associates in the room of the deceased Músá." He then gave me two or three handfuls of gold, which altogether amounted to 623 pieces. Though I was then only a youth of twenty-five, I was sufficiently well educated, and my manners were polished, having been accustomed to associate with vezírs and muftís, in whose presence I had more than once repeated the As'har and the Na't of the sacred volume. Murád left the mosque in the usual

style with flambeaux and lanterns. I mounted a horse, and entered the imperial serái by the cypress gate. The emperor next repaired to the Khás oda, and recommending me to the chief, directed him to invest me with the kaftán, in the chamber of the Kílárjí báshí. He then retired to the inner harem. Next morning he surrendered me to the Kílárjí báshí Safíd Aghá, and a room was assigned to me in the apartments of the Kílár. The Túrshíjí báshí was appointed my governor (lálá). My masters were : of writing, the Gógúm báshí ; of music, Dervish Omar ; of grammar, Gejí Mohammed Efendí ; and of reading the Korán, my old master Evliyá Efendí. Khorús Imám was my companion in the reciting of the Korán, and Táyehe Zádeh Khandán, Ferrokh Oghlí Asaf Beg, Mo'án Oghlí, Gejejí Soleimán, and Amber Mustafá were my fellow Mu'azzíns. A great part of my time was spent in the Meshk-khánehe or gymnasium, near the private bath, in practising music. One day they invested me with an embroidered dress, put an amber-scented tuft of artificial hair upon my head, and wishing me a thousand blessings, told me I had the crown of happiness on my head. Sometimes also they put on me a fur cap like that worn by my companions. The Salihdár Melek Ahmed Páshá never lost sight of me, and as I was related to him on my mother's side, he made me many presents. He, the Rúznámehjí Ibrahim Efendí, and the calligrapher Hasan Páshá, were the means of my obtaining an introduction into the serái. On the day I was dressed as above related, with the splendid turban, two mutes came, and with many curious motions led me into the Khás oda (inner chamber), to Melek Ahmed Aghá and his predecessor Mustafá. These greatly encouraged me and taught me several expressions and ceremonies, which I was to observe in the presence of the emperor. I now found myself in the Khás oda, and had an opportunity of examining it. It is a large room with a cupola ; in each corner there are raised seats or thrones ; numerous windows and balconies, fountains and water-basins, and the floor is paved with stone of various colours, like a Chinese gallery of pictures. The emperor now made his appearance, like the rising sun, by the door leading to the inner harem. He saluted the forty pages of the inner chamber and all the Musáhib (associates), who returned the salutation with prayers for his prosperity. The emperor having with great dignity seated himself on one of the thrones, I kissed the ground before it, and trembled all over. The next moment, however, I complimented him with some verses that most fortunately came into my mind. He then desired me to read something. I said, " I am versed in seventy-two sciences, does your majesty wish to hear something of Persian, Arabic, Romaic, Hebrew, Syriac, Greck, or Turkish ? Something of the different tunes of music, or poetry in various measures ? " The

emperor said, "What a boasting fellow this is! Is he a Revání (a prattling fellow), and is this all mere nonsense, or is he capable to perform all that he says?" I replied, "If your majesty will please to grant me permission to speak freely as a Nadím (familiar companion), I think I shall be able to amuse you." The emperor asked what the office of a Nadím was: "A Nadím," said I, "is a gentleman who converses in a pleasing manner: but if he is permitted to drink with the emperor, he is called Nadím náb, or companion of the glass. Nadím is derived from Monadamat, and by a transposition of letters we have Mudám, which in Arabic signifies pure wine. If such a Nadím is permitted to enjoy the company of the emperor, he is called Musáhíb (intimate companion)." "Bravo!" said the Sultán, "he understands his business and is no Revání." "Revání indeed!" replied I, looking at the same time towards Yúsuf Páshá, the late Khán of Reván (Eriván). The emperor struck his knees with his hand, and burst out in such a fit of laughter that his face became quite red; then addressing Emírgúneh, his favourite musician, he said: "What do you think of this devil of a boy?" Yúsuf Pásha said, "Mark this youth, he will very soon astonish all Irán and Túrán, for his eyes are constantly dancing." "Yes," said I, "the eyes of Turkish boys dance in order to excite mirth in strangers." I alluded to Emírgúneh, who, when he was in a good humour frequently danced and played. The emperor laughed and said, "The boy has ready answers," and being full of good humour, he ordered some chákír to be brought. Chákír in his metaphorical language signified wine. He drank a glass, and said, "Evliyá, thou art now initiated into my secrets; take care not to divulge them. I replied by the following verses.

" Deep in thy breast be love's sweet secret hid—  
 Forbid thy soul to feel its presence there,—  
 And when death hovers o'er thy dark'ning lid,  
 Still in that knowledge let no other share!"

I also quoted the saying, "He who keeps silence escapes many misfortunes;" and added, "my emperor, he who is admitted to your secrets ought to be a magazine of secrecy."—"Evliyá," said the Sultán, "having spoken so much of science, let us now hear some of your performances in music." I enumerated all the different tunes, and having made many allusions to the taste of Emírgúneh for wine, the Sultán was so much pleased with my ready wit that he said, "Now, Evliyá, I shall no more call thee to account, or ask thee any reason for what thou sayest: I appoint thee a Musáhíb;" and he then ordered me to be dressed in a fur robe. Seeing that it was too long for me, he said, "Send it to thy father that he may remember me in his prayers;" and he directed that ano-

ther should be given to me. He next with his own hands put on my head a sable-fur kalpak. Before this I had only a plain Tátár kalpak. He then desired me to sing a wársikí. At one time my music-master was a Dervish Omar, a disciple of the famous Sheikh Gulshaní, with whom he became acquainted in the reign of Sultán Soleimán, and with whom he passed seventeen years in Egypt, performing all manner of menial services, such as valet, groom, cook, &c. One day Gulshaní, perceiving the worth that was concealed under the garb of this poor Dervish, advised him to repair to Turkey, where he was wanted by Sultán Soleimán. On his departure Gulshaní gave him his own carpet, and on this carpet Dervish Omar had the honour to associate with all the Sultáns, from Soleimán to Murád. Having arrived in Turkey with seventy followers, he was present at the siege of Siget, and at the death of Soleimán. From that time he enjoyed the confidence and patronage of all the Sultáns. He was well skilled in the science of music, in which he gave me lessons. In obedience to the Sultán's orders, I took up a *dáyara* (tambourine) and kissed the ground before the Sultán. On looking at the *dáyara*, he observed that it was set with jewels, and said, "I make thee a present of this *dáyara*, but take care thou dost not go beyond this circle."\* I leaped in a sprightly manner, kissed the foot of the throne, prayed for a blessing on Dervish Omar, and said, "If it please God, I shall never be debarred from this circle of the Ottoman court, for I know my limits too well to overstep them.

"It is very necessary for every one to know his bounds,  
Whether he be poor, or whether he be rich."

I then seated myself on my heels as is usual, offered up a short prayer for assistance from God, and after several symphonies, I exclaimed, "O thou Sheikh Gulshaní, tutor of my tutor Dervish Omar Raushaní, hail!" I now began to sing and dance, turning round in the manner of the Dervishes, and accompanying with the *dáyara*, the following wársikí (mystic song) composed by Dervish Omar for the late Músá, whose situation I had just entered; with a low and plaintive voice I sang:

"I went out to meet my beloved Músá; he tarried and came not.  
Perhaps I have missed him in the way; he tarried and came not."

On hearing this plaintive song, the Sultán took up his pocket handkerchief, and when I approached him, he turned round and said: "The boy has brought to life the spirit of Músá Chelebí! Now tell me the truth instantly; who told thee to sing this song, which I have forbidden to be sung in my presence, and

*Dáyara* is the word here used, which signifies "a circle" as well as a tambourine.

who taught thee it?" I replied, "My emperor, may your life be prolonged! My father had two slaves who learnt the song from the writings of Irmaghán Mohammed Efendí, who died during the late plague, and from them I learnt it. I have heard it from no one else, nor did any one tell me to sing it in the presence of my emperor." The Sultán said, "The boy is very ingenious; he quotes the authority of dead men, that he may not compromise the living." He then said, "Mayest thou live long," and desired me proceed with my performance. I accordingly put my hand on the *dáyara* and sang:

"The mouth of my beloved betrays the hidden secret,  
When he speaks he utters magic spells;  
Should he look in anger, even Rustam would be overcome,  
For his eyebrows resemble the bow, and his lashes the arrows."

I then stood silent, and having kissed the ground before the emperor, he praised me highly, and gave me several pieces of gold. The emperor then addressing Emírgúneh, said: "The first verses sung by Evliyá were composed by myself, on the death of my favourite companion Músá, whom I had sent on a message to Rajab Páshá, when he was assaulted by the rebels, who threw his murdered body into the At-maidán. O! Emírgúneh, hadst thou but known what an amiable and intelligent youth that was! I have hitherto found no servant like him; and that innocent boy died a martyr!" "My emperor," replied Emírgúneh, "have you not opened the life-veins of those who shed his innocent blood?" "Yes," said the Sultán, "it is to avenge the murder of my favourite, and the violent death of my brother Othmán, that I have made the heads of 307,000 rebels to roll in the dust." "May God prosper all your undertakings," replied Emírgúneh; "the 307,000 heads did not indeed belong to men, but to so many rebels, who sprung from the ground like mushrooms. Your armies however, in avenging the blood of their companions, did so sufficiently in taking the fortress of Eriván out of my hands, and cutting up the root and branch of the Persian army." The Sultán, pleased with this reply, called for wine and drank a glass. In the evening he ordered me to read a tenth of the Korán; I commenced where I had left off on the holy night of Kadr at Ayá Sofía, that is, at the Súra Aa'ráf, and read two hundred and four verses, divided into two *makám*, twenty-four *sha'ba*, and forty-eight *tarkíb*. I then repeated the names of the Sultáns Ahmed, Othmán, and all their illustrious ancestors, to whom I transferred any merit I might have from this reading of the Korán, and concluded with the Fatihat (first chapter of the Korán). The Sultán then presented me with a fish-bone belt set with jewels, which he had in his hand; and asked Emírgúneh whether they read the Korán so well in Persia. Emírgúneh replied

that the Persians cared little to conform their actions to the Korán, and much less to read it properly. "It is only to the piety of your majesty, that we are indebted for such reading, which reminds us of the assemblies of Husain Bhikará." At this moment the Mu'azzins began to call to prayers at the head of the staircase, which looks toward the court-yard of the palace. The emperor ordered me to assist them; I flew like a peacock to the top of the staircase, and began to exclaim, "*Hai a'la'-as-saláh!* i. e. Ho! to good works!" Before the commencement of prayers, I was observed by my good master Evliyá Efendí, the imperial Imám, who meeting the emperor in the oratory, outside of the imperial mosque, close to the Khás-oda, thus addressed him: "My gracious emperor, this boy, the darling of my heart, has not attended my lectures since the sacred night of Kadr, when you took him to the Harem. He has already learnt by heart the whole of the Korán, according to the seven readings; he is thoroughly acquainted with the Shátábíeh treatise on that subject, and was beginning the study of the ten different readings; allow him, then, to perfect himself in these studies, after which he may return to your majesty's service." The emperor, not in the least regarding these requests, said, "Efendí! do you suppose that our palace is a tavern, or a den of robbers? Three thousand pages are here devoted night and day to the study of the sciences, besides attending to the seven general lectures, and the two which your reverence delivers twice a week. He may attend your lectures as before; but I cannot leave him to your disposal, for he is a lively and intelligent youth, and must remain with me as my son. His father, the chief of the goldsmiths, is my father; but he may come as often as he pleases to see his son." Evliyá Efendí seeing there was no hope of obtaining what he wished, said: "Well, my gracious sovereign, allow him at least the books that are necessary for his education." The Sultán immediately called for pen and ink, directed the treasurer to be in attendance, and with his own hand he wrote the following imperial order: "Thou, chief of the treasury, shalt immediately supply Evliyá with the following works: the Káfíah, the commentary of Jámí, the Tafsír Kází, the Misbáh, the Díbáchch, the Sahíh Moslem, the Bokhárí, the Multeka-al-Abhar, the Kadúrí, the Gulistán and Bostán, the Nisáb-sabiyán, and the Loghat Akhtarí." The kehíyá or deputy treasurer immediately brought me these valuable works, which had been written for the use of sovereigns, and the Sultán presented me with a copy of the Korán, in the hand-writing of Yákút Musta'samí, which he was in the habit of reading himself; also a silver inkstand set with jewels, and a writing-board inlaid with mother-o'-pearl. At the same time he gave instructions to the Kílárjí-báshí respecting my accommodation. Thus three times a week I read the Korán with



Evliyá Efendí, and also had lessons in Arabic, Persian, and writing. In this manner it was but seldom I could attend in the service of the emperor, but whenever I came into his presence he was always delighted, and treated me so graciously, that I never failed to shew my wit and pleasantry. I should never have been tempted to repeat any of my witty sayings, but for the express commands of the Sultán. Kara Hisárí, the great calligrapher my writing-master, and many other witnesses are still living, who can attest that, versed as I then was in every branch of science, I enjoyed the greatest favour of the Sultán, who liked a joke or a laugh as well as any plain dervísh.\* I had frequently the honour of conversing familiarly with this great monarch, and were I to relate all the conversation that passed between us I should fill a volume. In short, Sultán Murád was a man who had the nature of a Dervísh, but he was brave and intelligent. His fingers were thick, but well proportioned, and the strongest wrestler could not open his closed fist. He generally dressed in blue coloured silk, and liked to ride very fast. Neither the Ottoman nor any other dynasty of Moslem princes ever produced a prince so athletic, so well-made, so despotic, so much feared by his enemies, or so dignified as Sultán Murád. Though so cruel and bloodthirsty, he conversed with the rich and poor without any mediator, made his rounds in disguise night and day to be informed of the state of the poor, and to ascertain the price of provisions, for which purpose he frequently went into cookshops and dined incognito. No monarch, however, was guilty of so many violent deeds. On the march to Baghdád, when he left Cæsarea, a wild goat was started in the mountains of Develí Kara Hisár. The emperor immediately gave it chase, struck it with his spear, followed it up amongst the rocks, and divided his prey amongst his vezírs. The whole army was surprised to see him dismount and climb up the craggy mountain in pursuit of his game. On another occasion I saw him seize his Salihdárs Melek Ahmed and Músá Aghá, both remarkably stout men, take them by their belts, lift them over his head, and fling them one to the right and the other to the left. Ahmed Páshá, Hasan Páshá the calligrapher, Delí Husain Páshá, and Pehleván Díshlenk Soleímán, were all athletic men who were fond of playing and wrestling. The Sultán frequently stripped himself and wrestled with these men, on a spot of the serái called Chemen-sofa. It was I who on such occasions read the usual prayer of the wrestlers. It is as follows: “Allah! Allah! For the sake of the Lord of all created beings—Mohammed Mustafá, for

the sake of Mohammed Bokhárá of Sári Sáltik, for the sake of our Sheikh Mohammed who laid hold of the garments and the limbs, let there be a setting-to of hand upon hand, back upon back, and breast upon breast! And for the love of Alí the Lion of God, grant assistance O Lord!" After this prayer the Sultán began to wrestle either with Melek Ahmed or Delí Husain. They met according to the rules of wrestling, laying hold of each other, and entwining themselves like serpents. But when the emperor grew angry he knelt down upon one knee, and endeavouring to master his opponent from beneath, it was difficult to resist him. He generally succeeded in bringing his antagonist to the ground. All the early heroes of Islamism, such as Ma'di Karb, Okail Ben Abú Táleb, Sohail Rúmí, Sa'id, Kháled Ben Walíd, Asa'd Ben Mokdád, Haddád, Omar, Alí, Hamza, and Malek, used to wrestle in the presence of the Prophet, who was himself a great wrestler, and at different times vanquished his enemies, the cursed Abúlahab and Abújahal. Thus wrestling became one of the favourite exercises of the Moslems; and Pír Mahmúd became the patron saint of the art, which was made to consist of forty arts, seventy rounds, and one hundred and forty tricks, and with all of which a good wrestler must be thoroughly acquainted. Wrestlers are forbidden to engage in karakosh, boghma, and jeríd, because wrestling is an exercise on foot, and not a contest with an enemy. If in battle an enemy lays hold on another to wrestle, he may take advantage of the karakosh, boghma, or jeríd. He may even cut off the head of his adversary. Murád, when a stout young man, was never satisfied until he brought his antagonist to the ground. One day he came out covered with perspiration from the hammám (bath) in the Khás-oda, saluted those present, and said, "Now I have had a bath." "May it be to your health," was the general reply. I said, "My emperor, you are now clean and comfortable, do not therefore oil yourself for wrestling to-day, especially as you have already exerted yourself with others, and your strength must be considerably reduced." "Have I no strength left?" said he, "let us see;" upon which he seized me as an eagle, by my belt, raised me over his head, and whirled me about as children do a top. I exclaimed, "Do not let me fall, my emperor, hold me fast!" He said, "Hold fast yourself," and continued to swing me round, until I cried out, "For God's sake, my emperor, cease, for I am quite giddy." He then began to laugh, released me, and gave me forty-eight pieces of gold for the amusement I had afforded him. Sometimes he would take his two sword-bearers, Melek Ahmed and Músá, both stout men, and carrying them in his hands would make the circuit of the Chemen-sofa several times. He was a man who ate much, and indeed he was a hero surpassing Sám, Zál, Narímán,

Afrásfáb and Rustam. One day he pierced with a jeríd the shield of an Albanian, which was composed of seven layers of the root of the fig-tree, and sent it to Cairo, where it is suspended in the díván of Sultán Ghúrí. Hasan the calligrapher wrote the toghra of the Sultán in gold and purple on Chinese paper five cubits square. This is also preserved in the díván of Ghúrí. When I was there, I inscribed underneath it the names of the four associates of the prophet (Abúbekr, Omar, Othmán and Alí), also in the manner of a toghra (monogram), imploring the blessing of God upon them.

On another occasion Murád, in the presence of the German and Dutch ambassadors, pierced some shields composed of ten camel-hides, which they had brought with them as presents. He returned these shields, and the spear with which he had pierced them, as presents to the emperor of Germany. I saw them suspended in the archway of the inner gate at Vienna. Ten other shields, sent as presents by the emperor of Germany, he pierced in the same manner, and sent them to Músá Páshá when governor of Bude, where I saw them suspended. When he was at Halep (Aleppo) he threw a jeríd from the castle, which passing over the ditch and a considerable space beyond, fell in the market-place of the stirrup-makers, where a column inscribed with a chronogram marks the spot where it fell.

One day while he was exercising himself in the old palace, he saw a crow on the crescent of the left minareh of Sultán Báyzíd. He immediately rode to the At-maidán, and throwing his jeríd to the height of the mosque, struck the crow, which fell dead at his feet. The At-maidán of the old palace is distant one mile from the minareh of Sultán Báyzíd. If the jeríd had not hit the raven, but had pursued its course, it would certainly have fallen in the poultry-market. On the spot where the crow fell there now stands a white marble column of the height of a man, with a chronogram by Júrí inscribed with letters in gold. A similar monument of the extraordinary distance to which a jeríd was thrown stands in the garden of Beykos, also inscribed with a chronogram by Júrí.

Sultán Murád was taught the science of archery by Pehleván Hájí Soleimán and Sári Solák. There is still to be seen in the Ok-maidán near the Tekieh of the archers, a marble column indicating the spot where an arrow shot by Sultán Murád fell. This shot surpassed that of all the former Pehleváns excepting Túzkoparán, and left far behind the aims of Karalandha, Báyzíd Khán, Khattát Sheikh, Demirdilisi and Meserlí Dúndár. In the gardens of Tokát, Sultán Murád once cut an ass in two with one stroke of his sword. In the game of the mace (gúrz) he could wield with the greatest ease a mace

weighing two hundred okkas, and perform all the tricks of the art. And so did he distinguish himself in the exercises of wrestling and boxing. Our master in these exercises, Dervish Omar, on hearing several slang expressions of the art, such as, "Cut not! strike not! hold not!" used by Sultán Murád, exclaimed, "Look at that master-butcher!" in reference to his cruel disposition, which was never satisfied without shedding blood. The Sultán was pleased with the joke, and smiled at it. He was also expert in the game of *matrak*, in which balls are struck with clubs, and which has no less than one hundred and sixty *band* or tricks. He used to strike the ball with such force that it struck the head of his partner. His master in this game was Toslák Kapúdán, the juggler of the admiral's galley, who was an expert marine (*levend*), and whose name is recorded in the elegy composed by Júrí Chelebi Sheikh in twelve languages. This Toslák Kapúdán, though considered one of the most skilful in this play, did not equal Sultán Murád.

Finally, the emperor was a good poet, equal to Nafa'í and Júrí; and his *diván* or collection of odes, consists of three hundred leaves; but it wants the odes ending in the letters Ta and A'in. These were to have been supplied by Vahabí Othmán Chelebi, but he died before he could complete them.

During the winter he regulated his assemblies as follows: On Friday evening he assembled all the divines, Sheiks, and the readers of the korán, and with them he disputed till morning on scientific subjects. Saturday evening was devoted to the singers who sang the *Iláhí*, the *Na't*, and other spiritual tunes. Sunday evening was appropriated to the poets and reciters of romances, such as Nafa'í, Júrí, Nadímí, Arzí, Nathárí, Beyání, Izzetí, &c. On Monday evening he had the dancing boys, Sári Chelebi, Chakmak Chelebi, and Semerjízadeh; and the Egyptian musicians Dabágh Oghlí, Parpúr Kúlí, Osmán Kúlí, Názlí Kúlí, Ahmed Kúlí, and Sheher Oghlání. This assembly sat till day-break, and resembled the musical feast of Husain Bhikará. On Tuesday evening he received the old experienced *Men* who were upwards of seventy years, and with whom he used to converse in the most familiar manner. On Wednesdays he gave audience to the pious saints; and on Thursdays to the Dervishes. In the mornings he attended to the affairs of the Moslems. In such a manner did he watch over the Ottoman states, that not even a bird could fly over them without his knowledge. But were we to describe all his excellent qualities we should fill another volume.

Praise be to Allah, that my father was the chief of the goldsmiths from the time of Sultán Soleimán till that of Sultán Ibrahim; and I was honoured with the society of so glorious a monarch as Sultán Murád IV. Previously to his

Majesty's undertaking the expedition to Baghdád I left the imperial Harem, and was appointed a Sipáhí, with an allowance of forty aspres per day.

*List of the Kapúdán Páshás during the Reign of Sultán Murád IV.*

The first was Rajab Páshá, who, as we have before related, captured three hundred Cossack boats in the Black Sea, and brought them to Constantinople. His successor, Khalíl Páshá, an Albanian by birth, took near the rocks of Flúra in the Mediterranean, a famous ship of the infidels which was called Kara-jehennem (black-hell), and which had a large mill within it, and a garden on the quarter-deck.

Hasan Páshá, the son of a Janissary of Tahtáljeh, near Constantinople. In the year 1035 (1625) he built two castles on the Dneiper. He was afterwards degraded, and died suddenly at Yenísheher in 1041 (1631).

Vezír Jánpúlád Zádeh Mustafá Páshá, married Fatima the sister of Sultán Murád, and was made Kapúdán Páshá in 1041. His name spread terror over the whole of the Mediterranean even as far as the straits of Gibraltar; he built a castle at Athens; and even before that was finished he was appointed governor of Rúmeilí. In this capacity he was ordered to undertake the expedition against Eriván, and so many troops did he assemble, that the suburbs of Constantinople were filled with them; and three months were required to have them passed over the Bosphorus to Scutari on flat-bottomed boats.

Ja'fer Páshá resigned the office of Bostánjí Báshí for that of Kapúdán Páshá in 1043 (1633). He spread terror amongst the infidels. That same year, on the Feast of Victims, he met three English men-of-war in the Mediterranean, between the castles of Kesendreh and Kolúz. The English being fire-worshippers, according to the sacred text, "They were burnt and the men drowned;" they set fire to two of the vessels. The third, with two hundred guns, was taken before they could set fire to it, and was brought with immense booty to Sultán Murád.

After Ja'fer Páshá, Delí Husain Páshá was made Kapúdán Páshá, in which capacity he took the field against Eriván. He was afterwards appointed governor of Egypt.

His successor was Kara Mustafá Páshá, an Albanian by birth, and educated a Janissary. During the siege of Baghdád, he was the deputy of Píáleh at the Ters-kháneh (arsenal), and cruised in the Black Sea with two hundred ships of the imperial fleet. In this expedition he encountered two hundred Cossack boats, of which he captured seventy, with the hetman. The rest made their escape during the night, and secured themselves, in the reeds and

marshes of the river Kúbán. Píáleh Páshá pursued them, and closed the entrance of the river; but the infidels carried their boats overland, whilst Píáleh waited for their appearance in vain. At last he was informed by Khoajeh Kana'an Páshá, the governor of Oczakov, and by the khán of the Tátárs, of the scheme of the infidels; upon which he weighed anchor, came round to the island of Tamán, and shut up the channel by which the Cossacks had intended making their escape. Being now surrounded on land by Khoajeh Páshá, and the Tátár Khán, the Cossacks made a camp with their boats in the mouth of the river, and defended themselves for seven days and nights. This battle is even now memorable by the name of Adakhún. Finally, not one of their boats escaped, but they were all carried in triumph to Constantinople, with the crosses of their flags turned downwards, and the whole fleet anchored opposite the arsenal. The news of this victory gave fresh courage to the troops engaged at the siege of Baghdád.

The other Kapúdán Páshás were, Salihdár Mustafá Páshá, and Síávush Páshá. The latter was an Abází by birth, and being a man of the strictest honour, he was disliked by the people of the arsenal, and was consequently dismissed from office.

*The Muftís and Ulemá during the Reign of Sultán Murád.*

Yehiyá, the son of Zekería, was Sheikh al Islám when Sultán Murád ascended the throne; in the year 1034, he was succeeded by Khoajeh Zádeh Isa'd Efendí, and in 1041 by Husain Efendí, who was slain in the rebellion and thrown into the sea. Yehiyá was then made Sheikh al Islám a third time. I was then the first Mu'azzin at the mosque of the eunuch Mohammed Aghá, when he appointed me his reader of the Na'át, in which capacity I attended him every Friday.

The chief judges of Constantinople were, Kehiyá Mustafa Efendí; Bostán-zádeh Efendí, and his brother; Azmí Zádeh Efendí; Sáleh Efendí; Cheshmí Mahmúd Efendí; Hasan Efendí; and Cheshmí Efendí, a third time.

*Chief Judges of Rúmeili.*

Abdul-ghaní Mohammed Efendí; Sheríf Mohammed Efendí; Kara Chelebí Zádeh Efendí; Husain Efendí in the year 1037; Azmí Zádeh Mustafá Efendí 1038; Hasan Efendí 1039; Bostánjí Zádeh Yehiyá Efendí 1039; Abú Sa'id Efendí 1039; Husain Efendí, a third time chief judge of Rúmeili; Cheshmí Efendí; Husain Efendí, a fourth time judge of Rúmeili; Kara Chelebí Zádeh Mohammed Efendí, a third time 1042; Abdullah Efendí 1042.

*Chief Judges of Anatolia.*

Azmí-zádeh Efendí 1032 ; Sherif Mohammed Efendí, a second time, and his son Chelebí Zádeh Abdullah, 1037 ; Abú Sa'id Efendí, 1039 ; Abú Sa'úd Zádeh Efendí, 1040 ; Cheshmí Mohammed Efendí, 1041 ; Ahmed Efendí Zádeh ; Núh Efendí.

*Defterdárs during the Reign of Sultán Murád.*

Cheshmí Mohammed Efendí, 1032 ; Sáleh Efendí ; Hedáyet-allah Efendí, 1033 ; Oshákí Zádeh Efendí, 1035 ; Abú Isa'd Efendí, 1035 ; Otlókí Hasan Efendí, 1035 ; Abú Sa'úd Zádeh Efendí, 1036 ; Abú Sa'id Efendí ; Núh Efendí, 1039 ; Rajab Efendí, 1040 ; Músá Efendí, 1041 ; Jeví-zádeh Efendí 1042 ; Makh-dúm Husain Efendí 1043 ; Azíz Efendí Kara Chelebí Zádeh 1043.

*Aghás of the Janissaries during the Reign of Sultán Murád.*

Cheshlejí Alí Aghá ; Kara Mustafá Aghá ; Bairám Aghá ; Khosrau Aghá ; Mohammed Kehiyá Aghá ; Alí Aghá ; Khalíl Aghá ; Soleimán Aghá ; Hasan Aghá ; Hasan Khalífeh Aghá ; Mustafá Aghá ; Kosseh Mohammed Aghá ; Mohammed Aghá.

*Sultán Murád's Expedition against Malta.*

When Sultán Murád had returned from Baghdád crowned with victory, he was obliged to undertake an expedition in person against Malta, an island in the Mediterranean. The causes which led him to this determination are as follows. Complaints were made by the Musulmáns in every direction of the depredations committed by the Maltese Christians in every port of the Mediterranean, particularly on the African coast. Trade of every sort was at a stand, and the pilgrims to the holy cities were molested in their passage. But above all, the Mainotes had become very troublesome in the Archipelago. These had been subdued in the time of Sultán Mohammed II., and at the time of this rebellion they amounted to fifty thousand men. They had about one hundred vessels with which they plundered the islands, intercepted the ships of merchants and pilgrims, and every year took thousands of prisoners. Since the time that the Kapúdán Púlád-zádeh had scoured the coast of Sicily, Corsica, and Sardinia no imperial fleet had made its appearance in those quarters, the infidels raised their heads, their audacity knew no bounds, and they plundered on the shores of the Ottoman empire.

These complaints were at length laid before the Sultán in a report by Kara Mustafá Páshá. A council was immediately held consisting of the grand vezír Kara Mustafá Páshá, the Kapudán Síávush Páshá, the Kehiyá of the arsenal Píáleh, and seventy begs of the sea (captains of war-ships), and the

most experienced officers of the arsenal; the result of which was that the building of a *báshtirdeh* (admiral's ship) and of twenty galleys, each eighty cubits long, was immediately commenced by the express order of the emperor. Two thousand purses (one million of piastres) were allotted to the Kapúdán Páshá, to the Kehiyá, and to the inspector of the arsenal. Five docks near the arsenal were pulled down, and three new ones were built in their stead each as large as a caravanserai; and in them a *báshtirdeh* for the emperor, and two green *máonas* were constructed in the space of three months. The *máonas* had seventy benches and one hundred and forty oars, each of which was moved by eight men. At the stern and bow of each there was a large gun, weighing from forty to fifty okkas, besides hundreds of guns on each side. They were indeed such vessels that even Noah might have considered himself secure in them. In short, on the return of spring, two hundred ships of war, consisting of *báshtirdehs*, galleys, and others were ready for sea, with arms, men, and provisions three times the quantity required. The galleys of all the islands of the Archipelago of Egypt and of the Morea, amounted to five hundred, which were followed by the same number of transport ships. They had besides some huge vessels called *Káruváns* because they made a voyage to Egypt only once a-year, requiring six months to load and six months to discharge. Each of these carried fifteen hundred serving men and two thousand troops. Besides these, there were five hundred smaller vessels of every description; *viz.* Barja (barges) Kalíun (galleys) Perk, Porton, Shika, and Kara-mursál which were hired by government. In short the whole fleet amounted to eleven thousand seven hundred vessels, which being prepared for sailing, were moored in the harbour of Constantinople.

#### *Account of the Death of Sultán Murád.*

The *Togh* (tails) and *Seráperdeh* (tents) were already raised at Dávud Páshá preparatory to a new expedition, when the emperor enfeebled by sickness found it impracticable to set out. According to the Arabic text: "Every one must perish," and the Persian verse: "If any person could remain for ever upon the earth, Mohammed would have remained; if beauty could secure immortality, Yúsuf (Joseph) would not have died," no one is exempt from destiny. And Sultán Murád being obedient to the call, "Return to thy lord," bade farewell to this perishable world and entered on his journey to the everlasting kingdom. The whole of the Mohammedan nation were thrown into the deepest affliction, and lamented his loss. Horses hung with black were let loose in the At-Maidán, where his Majesty was buried close to Sultán Ahmed.



The new emperor, Sultán Ibráhím, gave the seals to Kara Mustafá Páshá. Kara Hasan Páshá was made Defterdár; Abd-ur-rahím Efendí, Shaikh-ul-Islám; and in order that the fleet prepared by Sultán Murád against Malta should not lie useless, it was sent to the Mediterranean, where a máona was lost, nothing of consequence effected, and the whole fleet with its troops returned to Islámbol after the autumnal equinox. One of the máonas was moored off the arsenal and painted black to represent the mourning for the death of Sultán Murád, an event which gave the Maltese infidels an opportunity of recommencing their hostilities. “Man proposes, but God disposes.” I have since heard from the pearl-shedding lips of my worthy lord, Kara Mustafá, that had God spared Murád but six months longer, the whole of the infidels would have been reduced to the capitation tax. The Ragusians came forward as mediators for the infidels of Malta and Spain, stipulating on the part of the former to give up the island of Malta, and on the part of the latter, the Red-apple (Rome). But fate had otherwise decreed.

Ibráhím, the youngest of Sultán Ahmed’s seven sons, ascended the throne in the year 1049 (1639). He was then twenty-five years old; but not very intelligent.

*Vezírs of Sultán Ibráhím.*

Kara Mustafá Páshá was vezír when Ibráhím came to the throne, and was confirmed in his office. Fearing he should fall a victim to the rebels, he fled from the garden of the Serái to his own palace, and changed his dress, but he was shot by a bústánjí opposite the palace of Músá Páshá. He was buried in his own mausoleum at the Pármak-kapú. He was followed by Juván Kapújí-báshí, who died at the siege of Candia. Sáleh Páshá, a Bosnian by birth, from the village of Lúbin in Herzegovina, was put to death by the intrigues of Tezkerehjí Ahmed Páshá. Ahmed Páshá succeeded him, but he too was intimidated by the rebels, which being discovered by Mohammed Páshá, he was strangled, his body thrown into the At-Maidán, and instantly torn to pieces by the rebels. The same day Pezavenk, and the emperor’s mosáhib, Khoajeh Jenjí, were also torn to pieces by the permission of the Ulemá.

*The Vezír who rebelled against Sultán Ibráhím.*

Várvár Alí Páshá, the governor of Sívás, having refused to give to Mavrúl for Sultán Ibráhím, his daughter, the wife of Ibshír Páshá, on the ground that such a demand was contrary to law, he was dismissed from his office; after which he placed himself at the head of a party of troops to maintain his cause against the order issued for his death. Kopreilí Mohammed Páshá took the field against him;

but he vanquished Kopreilí, and on his arrival at Cherkesh, he was assailed and put to death by Ibshír Páshá, on whose account he had rebelled.

Ibráhím built several koshks in the New Serái, on which many chronograms were composed.

*Conquests, &c. during the reign of Sultán Ibráhím.*

Nasúh Páshá Zádeh was defeated in the plains of Scutari by Kara Mustafá Páshá. The Cossacks became masters of Azov, the khán of the Tátárs having been tardy in affording it the necessary succours; in consequence of which, seven hundred vessels were sent to besiege Azov. The siege continued two months, during which time the Moslems reduced the walls of the fortress to dust; but the infidels held out, by subterraneous trenches, a month longer, when, on account of the approach of winter, the brave army of Moslems was obliged to return without victory. In the following year Juván Kapújí Báshí equipped three hundred ships, and filling them with Moslem warriors, renewed the siege of Azov. The Cossacks, being much alarmed, left the castle without the least attempt to defend it; and hence the well-known proverb, “Husain Páshá gave battle, but Mohammed Páshá conquered without battle.” Mohammed Páshá kept the whole army of Moldavia, Valachia, Circassia, and the Ottoman troops, in order to rebuild the fortress, which was effected in the space of seven months. I, the humble Evliyá, saw it in the fourth campaign when I remained in the Crimea, and the Tátár Khán wintered with his army in Azov. The grand vezír at the same time returned with the imperial fleet to the Sublime Porte.

The second conquest of Sultán Ibráhím is that of Valachia and Moldavia by the khán of the Tátárs. Mátí Voivode, the prince of Valachia, and Lipúl, the prince of Moldavia, having reigned twenty years and acquired the wealth of Kárún (Cræsus), they cherished a deadly enmity against each other. Lipúl gave one of his daughters in marriage to the Hettman of the Cossacks, Prince Khmelentski, who assisted him with 20,000 Cossacks; whilst Mátí Voivode collected an army of 100,000 men at Bucharest. The accounts of this quarrel having reached Constantinople, the troops of Rúmeilí and of the Tátár Khán were ordered out to prevent their coming to battle. The armies of the two infidels, however, met at Fokshán, on the frontiers of Moldavia and Valachia. Lipúl was beaten, and upwards of 70,000 men were killed on both sides. The Ottoman army and the Tátár troops availed themselves of this opportunity to make numerous inroads into the countries of Moldavia and Valachia, whence they carried off more than 100,000 prisoners, besides many thousands of cattle.

They, moreover, wasted the country, reduced the towns to ruins, and carried the Voivode Lipúl to Constantinople, where he was imprisoned in the Seven Towers. The Voivode of Valachia was pardoned for the sum of two thousand purses (a million of piastres), and confirmed in his principality. Heaven be praised that I was in the Tátár army at the time of this splendid victory; and after sharing plentifully in the plunder, returned to the Crimea.

The third conquest is that of Canea in the island of Candia, by Salihdár Yúsuf Páshá. This glorious victory must be ascribed to the piety of Sultán Ahmed Khán, who prayed that he might obtain that island from the Venetians, with the view of appropriating its revenues to the endowment of two mosques. Another cause, however, of the conquest was, that a large caravella, carrying 3,000 pilgrims, with the late chief of the eunuchs Sunbul Aghá, to Egypt, was attacked off Degirmenlik by six Maltese vessels. After a fierce battle of two days, in which Sunbul Aghá, and the master of the caravella were killed, the Maltese became masters of it, and carried it to Canea in Candia, where they anchored; although this was contrary to the treaty entered into by Khair-ud-dín Páshá, according to which the infidels were not allowed to shelter in their harbour any vessels taken by the enemies of the Ottoman empire. The Venetians however favoured the Maltese, and even allowed all the horses and property of the deceased chief of the eunuchs to be sold at Canea. Sultán Ibráhm, displeased with this proceeding, feigned an expedition against Malta, and appointed Salihdár Yúsuf Páshá to the command of seven hundred ships. These first sailed as far as Navarino, where they took in water, left twenty of the slowest sailing vessels behind, filled the others with troops, and sailed directly for the castle of San Todors on Candia, which immediately surrendered. They then laid siege to Canea, which was the sixth conquest, and shall be described shortly. Thank God! I was present at this sixth conquest, being on board the frigate of Dúrák-beg, who plundered the islands of Cerigo and Cerigotto. Yúsuf Páshá, the conqueror of Canea, having returned to Constantinople, as a reward for his services, was killed at the instigation of Jinjí Khoájeh.

The fourth victory was that over Várvár by Ibshír Páshá the traitor. Várvár Alí preferred losing his place to giving up his daughter, the wife of Ibshír Páshá, to Sultán Ibráhm. The infamous traitor Ibshír joined his father-in-law at Tokát, and persuading him that he would accompany him to Constantinople, there to seek redress for the outrage committed on their family, lulled him into a sleep of security; and on arriving at a place called Cherkess, attacked him suddenly, sent his head to Constantinople, and as a reward, received the government of Síwás.

*Defeat of Tekelí Mustafá Pashá.*

The Venetians having ravaged the native country of Yúsuf Páshá, the conqueror of Canea, who was a Croatian by birth, and having brought over to their interests the Uskoks, the inhabitants of those countries, Tekelí Páshá was nominated commander, and besieged the castle of Sebenico in the Adriatic sea for forty days. On the fortieth day they were driven from the trenches by a dreadful storm, after which they assembled in the plain of Vanul near Sebenico. The next morning they found themselves surrounded by many thousands of banners bearing the cross, and a bloody engagement ensued, in which 22,000 Moslems were slain, 18,000 made prisoners, and the whole camp fell into the hands of the infidels. I, the humble Evliyá, was present at this unfortunate battle, being in one of the regiments of Janissaries; and in order to save myself, I fled on horseback towards the mountains of Ghulámúj, where I left my horse, entered a thick forest, and remained concealed seven days and nights, living upon roots and herbs. The infidels then advanced to Kilisa, where they pitched the Ottoman tents, and the commander-in-chief even put on the turban of Tekelí Mustafá Páshá. The garrison, deceived by this stratagem, came out without fear to meet the diván, whilst the infidels rushed in, and thus became masters of that strong hold. Such misfortunes never befel the Ottoman empire as those which followed the defeat at Sebenico. The ships with pilgrims were captured by the Venetians, as was also the imperial fleet on its annual cruise in the Mediterranean; and the whole were carried to Venice.

*Character of Sultán Ibráhím.*

Kara Mustafá Páshá, the brave and sagacious vezír, being put to death, the Sultán fell into the hands of all the favourites and associates of the harem, the dwarfs, the mutes, the eunuchs, the women, particularly Jinjí Khoájeh, and the vezír Ahmed Hazár-pára Páshá, who corrupted him to such a degree that he received bribes from his own vezírs. He lavished the treasures of Egypt on his favourite women Poléh, Sheker Pára, Tellí, and Sájbaghlí Khásekí; and squandered his revenues in circumcision feasts, building koshks lined with sable, and in presents to his favourite Jinjí Khoájeh, who at last, with the vezír Ahmed, fell under the displeasure of the public. So loud was the cry for vengeance, that the vezír was obliged to call to his assistance the Ottoman troops who had served in Candia under the command of Delí Husain Páshá. Jinjí Khoájeh, the favourite, was constantly about the person of the Sultán, the vezír, or the válideh; and whenever the latter went out in the carriage or the chair, he always accompanied her. When any gave good advice

he laughed in their faces, and by his flattering conversation, he kept the Sultán in a state of constant lethargy : in short, he knew nothing of state affairs. He was originally called Shaikh-zádeh, and attended with me at the college of Hámíd Efendí. I was then reading the Káfíyeh with Jámí's commentary, under my worthy tutor Akhfash Efendí, when this boy was taken from his grammar into the presence of the Sultán, whose favour he obtained by reading several tales, and lulled him into the sleep of carelessness. He then received the name of Jinjí Khoájeh. As I was well acquainted with him, I knew that he had no taste for the secret sciences ; and that the rise of his brilliant star would only tend to his own misfortune and that of the empire.

At length Murád Aghá arrived from Candia to the assistance of the Sultán ; but the latter having demanded of him a present of one thousand purses, seventy sable skins, and two female slaves, he put himself at the head of the Sipáhís and Janissaries, who turned out in the At-maidán in open rebellion. Sultán Ibráhím was confined in a part of the palace called Sircheh-serái, and his son Mohammed IV. was proclaimed emperor. The divines and vezírs made obeisance to him ; Dervísh Mohammed was named grand vezír, and Murád, ághá of the Janissaries. The day after, Ahmed Páshá, the late vezír, who had concealed himself, was discovered and torn to pieces by the populace, as were also Yani Sireh and Jinjí, and their bodies were thrown out upon the At-maidán. The rest of the favourites were either killed or exiled. Of the favourite women, Sheker-pára was banished to Ibrím, the rest were confined in the old Serái, or distributed amongst the vezírs. On the morning of the 25th of Rajab, Sultán Mohammed proceeded in state to the mosque of Eyúb, to be invested with the sword. On his return, he visited the tomb of his ancestor Mohammed II. and then took his seat in the Khás-ódá. In the mean time a report was circulated through the city that Sultán Ibráhím had escaped from his confinement, and that he was supported by a party of the Bóstánjís. In consequence of this report, many thousands were in an uproar, and proceeded armed to the At-maidán, where they received a *fetvá*, or warrant for the execution of Ibráhím Abdu-r-rahmán Efendí. The grand vezír, Murád, Emír-Páshá, and some of the first officers of government, also assembled in the Sircheh Serái. The vezír, with many blows, obliged Kara Alí, the executioner, to enter the Sircheh Serái and do his work. Ibráhím asked : “ Master Alí, wherefore art thou come ? ” He replied, “ My emperor, to perform your funeral service.” To this, Ibráhím replied, “ We shall see.” Alí then fell upon him ; and whilst they were struggling, one of Alí's assistants came in, and Ibráhím was finally strangled with a garter. This happened in 1058 (1648). Kara Alí

received a reward of five hundred ducats, and was urged to remain no longer at Constantinople, but to proceed on a pilgrimage to Mecca. The corpse of the emperor was washed before the Khás-ódá, and the last prayers were read under the cypresses before the Díván-Kháneh, in the presence of all the vezírs, and of Sultán Mohammed himself, the Shaikhul-Islám acting as Imám. The vezírs wore black veils, and horses covered with black were led before the coffin, which was deposited in the mausoleum of Sultán Mustafá I., the uncle of Sultán Ibráhím.

*Reign of Sultán Mohammed IV., which may God perpetuate !*

This emperor ascended the throne on Saturday the 18th of Rajab 1058 (1648), being then seven years old. Not a single *fulús* was found in the treasury, and it was evidently necessary to collect some money by executing those who had squandered it away in the time of Sultán Murád, to make the usual largess to the troops. From the property of Jinjí were realized 3,000 purses ; from that of the late vezír, 5,000 ; and from that of Sheker-pára, 1,000 ; so that on Tuesday the 5th of Sha'bán, 3,700 purses were distributed as presents, and 7,000 purses as arrears of pay. Three thousand Janissaries, who had been proscribed and ordered to march to Baghdád, and the same number of Sepáhís destined for Candia, although they had no claim to the largess, received 1,000 purses ; and the whole army were highly satisfied. On the 11th of Sha'bán, the largess was distributed amongst the servants of the Serái. The cooks and confectioners, not having received any thing, rebelled, on which account the Kilárjí-báshí was disgraced.

*Personal description of Sultán Mohammed.*

Though very weak when he mounted the throne, he acquired strength when, at the age of twenty, he took to field sports. He had broad shoulders, stout limbs, a tall figure, like his father Ibráhím ; a powerful fist, like his uncle Murád, open forehead, grey eyes, a ruddy countenance, and an agreeable voice, and his carriage was princely, in short, that of an emperor. The astrologers had predicted to Sultán Ibráhím that he should have a son called Yúsuf (Joseph), and possessing the beauty of a Joseph, who would subdue the nations from the east to the west, and quell all external and internal commotions. When his mother was near her time, Ibráhím took an oath, that if it were a male child, he would name him after the person who should first bring him the good news. By the decree of God, he received the intelligence from Yúsuf, the Imám of the palace, who at the same time read the confession of faith over the young prince, calling him Yúsuf, which name he had only seven hours ; the

favourites and women of the palace having insinuated that Yúsuf was a slave's name, and that Mohammed would sound much better. He was accordingly named Mohammed, though in truth he grew up beautiful as Yúsuf. He had a small beard, large mustaches, and was much devoted to field sports.

### *History of the Vezírs*

Mevleví Khoájeh Dervísh Mohammed Páshá retired from the office of defterdár with the rank of a Páshá of three tails, and resided in a monastery of Mevlevís. He was appointed grand vezír when Sultán Mohammed IV. came to the throne; but having made immense confiscation of property in order to raise funds for the payment of the troops, he was obliged to retire to Malagra, where he was strangled. He was a just and valuable servant of the state. His successor was Kara Murád Páshá, who was born in Albania, and was brought up as a Janissary. Like his predecessor, he was dismissed from office for having spent too much money in organizing the imperial navy and army. He was succeeded by my lord Melek Ahmed Páshá, who was born at Constantinople; but at the age of three years was sent to the country of Abáza, where he was educated till he was fifteen. He was then, along with my mother, sent 'as a present to Sultan Ahmed. He was consigned to the pages in the harem, and my mother was given to my father, shortly after which union, the humble writer was born. Melek Ahmed's father was the kehiyá of the kapújís of Ozdemir-oghli Osmán Páshá; and having been present in the battles of Shírwán, Ganjeh, and Derbend, died at the age of one hundred and forty years. Melek then became the sword-bearer and confidential attendant of Sultán Murád IV., and on the day of the conquest of Baghdád, he received the government of Díárbekr. He subsequently enjoyed all the high offices in the state; and having held the governments of Cairo and Budin, and become an old and experienced statesman, he was at last raised to the rank of grand vezír. He sent 3,000 Sipáhís to aid Delí Husain Páshá in Candia, and a togh (tail) to Biklí Mustafá Páshá. By this assistance, Delí Husain was enabled to take the castles of Selina and Retimo. The following year Hasám Oghli Alí Páshá was made Kapúdán Páshá, and sailed to the Mediterranean with a fleet of 300 vessels, equal to the famous fleet of Kílí Alí Páshá. After an engagement with the infidels, in which the latter were defeated, the fleet anchored in the harbour of Kara Khoájehler, and the troops having carelessly gone on shore, the infidels came upon them and set fire to forty galleys and eleven galeons. When the news of this calamity reached the vezír, he offered to give up the seals, but the emperor would not accept his resignation, and thus he remained in office with a salary of 700 purses.

*The cause of his fall.*

The garrison at Azov having mutinied for want of pay, and murdered some of their officers, three hundred purses of money were changed into ducats, and were sent off by messengers on horseback, it being impossible to forward them by sea in the winter season. These three hundred purses were levied upon the merchants and tradesmen of Constantinople, to whom the Deſterdár Emír Páshá, Kadda Kehíyá, and the inspector of the customs Hasan Chelebí, distributed linen, red and blue Morocco leather, and drugs, the confiscated property of many Musulmáns. One morning all the guilds of Constantinople assembled in arms on the At-Maidán, and with cries of “Alláh! Alláh!” proceeded to the royal Serái to make their complaints against the three officers above mentioned. The Sultán sent three times for Melek Ahmed, who, fearing the violence of the mob, refused to come. At last the kapújlar kehíyásí (chief chamberlain), and the khás oda báshí (chief of the pages), came and insisted that he should either come to the presence or give up the seals. With the latter proposal he at once complied, and was afterwards appointed governor of Silistria, though he continued to reside some time at a house called the Topjılar Serái in the vicinity of Constantinople.

The grand vezír who succeeded him was Sívush Páshá, an Abáza by birth. He was first chokadár to Sultán Murád IV., then Kapúdán Páshá, and passed through all the offices in Egypt. The kizlar-ághá, Dív Solcımán Aghá, having strangled the mother of Sultán Murád, Kosem Sultáneh, with her own hair, and killed the ághá of the Janissaries, their lieutenant-general and their secretary, was one day boasting of his feats, when he suddenly gave Sívush a blow on the face, and taking the seals from him, gave them to Gúrjí Mohammed Páshá. Gúrjí had formerly obtained some repute as jebbehjí báshí (chief of the armoury) in the war of Hotín. He succeeded in raising a large fleet, and sent two thousand Janissaries and three thousand Sipáhís to Candia; but was dismissed from office on the pretext of being imbecile. His successor Tarkhúnjí Ahmed Páshá had been kehíyá to the vezírs Músá and Hazár-párech Ahmed Páshá. He was subsequently made grand vezír of Egypt and of the Cupola; and though he raised the means of supporting the navy and army, and kept both in an excellent state, he was put to death on the plea of being a traitor.

Kapúdán Bíklí Dervish Mohammed Páshá was a slave of Mustafá, the kizlar-ághá of Sultán Othmán, and a native of Circassia. He was a man possessed of great ability, and took a great interest in the affairs of state; but by the decree of God, he was attacked by a paralytic stroke, which confined him six months. During this period, the business of his office was transacted by Melek



Ahmed Páshá, as káim-makám or lieutenant. His disease proved fatal, and the seals were consigned a second time to Melek Ahmed Páshá; but after a consultation of all the Ulemá, which lasted for seven hours, on the suggestion of Melek Ahmed himself, it was resolved that the seals should be sent to Ibshír Páshá, a relation of the famous rebel Abáza Páshá, then governor of Haleb, and already noticed for the treacherous manner in which he killed his father-in-law, Várvár Páshá. He accepted the office; but not wishing to come to Constantinople, he excused himself by pleading the necessity of quelling some disturbances on the Persian frontier, whither he marched with a hundred thousand men. After repeated invitations, and having been presented with Aisha Sultánehi, the widow of Voinok Ahmed Páshá, as his wife, he at last, after a march of seven months, arrived at Scutari, but would not enter Constantinople. The kizlar ághá, and Sheikh-ul-Islám, then waited upon him at his palace at Scutari; and, presenting him with a sable pelisse and a dagger set with jewels, invited him in the name of the emperor to visit Constantinople, proposing at the same time to leave several páshás and Ulemá as hostages in his camp. To this he consented, and had an audience with the emperor; but the day after he was on the point of returning, and it was with great difficulty that he was prevailed upon to make a public entry into Constantinople at the head of his army of eighty thousand men. His first measure was to insist upon the necessity of sending the káim-makám, Ahmed Páshá, to Ván, on the Persian frontier, on account of the disturbances in that quarter. The emperor remonstrated that it was not a proper province for so old and meritorious a vezír; but Ibshír replied, that it was a fine province of twenty-seven sanjáks and an annual revenue of a hundred thousand piastres. The diploma of the Páshá was therefore instantly made out and sent to Melek Ahmed by a chamberlain and ten chávushes, who pressed his immediate departure. Melek Ahmed, on ascertaining the object of their visit, raised the firmán, without kissing it, to his head, and presented three purses with a sable pelisse to the chamberlain, and fifty piastres to each of the chávushes. He however remained five days longer in making the necessary arrangements for his journey. On the fifth day, Ibshír complained to the emperor of Melek's delay, and urged the emperor to put him to death for his disobedience. The day after, the emperor sent a chamberlain to call Melek, and on his appearing was asked why he delayed going to so desirable a province as Ván, which, according to the account of Ibshír, had an income of a hundred thousand piastres. Melek boldly declared that what Ibshír stated was false; that Ibshír had no means of knowing, having never been admitted into the citadel by the mutinous garrison, and that the revenue scarcely amounted

to seven thousand piastres. The emperor immediately called for pen and ink, and with his own hand wrote a khatisheríf, by which the power of appointing all the governors from Scutari to Egypt and Baghdád, together with the title of governor general, was conferred upon Melek Ahmed. Besides that, five hundred purses of gold, one hundred strings of mules, as many camels, an imperial tent, and two sable pelisses were given to him; and the emperor addressing him said: "Proceed now, my Lálá, and, if it please God, I propose some day to visit that country." At this Ibshír became pale as death, whilst Melek, after having offered up prayers for his Majesty's prosperity, went out, and, escorted by the bostánjí-báshí, he and his retinue passed over to Scutari in one hundred and fifty boats. Here he remained a week in the palace of Káá-Sultáneh, making preparations for his journey. After a march of one hundred and seventeen days he entered Ván; and on the same day a messenger, named Yeldrim (lightning), having travelled with the speed of lightning, arrived bringing the news of the murder of Ibshír at Constantinople.

Murád Páshá was made grand vezír a second time; but the troops not being satisfied with him, he was dismissed from office; and dying shortly after in the palace of Arnáúd Páshá, he was buried in the tomb which the latter had built for himself. It is related as a well known story that, that when Murád Páshá heard that Arnáúd Páshá was building a tomb for himself, he said: "Please God! he shall not have the satisfaction of being buried in it, but I will bury a black hog in it." The event was, that he himself was buried in it.

Silihdár Soleimán Páshá was appointed governor of Rumeílí, after having been for some time sword-bearer to the emperor. He was born at Malátieh and educated in the imperial harem, and was an amiable and worthy vezír. He was dismissed on some slight pretext, and was succeeded by Zúrnázen Mustafá Páshá, an Albanian by birth, and educated in the imperial harem. He was defterdár during the vezírat of Melek Ahmed Páshá, but was degraded on account of his great avarice, and filled several inferior offices. The seals were conferred upon him merely to tantalize him, for he had to return them one hour after he received them: thus he had the pleasure of enjoying only a faint shadow of the dignity of grand vezír. The seals were then sent by the khásekí, Sipáhí Mohammed, to Delí Husain, who was engaged in the siege of Candia. But the khásekí, having been delayed by contrary winds on his passage from Menkesheh to Candia, was overtaken by another messenger, who brought back the seals. They were then sent to Síávush, the governor of Ouzí (Oczakov), who became grand vezír a second time. At this time Melek Ahmed Páshá, having been recalled from the government of Ván, was delayed at Erzerúm, by

the winter, on his return to Constantinople. Here he received the news of the death of the vezír Sívush, and of Defterdár Zádeh, who was strangled under the false accusation of having been concerned in the death of Sívush. Boiní Egrí Mohammed Páshá was next nominated grand vezír, and in his absence his duties were performed by Haider Aghá-Zádeh, as káim-makám. Boiní Egrí, however, immediately sent to Melek Ahmed, inviting him to return to Constantinople, whilst Haider Aghá-Zádeh was appointed governor of Oczakov. On the very day that Melek Ahmed took his seat amongst the vezírs of the Cupola, Haider, who was setting out for Silivria from Silistria, was murdered, and his province was conferred upon Melek Ahmed Páshá. Boiní Egrí Páshá having through his avarice lost his office, Kopreílí Váli Mohammed Páshá was appointed his successor. This man being invested with absolute power, and being ambitious to bring glory to the Ottoman power, killed in Anatolia four hundred thousand rebels, seventeen vezírs, forty-one beglerbegs, seventy sanják begs, three mollahs, and a moghrebín sheikh. He proportioned the expenditure of the empire to its revenues, which he considerably enlarged by several conquests. The astrologers and cabalists call this Kopreílí *Sáhib Kharúj*, i.e. Expenditor. He is buried in the mausoleum, near the poultry-market (Táúk-bázár). He was an Albanian by birth, but most zealous and active in the cause of the true faith. He was educated in the imperial harem, and when Khosrau Páshá left it with the rank of Aghá of the Janissaries, Kopreílí was promoted to the office of Khazínch-dár. After him his son, Fázil Ahmed Páshá, was named grand vezír. He was not of a blood-thirsty disposition like his father, but shewed himself a virtuous, upright, prudent, and honourable governor. He was born in the village of Koprí in the province of Sivás, and at first devoted himself to the study of the law, but was afterwards appointed governor of Erzerúm, then káim-makám, and lastly grand vezír. He was the first instance of a son's holding the seals in succession from the father. Of the castles which he reduced, may be mentioned those of Kamenick and Candia. He died between Adrianople and Rodosto, on the *chiftlik* (estate) of Kara Bovir, and was buried beside his father.

His successor was Kara Mustafá Páshá, who was also educated in the harem of the Kopreílís, and at different periods held the offices of chief master of the horse, governor of Silistria, kapúdán páshá, káim-makám, and lastly, grand vezír. He was the son of a Sipáhí of Merzífún, and was a most excellent and prudent minister.

*Vezírs of Provinces in the time of Sultán Mohammed IV.*

During the rebellion in which Sultán Mohammed was raised to the throne, when the Janissaries were beaten by the Sipáhís, and loads of dead bodies were thrown into the sea, when Haider-Aghá-Zádeh, unable to make Seraglio-point, lost a great number of his gallies, on that same day, Murtezá Páshá was appointed governor of Damascus; Melek Ahmed Páshá was transferred from Diárbeker to Baghdád; Zilelí-Chávush-Zádeh Mohammed Páshá made governor of Jerusalem; Emír Páshá, governor of Egypt; Nogháí Oghlí, governor of Haleb (Aleppo); Hamálí Arnáúd Mohammed Páshá, of Tripoli; and Afrásiáb Oghlí, of Basra.

*Prince of Sultán Mohammed IV.*

The Prince Mustafá was born in the year 1071 (A.D. 1660).

*Monuments of Sultán Mohammed IV.*

He built a mosque at Cairo, on the spot called Ibráhím Páshá Kadam-áltí. Over the gate there is a chronograph by Zekí Chelebí, in the Talík hand. He also built the koshks of Jámlíjeh, Kara Aghach, Ak-bikár, and the Adálet, which was rebuilt after the fire in the imperial palace; all in the year 1071 (1660).

*Victories and Conquests, at which Sultán Mohammed IV. was present in person.*

The first was the execution of the rebels in the At-maidán. In the same month the rebel Haider Oghlí was defeated in Anatolia, and carried prisoner to Constantinople by the Aghá of the Turcomans, Kara Abáza. The vezír, Khoajeh Mevleví, seeing that his thigh-bone was broken by a musket-ball, and that there was no hopes of his recovery, ordered him to be executed immediately. He was therefore hanged at the gate called Parmak-kapú, where his body remained three days, and was afterwards thrown into the sea. In the same year, Emír Páshá defeated twenty thousand rebellious Arabs off Algiers; and Gúrjí Ibní and Katerjí-oghlí were defeated by the vezír, Kara Mustafá Páshá. The first of these, at the head of eighty thousand men, had ravaged Anatolia as far as Scutari, and had taken up his position on the heights opposite Constantinople, called Bolghúrlí Jámlíjeh. He demanded seventy heads, and the government of Haleb (Aleppo). Defterdár-zádeh Mohammed Páshá led out his troops against him, and a battle was fought at Ziljámlíjeh. Murád Páshá arriving in person to the aid of the imperial troops; the rebels were completely routed.

*Defeat of the Druses in Syria by Murtezá Páshá.*

Yúváshjí Mohammed Aghá and Na'iband Alí Aghá, the commanders of Safet, owed one thousand purses which were to be paid by the Druses; but as

the payment was delayed, Murtezá Páshá took the field against them with seventy banners. A great battle took place at Nákúra, where the Druses were beaten; and instead of one thousand purses, were now obliged to pay three thousand. I, the humble writer, had this year (1059) made the pilgrimage to Mecca by way of Egypt, and on my return to Syria was present at this battle, which I commemorated by a chronograph.

*Conquest of Selina and Retimo in Candia.*

In the same year Dashnik and Hainafí, two rebels who were offended with Melek Ahmed Páshá because they had not received the appointment of Aghás of the Turcomans, assembled a number of troops at Scutari, ravaged Anatolia, pillaged a caravan, and pitched their camp between Lefkeh and Súngúd. Melek Páshá, with the troops of some other Páshás, attacked them in this place, reduced their strength, and chased the greater part of them into the mountains. Dashnik Emerza and Hainafí Khalífeh were made prisoners, and on their way to Constantinople, were met at Jisrí (or Koprí) by the Bostánjí Báshí, who carried an imperial *firmán* for their execution. They were accordingly beheaded, and their heads were thrown down before the imperial gate. By the divine permission a stream of light rested that night on the head of Hainafí Khalífeh, which was witnessed by several hundreds of persons. Seventeen days after this, a rebellion broke out, by which Ahmed Páshá was obliged to resign the seals and retire to the government of Ouzí (Oczakov).

*Defeat of the Infidel Fleet by Kapudán Chávush Záh.*

This Kapudán brought to Constantinople three gallies and a gallion, which he had taken from the fleet of the despicable infidels.

*Attack on the Cossacks, by Mohammed Gheräi Khán, at Oczakov.*

The result of this expedition by this brave Tátár, was the capture of one hundred and fifty thousand prisoners. In the same year, Kalghá Sultán made an inroad upon Moldavia, penetrating as far as Yassy, Fokshan, and Hotín, and carrying off one hundred and fifty thousand prisoners, and one hundred thousand head of cattle of various kinds. The Cossacks were also defeated near Varna by Melek Ahmed Páshá, who, attacking their boats which had been left upon the shore, took twenty of them, but the rest escaped. Of the men who were on shore, seven hundred were made prisoners and a thousand killed. This took place in the year 1064 (1650). The castle Gúnieh, on the mouth of the river Júrígh on the Black Sea, was delivered by Ketánjí-záh Mohammed Páshá in the year 1065. In the same year the Khán of Betlís, Abdál Khán, was subdued by Melek Ahmed Páshá, who also, in the following year, delivered the castle of

Oczakov from the Cossacks. The castle of Tenedos was delivered from the Venetians by Kopreili Mohammed Páshá.

*Defeat of Rakoczy.*

Rakoczy, who had been named King of Poland by the grand vezir Boyúni, Egrí, but was not acknowledged as such by his successor Kopreili, assembled two hundred thousand men, in order to support his claim against the Poles, who had sent an envoy to request the assistance of the Ottoman arms. In consequence of this application, the Tátár Khán, Melek Mohammed Gherái, and Melek Ahmed Páshá, the governor of Oczakov, took the field against Rakoczy, who was defeated, and fled with three hundred horsemen to the mountains of Szeklers in Transylvania. In the engagement, forty thousand infidels were slain, and seventeen princes, with Rakoczy's minister, taken prisoners, after which, the armies of the Tátár Khan, and Melek Ahmed Páshá, marched victoriously to Ak-kermán. I, the humble Evliyá, who composed a chronograph for this occasion, received seventeen prisoners, twenty horses, ten sable pelisses, a pair of silver stirrups, and other silver articles, as my share of the booty. The Hungarians seeing the defeat of Rakoczy, assembled an immense army composed of various nations, with which they attacked Temisvar, Lippa, Cianad, Gulia, and Fecsát. Complaints from these places having reached the Porte, the governor of Buda, Kana'an Páshá, received orders to march against the invading enemy. On the banks of the Maros, between Lippa and Arád, the Páshá encountered eighty thousand of the hostile army and was routed, but saved himself and some thousands of his cavalry by a flight to Slankament. In this defeat the Ottoman army lost no less than eleven thousand men. Kana'an Páshá was in consequence removed from Buda, and the government was given to Seidi Ahmed Páshá of Bosnia; whilst the government of Bosnia was conferred upon Melek Ahmed Páshá. In the same year, Seidi Ahmed Páshá, with twelve thousand brave horsemen, entered the province of Transylvania by Demir-kapú (the Iron Gate), gave battle to the detested Rakoczy's army, who defended the castle of Koljovar, and defeated them, with the assistance of Husain Páshá, the brother of the governor of Temisvar, Siávush Páshá. The white bodies of the infidels were strewed upon the white snow; and the carriages, cannon, and tents were sent to Constantinople; where, however, no thanks were voted to Seidi Páshá for the victory, nor was even a "well done" said on the occasion, although it was a victory not less brilliant than that of Erla by Mohammed III.; for Seidi Páshá had no more than eleven thousand men opposed to a hundred and sixty thousand infidels, now inhabitants of hell.

The vile Rakoczy escaped to the castle of Koljovar, where he began to collect a new army.

The emperor having heard of the depredations committed by the infidels in Bosnia, appointed Melck Ahmed to the command of an army against Zara. The Páshá assembled his troops under the walls of this fortress, but not being able to reduce it, he plundered the neighbouring country, attacked the castle of Rinjisi, which he took after a storm of seven hours, and carried off the inhabitants.

In the same year Rakoczy having refused to pay the tribute due by Transylvania, and having encamped with two hundred thousand men under Koljovar, was attacked a second time by Seidí Páshá with forty thousand chosen troops of Buda, Erla, Temisvar, and Kanisa. Rakoczy was beaten, wounded, and obliged to fly to Kalova, where he expired, calling out, "Receive me, O Jesus!" Jesus however would not receive him, but he was seized by the angel Azraël. Seidí Páshá carried an immense booty, with several thousand heads to Constantinople; but even by this signal exploit he could not gain the emperor's favour.

The fortresses of Lippa, Jeno, and Lugos were conquered by Kopreílí Mohammed Páshá, who also repaired the fortifications of Arad and Jeno, and was on the eve of undertaking an expedition against the Transylvanian fortresses, when he received repeated imperial rescripts, intimating that it was not the emperor's wish to continue the war any longer in that country, and that should the Páshá even bring the king of Transylvania or the emperor of Germany prisoners to Constantinople, it would not meet his Majesty's approbation; but he was desired to proceed with all possible speed to the Porte, because Kara Husain Páshá in Anatolia, Sári Kana'an Páshá, Sayár Mohammed Páshá, and forty rebellious Begs were marching against Brúsa. Kopreílí, on receiving this *khatisheríf*, exclaimed, "Well done, Kara Husain, to come at this moment to the aid of the Hungarian infidel; may the result be fortunate!" Preparations for departure were immediately commenced, and it was proclaimed that all who valued their bread and honour should repair to Constantinople in order to engage in the religious war (*ghazá*). Sinán Páshá and Seidí Páshá were left to protect the castle of Jeno, whilst Kopreílí marched with the greatest possible haste towards Constantinople, in the vicinity of which, at Kiaght-Kháneh, he encamped. The troops were daily paid, and three thousand Sipáhís and seven thousand Janissaries, who were absent from the review, had their names struck off the lists. The emperor of the seven climates then moved his camp to Scutari; fetvás of the muftís of the four orthodox sects were circulated throughout Anatolia, and firmáns were sent to Kara Murtezá Páshá, the governor of

Díárbekr, to Gúrjî Mustafá Páshá, governor of Erzerúm; and to Tútsák Alí Páshá, governor of Haleb (Aleppo), who were all summoned to march against Abáza Kara Hasan Páshá. The latter in the same year defeated Murtezâ Páshá, the governor of Díárbekr, in the field of Ulghún, and obliged him to fly to Haleb. He then collected his Segbáns and Saríjehs, and excited such a terror in the four vezírs, who were, besides, much distressed by a scarcity of provisions, that they sent messengers to Constantinople to obtain pardon for the rebels, who, at the same time, had taken possession of Aleppo.

In the same year Melek Ahmed Páshá of Bosnia sent seven thousand heads to the Porte, and announced the reduction of the fortresses of Kámín, Kirád, and Rinja. Alí Páshá, who had the government of the Dardanelles, was removed, and sent against the castle of Arad, which surrendered.

The rebellion of Mehnch Beg in Valachia being evident, Fazlî Páshá, Ján Arslán Páshá, and several Begs were sent against him. The two armies met at Gurgivo, and the Ottoman army was defeated. At the same time the prince of Moldavia, Búrúnsiz Kostantin (Constantine without a nose) erected the standard of rebellion at Yassy, began to coin new *zolotas* (money), and took possession of Moldavia. The Tátár Khán of the Crimea, and the Tátárs of Búják, were ordered against him; whilst young Stefano, son of Lipul, the late prince of Moldavia, a prisoner in the Seven Towers, was nominated prince. On this occasion Kemánkesh Ahmed Aghá was appointed *Iskemla-Aghá* (aghá of the chair), and Siláhshúr Ahmed Aghá, the Sanjak-ághá (ághá of the banner.\*) The army reached Yassy on a severe winter day, when a battle ensued, the result of which was the flight of Búrúnsiz Kostantin, the loss of ten thousand men on the part of the infidels, and the establishment of prince Stefano. The flying Moldavians were pursued by the Tátárs as far as Valachia, and the whole country was ravaged by fire. Fazlî Páshá and Ján Arslán Páshá, who at this time were shut up in the fortress of Gurjivo, were in the greatest distress, and had already resolved to drown themselves, when the infidels being afraid of the Tátárs, left the trenches and fled to Bucharest. The Ottomans pursued them, and took a great number of prisoners and immense booty. The Tátárs, also, continued their pursuit after the infidels as far as the mountains of Prashova (Kronstadt) on Irshova (Orsova), and took prisoners twenty thousand Valachians and sixty-seven thousand Moldavians. Thus, God be praised! in twenty days Valachia and Moldavia were reduced; and I, the humble writer, who was present, received as my share the value of twenty prisoners. Young

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\* Two officers requisite at the installation of the princes of Valachia and Moldavia.



Stefano presented me with a purse of gold, six saddle-horses, and a robe; and Ghazá-Zádeh, the Aghá of the Sanjak, gave me a purse, one horse, and a fine boy. On the forty-second day we entered Adrianople. God be praised that I was in this brilliant expedition! I then proceeded to join my lord, Melek Ahmed Páshá, whom I found at Halúna. Were I, however, to describe the Bosnian victories, my list would be extended to an inconvenient length. To be brief, my lord, Melek Ahmed Páshá, was removed from the government of Bosnia, and on a Monday, the 12th of Rabiul-evvel 1071 (1660), was promoted to the government of Rúmeilí. The province of Bosnia was given to Alí Páshá, the conqueror of Arad, who, in the year 1072 (1661) was also appointed commander of the army against Kemeny, in Transylvania. Seventy sanjaks, twenty odas of Janissaries and artillerymen, and four Búlúks, altogether amounting to eighty-seven thousand men, assembled on the plains of Temesvar, and headed, after the death of Alí Páshá, by Seidí Páshá, entered Transylvania by the Demir-kapú, and encamped on the plain of Hájak. On the twentieth day they were joined by Sháh Púlád Aghá, with forty thousand Tátárs, who had been sent to distress Kemeny, and had obtained useful information of the movements of the enemy, and taken several thousands of prisoners. The Vezír of Bude, Ismail Páshá, had the command of the vanguard, and Transylvania was ravaged for eight months, as far as the Teiss, which Husain Páshá, the brother of Sávush Páshá was ordered to pass. He advanced with his chosen troops as far as Kasha and Hasswar, and proposed the son of Zulúmí as king of Transylvania. The people, however, having declared that they would have no other king but Kemeny, with whom they were satisfied, Husain, after encountering a thousand difficulties, repassed the Teiss. Ismail Páshá having been appointed commander against the Szeklers, returned to the imperial camp with seventeen thousand prisoners. He then moved his camp to Odvarhel, where he proclaimed the infidel, Apasty Michel, king, and collected two thousand purses (a million of piastres), being the arrears of tribute which had been due for three years. This year (1071), during our stay near the castle of Sázmajár, at Sibín, we received intelligence of the death of Kopreilí Mohammed, and of the promotion of his son to the vazírat. A great battle, also, on a severe winter's day, was fought at Forgrash: the army returned by the Demir kapú, with forty thousand waggons and a hundred thousand prisoners, and were sent into winter quarters. My lord, Melek Ahmed Páshá, took up his winter quarters at Belgrade, whence, by the express command of the emperor, he repaired to Constantinople, to be present at the marriage of Fátima, the daughter of Sultán Ahmed. My lord had been a vezír of the cupola for three months when he died, and was buried

in the burial-ground of Eyúb, at the feet of his late master, Kechí Mohammed Efendí. Thus the unfortunate Evliya was left without a patron; but God is merciful!

The following castles were also conquered: Uivár, Litra, Novígrád, Lowa, Siklán, Kermán, Deregil, Holáúk, and Boyák, and many thousands of prisoners were taken. But forty-seven days earlier the famous victory of Gran was won, which might be compared to the victories of Erla and Moháj. It was followed by the fall of the castles of Kiskúivár, Kemenvár, Egervád, Egerzek, Balashka, Washún, and forty others, which were all burnt. All these belonged to Zerín Oghlí (Zriny). Before Kiskúivár was conquered, it was necessary to deliver from the hands of the infidels the castles of Essek, Lippova, Siklos, Beks, Kapushvár, Kopen, Nadas, Berebisinj, Siget, and Kaniza, which were all besieged by the German Electors. When, however, they heard of the arrival of the grand vezír, they raised the siege of Kanisa, and fled to the new castle (Kiskúivár), which was also subsequently conquered. Croatia was ravaged, thirty-six castles were burnt, and the inhabitants carried away captives.

Elated with such success, the Moslem army advanced to the river Raab, where, after the conquest of Kiskúivár, it was defeated by the mismanagement of the grand vezír, Ismail Páshá, and Gurjí Mohammed Páshá. Many thousands of Moslems were drowned in the Raab; the Sipahís were deceived by a retrograde motion of the Janissaries, and these, seeing the retreat of the Sipahís, also took to flight, in consequence of which the bridge broke down, and an immense number of men were drowned. The vezír defended himself bravely for twenty-four hours longer, but at last retreated to Stuhlweissenburg, whence he sent proposals of peace. He then took up his winter quarters at Belgrade, and an envoy having been sent from the German emperor, Kara Mohammed Páshá was dispatched as ambassador to Vienna, and the humble author received orders to accompany him in the embassy. The peace being concluded at Vienna, I travelled, with the emperor's patent, through Germany to Dunkirk, thence to Denmark, Holland (where I saw Amsterdam), Sweden, and Cracovie, in Poland, making, in three years and a half, the tour of the countries of the seven infidel kings (the seven Electors). In the year 1668, on the night of the Prophet's ascension, I found myself on the Ottoman frontier, at the castle of Toghan-kechid, on the Dneister. Conducted by my guides, who were Kozaks, I saw lights in the minaret, and, for the first time, after so long an absence, I heard the sound of the Mohammedan call to prayer. As the gates of the castle are closed after sunset, I spent the night in one of the Búza houses outside, and in the morning crossed the river to Sháhín Germán, whence in three days I reached the Crimea,

and continued my journey through Dághistán to Russia. Here, God be praised, I completed my travels through the seven climates. I then travelled seventy days with the Russian envoy, and joining Ak Mohammed Páshá and his deputy, I returned to the Crimea. Here I received presents from the Tátár Khán, Chobán Gherái Oghlí, and travelling with Ak Mohammed Páshá, who had been deprived of his governorship, I reached Constantinople in eighty days. Thence I proceeded to Adrianople, and afterwards to Candia, which surrendered to Kopreílí Zádeh Fázil Ahmed Páshá in 1080 (1669), after a struggle of three years. This was followed by the conquest of Maina, and the building of the castle of Zarenta in 1081 (1670). In the same year Kamienik, in Poland, one of the strongest fortresses of the infidels, was reduced, and mosques were erected in it. For this, and several other places, the King of Poland paid tribute to the Porte. The victorious sultan then proceeded to his second capital, Adrianople, and fixed his winter quarters at Hájí Oghlí Pasání, whilst the grand vezír remained at Bábatághí. The sultan subsequently removed to Yassi, and the vezír remained where he was.

All the fortresses and castles conquered were adorned with mosques, wherein divine worship was performed according to the true faith, and in the name of Sultan Mohammed IV., whose reign may God perpetuate.

Here I conclude my historical account of the sultáns, and their vezírs and muftís, from Mohammed II. to Murád IV., who are all buried at Constantinople.

Having digressed a little, by giving an account of the statistics and principal historical events, I shall now resume my description of the imperial mosques of Constantinople.

#### *Description of the Mosque of the Válideh.*

This building was undertaken, at an immense expense, by the Sultánekh Válideh, the mother of Mohammed II.; but at her death it remained unfinished, and fell into decay. It was then called *zulmíeh* (the dark); but, when the Válideh was travelling in the country, after the burning of Constantinople, the foundations were cleared of the rubbish, and the sultán, devoting five thousand purses from his own treasury, ordered the building to be completed. It was then called *a'dlíeh* (the just). It is now the tenth of the imperial mosques of Constantinople, and is situated between the Shahíd Kapúsí (gate of martyrs) and the Bálik Bázár (fish market), in the quarter of the Jews, whose houses, by the divine permission, being burnt down, themselves were banished from the spot, and the ground occupied by their houses was added to the court and market of the mosque, which was completed in ten years, and was properly

called a'dlíeh instead of zulmíeh. The north of the building looks towards the walls of the city, and on the south is the great court (haram). The cupola, from its base to the top, measures no less than seventy yards. The whole is built upon an elevated pavement, which is ascended on four sides by flights of steps. The mosque is built in the same style as the mosque of the Princes, and that of Sultán Ahmed I. in the At-maidán; four small semi-cupolas support the centre one, which is besides supported by four large columns. The mahfil of the moazzíns is elevated by small columns; and the mahfil of the emperor is on the left hand, made of the most exquisite marble-work. One of its columns occasioned the death of Yúsuf Páshá, the conqueror of Egypt. Some informers accused him of having in his possession a pillar of pure gold, which, however, upon examination was found to be only of yellow stone; but this discovery was made when it was too late; and this valuable column, which shines brighter than gold, was put under the emperor's mahfil. The building is well lighted by a great number of windows, and at night by lamps. The mehráb (recess) and mimber (pulpit) are of fine variegated stone. The gates are five in number; two side gates, one for the imám, one for the khatíb, and the fifth facing the mehráb. The rich trappings and ornaments suspended in the mosque are unequalled, not only in any mosque in Constantinople, but throughout the dominions of the Islám. The doors and window-shutters are all inlaid with mother-o'-pearl; and the Persian and Egyptian carpets, with which the floor is covered, give the mosque the appearance of a Chinese picture gallery. No where else is there to be seen so great a number of beautiful inscriptions. Over every window are verses from the sacred word, inscribed by Teknéjí-Zádeh Mustafá Chelebí, in the Karahisári hand. The sheikhs of this place were the celebrated preachers Vaní, and Isperí Efendí. In the time of Sultán Mohammed IV. it was the resort of the most renowned doctors, professors, and readers of the Korán. The great gate is ornamented with a beautiful chronograph in golden letters, expressing the date 1074. The large court-yard, which lies before the principal gate, is paved with marble and surrounded by stone benches. The cupolas are covered with lead, and the windows are of glass. In the centre of the yard are a fountain and basin. The harem or court-yard has two side gates and one grand gate, which opens into a second or outer court, planted with different sorts of trees. On the kibla side is a mausóleum intended for the Sultáneh Válidch, to whom may God grant long life! In the garden before the harem Sultán Mohammed built, on the bulwark called Komliklí Kalla', a koshk resembling those in Paradise. On the south and west sides of the great court are built about a thousand shops of stone (the Egyptian market).

This grand court has four gates; and two lofty minárehs, the tops of which being covered with bronze, dazzle the eyes of the beholders by their brightness. They are both of three stories.

*Description of the Mosque of Abul-vafá.*

The eleventh imperial mosque is that of the sheikh Abul-vafá, built by Sultán Mohammed, on a small scale, but eminent on account of its age and sanctity. It has one mináreh, a court, a school, and a bath.

*Description of the Mosque of Emír Najári.*

This, like the former, is a small mosque, built by Sultán Mohammed the Conqueror. It has a mináreh and an imáret (refectory).

*The Fat'hích Mosque.*

This mosque was formerly a large convent, and was converted into a mosque by Sultán Mohammed the Conqueror, who also built the Orta-jámi', or the mosque of the Janissaries, in the middle of their barracks. It was destroyed by fire, but rebuilt by Soleimán Kehiyá.

The above are the imperial mosques within the walls of Constantinople; the most remarkable of those in the suburbs are the following: The mosque of Eyúb; the mosque of Jehángír at Top-khánéh; the mosque of Mohammed II. in the castle of Rúmeilí; the mosque of Murád IV. in the upper castle of Rúmeilí, called Kawák, near Búyúkdereh; the mosque of the same sultán in the castle opposite, Kawák Anadolí, or Majár; the mosque of the conqueror in the delightful valley of Kok-sú (the Aretas); the mosque of Sultáneh Mehrmáh, the daughter of Sultán Soleimán, in the harbour of Scutarí; and a second mosque at Scutarí, of the Válideh of Sultán Murád IV., Kosem Sultáneh.

These are the imperial mosques in the suburbs of Constantinople; but there are many more in the villages on the shores of the Bosphorus, which, if it please God, shall be described in their proper place.

SECTION XVI.

*Of the Mosques of the Vezírs at Constantinople.*

The most ancient of these is the mosque of Mahmúd Páshá, near the new bezestán, as large as an imperial mosque. It has three cupolas, three gates, and a spacious court. Over the principal gate there is written in Arabic: "May God sanctify this good place to us," which is a chronograph.

The second is the mosque of Mollá Khair-ad-dín within the Corn-market, and, like the former, was built in the time of Sultán Mohammed II. When

Khair-ad-dín was building it, he was one day disturbed in his meditations by the noise of a stork; he exclaimed, "Begone ye noisy birds; fly without the town;" and since that time no stork has ever been seen within the walls of Constantinople, though numbers of them are to be found in the suburbs and neighbouring villages.

The mosque Kahríeh, near the Adrianople gate, was originally a church. Khoajeh Mustafá Páshá, the vezír of Sultáns Mohammed and Báyzíd II., built the large mosque near the Selivrí gate in the year 950 (1548). It is surrounded by a yard, in which, it is said, are buried all the heroes who fell during the siege of Constantinople by Hárún-ar-rashíd. It is a mosque of great sanctity. The chained fig-tree (zinjírli injír), which stands in the court, was so called, because, when nearly split and decayed, it was chained up by a pious man. The imáret, convent, and college of this mosque, are well attended.

The mosque of Fírúz-ághá near the At-maidán, has one cupola, and is also well attended.

In the Chehár-shenbeh bázár (Wednesday market) is the mosque of Mohammed, the ághá of Sultán Murád IV.

In the Uzún-chárshí (long market) is the mosque of Ibráhím Páshá, the cupola of which is constructed of wood.

The mosque of Yúnus Beg Terjimán is near the Fat'híeh, and has a chronograph, giving the date of its erection and the name of its founder.

The Ouch Básh (three heads), near Zinjírli Kapú, is so called because it was built by a barber who shaved three heads for one small piece of money, and, notwithstanding, grew so rich that he was enabled to build this mosque. It is a small but peculiarly sanctified mosque; the inscription expresses the date 929 (A.D. 1522).

The mosque of Sana'allah Efendí, near the Kirk-chesmeh (forty fountains), was destroyed by fire, but was restored in 1013 (1662).

The mosque of Kúrekjî-báshí, near the Silivrí gate, has, in the south-east corner, a dial (míkát) which points out the time with the greatest exactness both in summer and winter.

The Balát-jámi' (of the palace), within the Balát Kapú, was built in the time of Sultán Suleimán, by Farrukh Kehiyá, Sinán being the architect. On the exterior of the south-east wall, an able artist has painted all the difficult passes and stations on the road from Jerusalem to Egypt, and thence to Mecca and Medina.

Near the mosque of Sultán Selím is that of the convent of Sívársí Efendí. It

has a cistern supported by six columns, but having no water it is now used by the silk spinners.

The Ak-shems-ad-dín, near the custom-house, on the land side, is a mosque in which the prayers offered up are always accepted by Heaven; it is on that account frequented day and night.

The mosque of the Azabs, within the Corn-market, was built by Elwán Chelebí, in the time of the Conqueror. It is commonly called the Shiftálú Jámi' (peach mosque), because a peach tree grew out of the south-east wall, which was afterwards destroyed by fire.

The mosque of A'áshik Páshá is also much frequented.

The Altí-boghácheh Jámi' (six cakes mosque), near the hammám of the muftí, was built by the chief baker of Mohammed II., Jibbeh Alí, who used to supply the emperor, as he did Sultán Báyzíd, with six cakes daily.

The mosque of Kara Pír Páshá, near the Zírek-báshí, on an elevated spot: this has a cistern, supported by three hundred columns, and containing water delicious as that of Paradise.

The mosque near the At-bázár (horse-market) was that in which, during the reign of Mohammed II., the twelve Janissary colonels, who every night patrolled the city, assembled for evening prayers.

The mosque of the mír-ákhör (master of the horse), near the Seven Towers and the Súlúmonástir, was also formerly a convent, built by the architect Sinán.

The mosque of Khádim Ibráhím, the grand vezír of Sulcëmán, within the Selivrí gate. The court is full of trees. It is a fine mosque.

The mosque of Dávud Páshá, near the Altí-marmar (six marbles), was built by one of the vezírs of Sultán Báyzíd II. It has a spacious court, and a hall of justice attached to it.

The mosque of Jerráh Mohammed Páshá, with six minárehs, was built by one of the vezírs of Sultán Ahmed I., near the Evret-bázár (women market).

The mosque of Khosrou Pásha, near the Ak-seráï, is a neat mosque.

The mosque of old Alí Páshá, near the column of Táúk-bázár (the poultry), is very commodious.

The mosque of Nishánjí Páshá is situate near the Kúm-kapú (sand gate).

The mosque of Ahmed Páshá, the grand vezír of Sultáns Selim and Suleimán, is very large, like an imperial one, and is built upon a small hill within the Topkapú (cannon-gate).

The mosque of Bairám Páshá, the vezír of Sultán Murád IV., is on an elevated spot, near that of the conqueror, and ascended by a flight of steps.

The mosque of the great Nishánjí Páshá, near Keskíndedeh, is built in an elegant style like those of the Sultáns. The founder is buried in an adjoining vault.

The mosque of Háfez Páshá, near that of Mohammed II. The founder of this mosque had a dream, in which the conqueror appeared to him, and demanded of him how he dared to erect a mosque so near his own, thus taking away the people who attended it? The conqueror was then about to kill him, when Háfez Ahmed awoke. He died seventy days after this dream, and, as he was carried to the tomb, a stone fell upon him from the mosque of Sultán Mohammed, and cut his head as if it had been severed by the sword.

The mosque of Khalíl Páshá is also near that of Sultán Mohammed II.

The mosque of Tavásh Mesíh Páshá is also near the above, in the market of Alí Páshá. Its founder was taken from the chamber of cellar-pages (kílár), in the time of Murád III., and made governor of Egypt, and afterwards grand vezír.

The mosque of Báli Páshá is a lofty building, near the mosque of Emir Najárí, and was built by Sinán.

The mosque of Rustam Páshá, the vezír of Soleimán, in that part of the town called Takht-ul-kala', is ornamented with glazed tiles. It is beautiful beyond the powers of description. On all sides it is surrounded with shops.

The mosque of Yavursár, in the corn-market, has one cupola, but no chronograph. It was built by my grandfather.

The mosque of the corn-market was built by the lieutenant of police in the time of Sultán Soleimán. It is situate without the corn-market, on the sea-shore, and was built by Sinán. Being decayed, it was repaired by Kara Chelebí Zádeh. It stands on an elevated spot, has a lofty cupola, six shops, several warehouses, and a minaret, which in point of elegance surpasses all others in Constantinople.

The mosque of the Válideh of Sultán Othmán II. is near the Ak-seráï, and was built by the famous architect Khoajeh Sinán.

The mosque of the famous architect himself is near that of Sultán Báyzíd.

The mosque of the Kádhí Asker Abdu-r-rahmán Efendí, by Sinán.

The mosque of Hájí Evhad Allah, at the Seven Towers, by the same architect.

The mosque of Khádim Mahmúd Aghá, the kapú ághá, or chief of the white eunuchs, is near the Akhor-kapú (stable-gate). He was the ághá of Sultáns Soleimán and Selím II.

The mosque of Khoajeh Khosrou Beg, is near that of Khoajeh Mustafá Páshá, and was built by Sinán.



The Kkátún-jámi' (mosque of the lady) is near the Hammám of Súlí Monástir ; also the work of Sinán.

Near the fountain Oskoplí, at the place where seven streets meet (which is not the case in any other part of Constantinople), stands the square built mosque of Defterdár Soleimán Chelebí.

The mosque of Harem Chávush, near the new garden, built by Sinán ; who also built the mosque near the Kádhí-cheshmeh (fountain of the judge), and called it after his own name.

The mosque of Akhí-chelebí is in the fruit market, and was built by Sinán.

*The Old Mesjids, or small Mosques of Constantinople.*

Sultán Mohammed II. alone consecrated one hundred and seventy mesjids at Constantinople.

The mesjid of the Crimea, near the old barracks ; that of Mohí-ad-dín, near the mosque of Mohammed II. ; Kharájí Beg, near the corn-market, over the door of which the architect has formed most ingeniously, with red and white bricks, "There is no god but God ; Mohammed is his Prophet." The mesjid of Sáleh Páshá, near the corn-market ; of Haider Páshá, in the same neighbourhood ; of Hájí Hasan, near the last, built by Sinán ; of Demír Khán, near the cold-well ; of Hámid Efendí, with a chronograph expressing 985 ; the Arabají-lar, near the corn-market ; of Pápás Oghlí, within the corn-market ; the Bárhisár, within the gate Jebbeh Alí ; the Revání, near the Forty Fountains.

The mesjids built by Sinán are : the Rustam Páshá, at Yení-bághchéh ; the Sinán Páshá, in the same place ; the Muftí Cheví Zádeh, at the Cannon-gate ; that of his own name, at Yení-bághchéh ; that of Emír Alí, near the custom-house, on the land side ; the Uch-básh (three heads), near the above ; the Defterdár Sheríf Zádeh ; the Sirmákesh, at the top of Yení-bághchéh, near Lutfí Páshá ; the Khoajehgí Zádeh, near Mohammed II. ; the Takájí Ahmed Chelebí, near the Selivrí-gate ; the Dabbágh Hájí Hamza, at the Aghá's meadow ; the mesjid of the lady of Ibrahim Páshá, near the Kúm-kapú ; the mesjids of the goldsmiths ; of the tailors ; of the Aghá, at St. Sophia ; of Sheikh Ferhád, near Lanka-bostán ; of Kurekjí Báshí, without the Kúm-Kapú ; of Yáyá Báshí, within the Fener-gate ; of Abd-sú Báshí, near the mosque of Selím I. ; of Husain Chelebí ; of Hají Eliás ; of La'l Zádeh Dámád Chelebí ; of Dokhání-Zádeh, near old Mustafá Páshá's mosque ; of Kádhí-Zádeh, near Chokúr-hammám ; of the gun factory, in the corn-market ; of the Serái Aghásí, without the Adrianople-gate ; of Eliás-Zádeh, without the Cannon-gate ; of the Sarráf-Zádeh, in the same quarter ; and of Hamdullah Hamídí Chelebí, at Súlí

**Monástir.** All these mesjids were built by the famous architect, old Sinán, the builder of the mosque of Sultán Soleimán, who erected no fewer than three thousand and sixty buildings, consisting of kháns, mosques, imárets, colleges, schools, palaces, &c. It was he who built the round cupola, entirely of marble, for his monument, near the mosque of Sultán Soleimán, in the corner of the palace of the ághá of the Janissaries, adjoining the Fountain-house. He died one hundred and seventy years old. On the stone placed at his head is an inscription in letters of gold, in the Kara-hisári Hasán Chelebí hand, which is a most exquisite performance.

There are many other mosques and mesjids in Constantinople, but those which we have described are the most remarkable for their architecture.

## SECTION XVII.

### *Of the Medreschs or Colleges.*

The first college founded at Constantinople after its conquest by Sultán Mohammed was that of Ayá Sofia; the next was the foundation of the eight colleges on the right and left, that is, on the north and south of Sultán Mohammed's mosque; these eight colleges may be compared to eight regions of Paradise. The Sultán also founded a school for the reading of the **Korán** on a spot adjoining the college, and on the east a hospital for the poor. This hospital is a model for all such foundations. On the north and south of the eight colleges are the cells of the students (*sokhté*), three hundred and sixty-six in number, each inhabited by three or four students, who receive their provisions and candles from the trust (*wakf*). There is also a conservatory (*dár-uz-zíáfat*), and a kitchen lighted by seventy cupolas, which may be compared to the kitchen of Kaikáús, where the poor are fed twice a day. Near this refectory there is a cáravanserái, and a large stable capable of holding three thousand horses and mules.

The medresch of Sultán Báyazíd is situate on the south side of the grand court of his mosque. The Sheikh-ul-Islám is the chief lecturer, and superintends its affairs.

The medreseh of Sultán Selím, near Yení-bághcheh, at the Koshk of Khaljílár, was built by Sultán Soleimán, but dedicated to the memory of his father. Its revenue was derived from the Yení-bághcheh (new garden), which originally was one mile long and half a mile broad. On this very spot Sultán Selím pitched his camp when he came to the empire, and received the act of obeisance.

The medresch of Sultán Soleimán, on the north and south of this mosque, consists of four schools, one for the traditions (*dár-ul-hadith*), one for reading

the Korán (*dár-ul-kiráa't*); a separate one for medicine, with an hospital and an asylum for the insane, numerous baths, a *cáravanserái*, a stable, and a boys' school.

The college of the Prince Mohammed was built by Sinán, and is famous for its learning.

The college of Sultán Ahmed I. adjoins the mosque of the same name.

The college of Kara Mustafá Páshá is near *Parmák-kapú* (finger-gate).

The college of Mo'íd Efendí is near the *Kádhí Cheshmeh*.

The college of Hámid Efendí, at the *Filyúkúshí* (Elephant's hill).

The college of Hasan Páshá, near the palace of *Jánpúlád Zádeh*, is a fine lofty building, and the lower part of it is ornamented with shops.

The college of Esmakhán Sultán, is within the Adrianople gate.

The colleges of *Kadhí Mahmúd Efendí*; of *Murád Páshá*; of *Dávud Páshá*; of old *Alí Páshá*; of *Mesih Páshá*; of *Rustam Páshá*; of *Chevízádeh*; of *Kapenkejí*; of *Báshjí Ibrahim Beg*; of *Altí-marmar*; of *Nishánjí Mohammed Beg*; of *Kúrekjí-báshí*; of *Kara Pírí Páshá*, near *Souk-koyú*; of *Afzal Zádeh*; of *Mardumích*, near the *Kizil Maslak*; of *Mollá Kúrání*, the *khoájeh* of Sultán Mohammed II.: being offended with the Sultán he left him and went to Egypt, but subsequently returned at the Sultán's request, and was present at the siege of Constantinople; the college of *Revání*, an eloquent man of the time of Sultáns *Selím I.* and *Soleimán*, a native of Adrianople, and was buried near the *Kirk Cheshmeh* (Forty Fountains) before his own mosque; the college of *Etmekjí Zádeh Ahmed Páshá*, the *Defterdár* of Sultán Ahmed I.; of *Sunnat Khatún*; of *Fátima Sultánch*; of *Uch Básh* (three heads); of *Núr-ad-dín Hafr*, within the Adrianople gate, built by Sinán; of *Farrúkh Kehiyá*; of *Mená*; of *Ak-hesám-ad-dín*, near the bath of Sultán *Selím*; of old *Ibrahim Páshá*; of *Khásekí Sultán*; of *Kahriéh*, built by Sinán; of *Khásekí*, in the women-market, also built by Sinán, at the expense of Sultán *Soleimán*; of the *Válideh* of Sultán *Othmán II.* near the *Ak-serái*; of *Makbúl Ahmed Páshá*; of *Iskender Páshá*; of *Súfí Mohammed Páshá*; of *Ibrahim Páshá*, near the *Isá-kapú* (gate of Jesus); of *Ja'far Aghá*; of the Treasurer, *Ahmed Aghá*; of *Moavil Emír*; of *Omm-valad*; of the *Kádhí Asker Dervish Efendí*; of *Khoajehkí Zádeh*, near the Sultán Mohammed II.; of *Aghá Zádeh*; of *Defterdár Abd us-salám Beg*; of *Tútí Kádhí*; of *Sháh Kúlí Hakím Mohammed Chelebí*; of *Husain Chelebí*; of *Emír Sinán Chelebí*; of *Daraghán Yúnus*; of *Kárjí Soleimán*; of *Hárjí Khatún*; of *Defterdár Sherífeh Zádeh*; of *Kádhí Hakím Chelebí*; of *Bábá Chelebí*; of *Germástí Zádeh*; of *Segbán Alí*; of *Bezestán Kehiyásí*; of *Kowájilar*; of *Imám Zádeh*; and of *Kor Ahmed Páshá*. Fifty of

these colleges were built in the time of Sultáns Selím I. and Soleimán, by the famous architect Sinán.

#### SECTION XVIII.

##### *Of the Dár-ul-kirá of Constantinople.*

Each grand mosque has a *dár-ul-kirá*, or school for the reading of the Korán, the most remarkable of which is the *dár-ul-kirá* of Sultán Solcımán. Those of Khosrou Kehíyá, near the mosque of Etmekjí Zádeh Ahmed Páshá; of Sa'dí Chelebí; of Muftí Zádeh; and of Bosnalí Ahmed Páshá, were all built by the celebrated architect Sinán.

#### SECTION XIX.

##### *Of the Mekteb, or Boys' Schools.*

Each imperial mosque has a school attached to it. There are besides these, the schools of Kara Mustafá Páshá, opposite the monument of the same name: it is a large establishment; the school of Khosrou Páshá, near the Yeníábághcheh; of Aghá Kapú-sí, near the mosque of Sultán Solcımán, which is attended by three or four hundred boys; of Pápás Oghlí, near the corn-market; of Aáshik Páshá; of Alí Jemálí, at Zírek; and of Mohammed Páshá, in the quarter of Khoájeh Páshá.

#### SECTION XX.

##### *Of the Dár-ul-hadíth, or Tradition Schools.*

The traditions are read at all the Imperial mosques according to the principles of *Moslem* and *Bokhárí*. The schools built especially for that object are: the *dár-ul-hadíth* of Hasan Efendí, near Keskindéh; of Mollá Is'hák Chelebí, built A.H. 926; and of Dámád Mohammed Efendí, near the mosque of Sinán.

#### SECTION XXI.

##### *Of the Tekieh, or Convents of Dervishes.*

The most ancient of these is the one founded by Mohammed II., within the grand gate of Ayá Sósíya, and is called Sirkejí Tekieh. It was founded when Moslema and Eyúb besieged Constantinople, and was afterwards turned into a nunnery; but on Mohammed's conquering Constantinople he again made it a convent. Its first Sheikh was Oveis, who had the charge of seventy-four disciples. He was buried at Damascus, near Belál the Abyssinian: may God sanctify his secret state! The other tekíehs are those of Ak-shems-ud-dín,

near Ali Páshá; of Emír Najarí; of Sofílar; of Khoájeh Mustafá Páshá; of Umm-sinán; of Sívásí; of Távashí Mohammed Aghá, near Ayá Sófiya; of Erdebílí; of Sunbul Efendí; and of Gulshení at Ak-Serái.

## SECTION XXII.

### *Of the Imáret, or Refectories.*

Praise be to God! who, according to the sacred text of the Korán: "There is no beast on the earth for which God hath not made a provision," has provided a plentiful supply for the poor by the foundation of Sultán Mohammed II. at the new palace, in which food is distributed to them three times a day; at the Imáret of Sultán Báyzíd twice; the same at the imárets of Sultán Selim I.; Soleimán; Prince Mohammed; Ahmed; Eyúb; Khasekí Sultán, near the women-market; Vafá Sultán; Prince Jehángír, near the Top-kháne; Mehrmáh Sultán, at Scutari; Válideh of Murád IV.; Ibráhím Khán; and of Othmán Khán. May God extend His mercy to them all! Besides these there are some hundreds of kitchens attached to the various convents; but the above are the old establishments of the Sultáns and Princes, where the poor receive a loaf of bread and a dish of soup every day. I, the humble Evliyá, who during a period of fifty-one years have visited the dominions of eighteen different monarchs, have no where seen such establishments.

## SECTION XXIII.

### *Of the Tímáristán and Moristán, or Hospitals.*

The Tímár-kháne of Mohammed II., which consists of seventy rooms, covered with eighty cupolas, is attended by two hundred servants, a physician-general, and a surgeon. All travellers who fall sick are received into this hospital, and are well attended to. They have excellent food twice a day; even pheasants, partridges, and other delicate birds are supplied. If such are not at hand in the hospital, it is provided by the charter of foundation that they shall be furnished from the imárets of Sultán Soleimán, his son Prince Mohammed, Sultán Ahmed I., Khasekí Sultán, Vafá Sultán, Eyúb Sultán, Prince Jehángír, Mehrmáh Sultáne, and of the Válideh's mosque at Scutari. There are musicians and singers who are employed to amuse the sick and insane, and thus to cure their madness. There is also a separate hospital for infidels. The hospital of Sultán Soleiman is an establishment so excellent, that the sick are generally cured within three days after their admission, it being provided with most able physicians and surgeons. The mosques of Báyzíd and Selím have

no hospitals attached to them. The hospital of Sultán Ahmed is chiefly for the reception of insane persons, on account of the purity of its air. The attendants are remarkable for their patience and good-nature, the reason of which is, that they are under the immediate inspection of the Kizlar-ághásí, who himself attends to inquire into the state of the sick. The hospital of the Khásekí, near the women-market, is also an excellent institution.

#### SECTION XXIV.

##### *Of the principal Palaces of Constantinople.*

One of the grandest of these is that of Ibráhím Páshá, the Vezír of Sultán Soleimán, on the At-maidán, in which two thousand pages of the seráï were formerly educated. It is next in point of magnitude to the imperial seráï. The Seráï of Mehrmáh, near the mosque of Sultán Báyzíd, consists of seven hundred separate apartments. But even larger than this is the seráï of Siyávush Páshá, to the north of the mosque of Sultán Soleimán, which has three hundred rooms, seven baths, fifty shops, and stables more extensive than those of the imperial palace. The others are : the seráï of the ághá of the Janissaries, near the mosque of Sultán Soleimán ; the seráï of Tekeli Mustafá Páshá ; of Dallák Mustafá Páshá ; of the Defterdár (who was hanged) Mustafá Páshá, near the Solcímáníyeh ; of Pertev Páshá at the Vafá ; of Sevgelún Moslí Sultáneh, within the corn-market ; of Perinjí Zádeh, at Zírekباشی ; of Korshúnlí Sultáneh, in the same place ; of Morali Mustafá Páshá, near the place of the Ajemoghláns ; of Kapújí Murád Páshá, near the ink-maker's row ; of Silihdár Mustafá Páshá, near the mosque of Soleimán ; of Khoájeh Vezír Mohammed Páshá, near the mosque of the Sháhzádeh ; of Kana'an Páshá, near the old Seráï ; of Músá Páshá, near Khoájeh Páshá ; of Kara Mustafá Páshá, near Ak-Seráï ; of Sokollí Mohammed Páshá, near the Aláï Koshk ; of Melek Ahmed Páshá, near Ayá-Sófiya, with three baths and two hundred apartments ; of Reís Ismáíl, near Mahmúd Páshá ; of Khán Zádeh Sultán, or Bairám Páshá, near Ayá-Sófiya ; of Wárwár Alí Páshá, near Sultán Ahmed's mosque ; of Emírgúneh Zádeh Yúsuf Páshá, near the stable-gate ; of Mokábilijí Hasan Efendí ; of the Kapúdán Hasan Páshá, near Ayá-Sófiya ; of Aísha Sultáneh, near Ak-Seráï ; of Ján Pulád Zádeh Husain Páshá ; of Juván Kapijí the Vezír, otherwise the Seráï of Rustam Páshá, near the convent of Khoájeh Ahmed Sultán ; of Ankabút Ahmed Páshá ; of Khoájeh Ibrahim, better known by the name of Jinjí Khoájeh ; of Sáleh Páshá, near Mahmúd Páshá ; of Kapúdán Sfávush Páshá, near the harbour of galleys ; of Ak-Mohammed Páshá, near

the Jinjí Maidán ; of Balátlí Solák Chelebí ; of Husain Aghá, near the mosque of Sultán Selím ; the barracks of the Janissaries, near the Orta Jámi' ; the palace of Ibrahím, the inspector of the arsenal, near the Vafá, for which the humble writer composed a chronograph.

The following palaces were built by the architect Sinán during the reigns of Sultáns Selim I. and Soleimán : The imperial palace of Sultán Mohammed II. having been burnt down, it was rebuilt by Sultán Soleimán, who also restored the Galata Serái, which was built by Sultán Báyzíd. Sinán also built the palace of Yení-kapú ; of Mohammed Páshá, in the galley-harbour ; of Mohammed Páshá, at Ayá Sófiya ; of Rustam Páshá, Vezír of Sultán Soleimán ; of Kojeh Alí Páshá ; in the place of Gúzel Ahmed Páshá's palace, in the Hippodrome, was built the mosque of Sultán Ahmed I. ; the serái of Ferhád Páshá, near Sultán Báyzíd ; of Pertev Páshá, on the Vafá ; of Kojeh Sinán Páshá, at the Hasún place ; of Súfí Mohammed Páshá, near Khoájeh Páshá ; of Mohammed Aghá, near Yení-bághcheh ; of Sháh Khúbán, near the fountain of Kásim Páshá.

#### SECTION XXV.

##### *Of the Grand Kháns for Merchants.*

The first is the Khoájeh Khán, near the Mahmúd Páshá, in which all the great Persian merchants have their establishments. It has seventy rooms. The khán of Mahmúd Páshá has one hundred and twenty rooms ; the Kebejílár Khán one hundred rooms : this is the residence of the rich Bulgarian merchants ; the khán of Pírí Páshá, eighty rooms ; Eskí Khán, two hundred rooms : it was built by Bairám Páshá, the Vezír of Sultán Murád IV., and is called the khán of the captives (*asír*), because all captives are bought and sold here : it has seventy apartments, and an office for receiving the *penjek* or slave duty, a fifth of the value ; the khán of Angora, for the dealers in woollen goods (*súf*), one hundred rooms ; the khán of Pertev Páshá, two hundred rooms ; the khán of Ferhád Páshá, near the Bezestán, two hundred rooms ; Kilíd Khán, two hundred rooms ; the khán of the Valídeh Kosím, mother of Murád IV., was originally the palace of Jarráh Mohammed Páshá, but having fallen into decay it was rebuilt by the Válídeh, and consists of three hundred warehouses, so that this khán, and that of Mahmúd Páshá, are the largest in Constantinople. In one corner is a koshk, which raises its head to the skies, and commands a magnificent view : its stables are capable of holding one thousand horses and mules : it has a mosque in the centre ; the Kiaghid Khán, near Mahmúd Páshá ; Kátir Khán, near Takht-ul-kala' ; the khán of the honey-

market, inhabited by Egyptian merchants; Ketán Khán; Katá Khán; the khán of Rustam Páshá; the khán of old Yúsuf Páshá; the khán of the Muftí; Chokúr Khán; Súlú Khán; the khán of the tallow-market; and the khán of the Zendán-kapú. All these kháns are in that quarter of the town called Takht-ul-kala': they are extensive buildings, and are covered with lead. The Juván Kapújí Khán is in the centre of the raisin-market. The new khán of Kara Mustafá Páshá, Grand Vezír to Sultán Mohammed IV., near Khoájeh Páshá, is a small but strong building. The khán of Kopreilí Mohammed Páshá, Grand Vezír to Mohammed IV., though, like the last mentioned, a new building, near the poultry-market, is not inferior, as regards solidity, to the Válideh Khán. It has upwards of two hundred and twenty apartments.

## SECTION XXVI.

### *Of the Cáravánseráís.*

The Elchí Khán (Ambassador's Khán), even in the time of the infidels, was a khán for strangers, but it was endowed after the conquest by Ikbál Páshá; the cáravánserái of Mohammed II.; of Báyzázid II.; of Selím I.; of Soleimán; of Khásekí Sultáneh; of Ahmed I.; of the Kapújílar, near Ayá-Sófiya, where two great kháns stand opposite to each other; of Kojeh Mohammed Páshá; of the Vafá; of the At-Maidán; of Sinán Páshá; Báklálí Khán, near the palace of Melek Ahmed Páshá; and of Alí Páshá, near the Bít-bázár (louse-market). These were all built by Sinán Páshá.

## SECTION XXVII.

### *Of the Barracks (Bekár oda).*

The most extensive barracks are those called *Yolgechen*, which consist of four hundred rooms, and, in case of necessity, can hold one thousand armed men. The odas of Sultán Murád IV. are eight in number, and, like the former, have their officers and inspectors. Sultán Soleimán one day being offended with the Janissaries, said to them: "Be silent, or I will subdue you by the shoemakers at Merján-chárshu" (the coral-market). This threat having spread, forty thousand Janissaries assembled instantly, armed with clubs and bludgeons, and with cries of "Allah ı Allah!" entered the imperial court. The Emperor, roused by these shouts, came out, and said, "Well, my brave fellows, what is the matter?" They replied, "You have this day declared your intention of



putting down the Janissaries by the shoe-makers, and we now wait for your orders. We have on the instant assembled forty thousand men, but if you will wait till to-morrow we shall have forty thousand more." Pleased with their bravery, the emperor told them they might ask for a favour. They, therefore, asked that the price of a pair of *pápújes* and *mests* (slippers and leather-socks) should be fixed at between one and two hundred akcha, which was immediately granted.

The odas of the armoury are near the Mahmúd Páshá; those of Pertev Páshá and Hiláljı, near the Soleimánieh; forty odas for unmarried men on the Atmaidán; forty at Büyúk Karámán; the odas of Yedek Páshá; and seven odas of Gharıbs, near the corn-market. Each of these barracks can contain from one to two thousand men.

#### SECTION XXVIII.

##### *Of the Fountains ornamented with Chronographs.*

In the times of the infidels there was no other fountain except that called Kirk-chesmeh (supplied by the aqueduct of Valens). In other parts of the town they collected the water in cisterns, five of which were filled partly with rain-water, and partly from the aqueduct. Sultán Mohammed II., having finished his mosque, built two hundred fountains; Báyazıd built seventy, and Soleimán seven hundred. Their number was shortly increased to thousands by the vezırs. Sultán Soleimán repaired the aqueduct, and increased the quantity of water carried to Constantinople. The principal fountains are the following: the fountain of Haider Páshá, near the bath of the same name; that of the Beglerbegs, beyond the ditch between the Adernekkapú and the Top-kapú; of the Imáms, erected to the memory of Hasan and Husain, who died of thirst in the plain of Kerbelá; the fountain of Skander Beg, without the gate leading to Eyúb; of Sultán Murád III., without the gate of Eyúb, on the sea-shore, beneath the *sháhneshtn* (projecting window) of the palace of Fátima Sultána; the Souk-chesmeh (cold fountain), near the Alái koshk; the fountain of Kara Mustafá Páshá, near his sepulchral monument; of Hasan Beg, the son of Fátima Sultána, near the Okjılar Báshı; of the Kehıyá of the Janissaries, Soleimán Aghá, near the Serráj Khán; of Alı Páshá, near the custom-house on the land side; of Kátib Husain, near the convent of Oghlán Sheikh at Ak-serái; of Hájı Mansúr, near the monument of Aáshik Páshá; of the Válideh Kóım, near the Yenı-kapú; of Ibrahim Páshá, near the mosque of the princes; of Hasan Páshá, near the palace of Jánpúlád Zádeh; of Kharájı Mohı-ad-dın, before his mosque, near

that of Sultán Mohammed II.; of Mahmúd Páshá, near the new Bezestán; of Mesáh Páshá, near the market of Alí Páshá; and of Hasan Aghá, the chief of the Khás-oda, within the corn-market, in the quarter of the Arabajílar.\*

## SECTION XXIX.

*Of the Sebíl-khánehs, or Water Houses.*

The Sebíl-khánehs were built to the memory of Hasan and Husain, who suffered martyrdom from thirst on the plain of Kerbelá. They are all adorned with chronographs. The Sebíl of Músá Páshá, near the Aláí Koshk; the Sebíl of Kana'án Aghá, opposite the grand gate of Ayá Sófiyah; of A'áishá Sultána, at the Okjílar-báshí; of Mustafá Aghá, the chief of the treasury, near the mosque of Ayá Sófiyah; of Erdebílí, near Ayá Sófiyah; of Kapúdán Kosse Alí Páshá, in the corn-market; of Abbás, the Kizlar Aghá, near the fountain of Lálalí; of Ibrahím Páshá, the Kehiya of Kopreílí Zádeh, near the Vafá; and the Sinán Páshá, the conqueror of Yemen, near the factory of the Sirma-kesh (gold-wire).

## SECTION XXX.

*Of the Principal Baths.*

The bath is a legal establishment of the Islám, founded on the text of the Korán: "If you are polluted, purify yourselves." The two baths which existed in Constantinople before the conquest were those of the Azabs and the Takhtáb. The first bath built after the conquest was that at the mosque of Sultán Mohammed II., for the use of the workmen employed in the building of the mosque. Afterwards the bath of the Azabs was converted to the use of the Moslems. The baths next built were those of Vafá, Eyúb, and Chokúr. All these baths are still kept up and repaired by the endowment (*wakf*) of Sultán Mohammed. I have preferred assigning each of the principal baths to a certain class of men in the following amusing way: For the sick, the bath of Ayúb Sultán; for the Sheikhs, that of Ayá Sófiyah; for the Súffís, that called by the same name; for strangers, that called the bath of strangers (*gharíb*); for the Bostánjís, the garden-bath (*bóstán*); for the market-people, that called the Friday-market (*Juma' bázár*); for debauchees, the Chokúr (the pit); for painters, the Chínlí (Chinese); for the women, the khátún (lady); for sportsmen, the Kojeh Mohammed Páshá; for the Janissaries, the bath of the new

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\* We have left the chronographs of these fountains untranslated, as they possess no poetical merit.

barracks (yení oda); for the workmen, that so called (Irghát); for the surgeons, the Jerráh (surgeon) Alí Páshá; for the men of the Sreái, that of the Ak-serái; for the black Arabs, that called the mice (Sichánlí); for the saints, that of Sultán Báyzázid II., the saint; for the insane, the variegated bath (Alájah); for cruel tyrants, that of Zinjírli-kapú (chained-gate); for the oppressed, that of Sultán Selím the Just; for the porters, the Sort-hammám; for poets, that of Sultán Suleimán; for Dervishes, that of Haider Páshá; for the children of the Arabs, the Takht-ul-kala'; for the favourites, that of the Khásekí; for astronomers, the Yeldiz-hammán (star bath); for merchants, that of Mahmúd Páshá; for mothers, that of the Válidch; for horsemen (*jínjí*), that in the Hippodrome; for Muftís, that of the Muftí; for the Zaims, that of Gedek Páshá; for the armourers, that of Dávud Páshá; for Khoajas, that of the same name; for Sultáns, the bath so called; for Mollás, the bath of Mollá Korání; for the Greeks, the Fener bath (in their quarter); for singers, the Balát (Palatium) bath; for villains, the Khanjarlí (armed with a dagger); for musicians, the Lúnja (or parade); for sailors, the bath of the port of galleys (kádirga límán); for the *imáms*, or chiefs of the baths, that of Little Ayà Sófiyah; for the members of the Díván, the bath of Bairám Páshá; for the eunuchs (*khádim*), that of the eunuch Mohammed Aghá; for the vezírs, that of Alí Páshá; for the generous, that of Lutfí Páshá; for the gardeners, that of Yení-bághcheh (new garden); for the Albanians, that of the Adrianople-gate; for the Mevlevís, that of the Yení-kapú (new-gate); for the stone-masons, that of the Silivrí-gate; for the magicians, that of the Seven Towers; for beggars, that of Chár-ták; for clerks, that of Nishánjí Páshá; for the Drogománs, the bath so called; for invalids, that of Lanka; for miners, that of Sárígurz; for doctors, the Majúnjí-hammam (medicine-makers); for the Kádíaskers, the bath of the same name; for the Persians, the bath of the Ajem-oghiláns; for the sellers of weights and scales, that of the Veznejilár (weighers); for the Shátírs (foot-guards), that of Pertev Páshá; for gamblers, the painted bath (Tevsírli-hammám); for the Sháfeís, that of the mint (Dharab-kháne); for lovers, that of the cage (*kafesli*); for the Aghás, that of the Little Aghá; for the barley-merchants, that of the Arpa-amíní (the inspector of barley); for the Seids (descendants of the Prophet), that of Abbás Aghá; for women, that of the women-market (Evret-bázár); for the Jews, that of the Jehúd-kapú (Jews'-gate); for grooms, that of the Akhor-kapú (stable-gate); for the infirm (Maatúh), that of Koja Mohammed Páshá; for buffoons, that of Shengel; for Kapudáns, the Deniz-hammám (sea-bath); for the Ehl-touhíd (unitarians), the bath of Koja Mustafá Páshá; for dwarfs, that of the Little Aghá; for the elegant, that of the Chelebí (*petit maître*).

In the same manner we allotted the baths in the suburbs, which, with those within, amount to one hundred and fifty-one, all of which I have visited. Seventeen more were built during my travels, but these I have not seen. The most elegant and commodious is the Chokúr-hammám, built by Mohammed II. It is paved with granite, and can accommodate five thousand men. Next in rank may be noticed the baths of Mahmúd Pásha, of Takht-ul-kala', of Báyzíd, and of Kojá Páshá; the best lighted up are those of Haider Páshá, the Suleimáníeh, and the Válideh; the cleanest, those of Ayá Sófiyah, of the Súfis, of Abbás Aghá, and of Mohammed Páshá, in the Chehár Shemba-bázár.

When I was received into the haram of Sultán Murád IV., on the night that I read the Korán, I had the good fortune to see the imperial bath, with which no other in the world can be compared. The four sides of it are assigned to the use of the pages, and in the centre there is an inclosed bath for the emperor. Water rushes in on all sides from fountains and basins, through pipes of gold and silver; and the basins which receive the water are inlaid with the same metals. Into some of these basins, hot and cold water run from the same pipe. The pavement is a beautiful mosaic of variegated stones which dazzle the eye. The walls are scented with roses, musk, and amber; and aloes is kept constantly burning in censers. The light is increased by the splendour and brilliancy of the windows. The walls are dry, the air temperate, and all the basins of fine white marble. The dressing rooms are furnished with seats of gold and silver. The great cupola of the first dressing-room, all of bright marble, may be equalled by that at Cairo only. As this bath stands upon a rising ground it towers to the heavens: its windows all look towards the sea, to Scutari, and Kází-koi. On the right of the door of the dressing-room is the room for the musicians (motrib-khán) and on the left, the cupola of the inner treasury (khazáneh khás). I have no where seen so splendid a bath, except that of Abdál, the Khán of Tiflis, in the province of Ván.

Most of the above baths are adorned with chronographs; and they are all double (chifteh), that is, consist of two rooms, except that of Mohammed Páshá, in the Little-market. In the afternoon women are admitted. If to the great public baths we add the smaller ones, the number would exceed three hundred, and if the private ones are reckoned, they will amount to the number of four thousand five hundred and thirty-six.



## NOTES.

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### *Note 1, p. 6, Section III.—Pillars and Rings.*

The existence of these pillars and the rings fixed in them is noticed in Dr. Clarke's Travels. It is a curious fact that similar iron rings are found not only in the rocks at Paravádí in Romeilí, but also at Janík and Natolia, as is mentioned by the great Turkish geographer Háji Khalífah in both his works, the *Jehánnamá* (p. 627), and the *Description of Romeilí*: (*Rumeli und Bosna geographisch beschrieben von Mustafa Ben Abdallah Hadschi Chalfa*, p. 32). We must refrain from giving any judgment whatever on these curious facts till the rocks of Janík and Paravádí shall have been the objects of the researches of European travellers, none of whom have yet directed their attention that way.

### *Note 2, p. 9.—Caverns.*

Though the Danube never passed through this channel, these caverns, which no European travellers have noticed, are deserving of attention. They are also mentioned by Háji Khalífah in his account of the village of Injighiz, near the mountain of Chatáljah (*Rumeli und Bosna*, p. 17); and may be easily visited, as they are not much out of the way in going from Adrianople to Constantinople.

### *Note 3, p. 17.—Altí Mermer.*

In the present day nothing is seen on the spot of Altí Mermer except the mosque of that name. Some of these columns, which were probably used to ornament it, may perhaps be seen in the interior.

### *Note 4, p. 23.—Sieges of Constantinople.*

It is here necessary to rectify some of the author's mistakes by the more correct chronology of Háji Khalífah and the Byzantines. Evliya states that the first siege took place in the year 34 of the Hijreh: this, however, is probably only a mistake of the copyist. He confounds the second siege, which took place in the year 47 (A.D. 667. *Vide* Theophanes and Cedrinus, who call the Arab general Yezid, "Izid"), with the third in 53 (A.D. 672), and

in which Ayyúb was killed. No mention is made either by Hájí Khalífah or the Byzantine historians of the third siege. Theophanes merely records the siege of Tyane in the year 91 (A.D. 710). The fourth also, in 97, seems to refer to the fifth, which by Hájí Khalífah and Theophanes is recorded as having happened two years later, *i. e.* 99, in the first year of the reign of Leo I., the Isaurian, when the Arabs are said to have built the mosque of Galata, which bears their name, and that called the Gul-jámi (rose mosque) in Constantinople. This tradition seems to be derived from the ancient names of the churches; that at Galata having been built by one Areobinthus, which to the Turks sounded like *Arab*; and the Gul-jámi having been called the rose-church because it was formerly a house belonging to a person of the name of Triantaphyllus (a rose), and was afterwards converted into a church by Romanus Argyropulos in the year 1031: *vide* Cedrinus. Evliyá takes no notice of the siege by the Bulgarians, under their chief Paganus, in the year 764. Bullardus erroneously reckons this the fifth siege, it being in fact the sixth after the five preceding ones by the Arabs; and the eighth, if the two sieges of the ancient Byzantium are reckoned. The sixth and seventh sieges are also erroneously stated by Evliya. The former of these, which he states to have been in the year 160 of the Hijreh, ought to be four years later, *viz.* 164 (A.D. 780), as it is evidently the same as that of Hárún-ur-rashíd, which took place then, and not, as Evliyá gives it, in the year 255, which is too late by a century, as is also his seventh siege.

The tenth siege (p. 28) ought to be the sixteenth, if, according to Bullardus, Constantinople was again besieged by the Arabs in the year 798; by the Bulgarians a second time, in 822; by the Slaves in 895 (*vide* Abulfarage, A.H. 282); by the Bulgarians a third time, in 914; by Tornicius in 1048; and by the Venetians and French in 1204.

*Note 5, p. 28.—Buzaid in the Iron Cage.*

The truth of this story has been often questioned by European writers; but it is so generally recorded by the most authentic Turkish historians, that there seems no reason to doubt it any longer.

*Note 6, p. 35.—Abd-ur-ruúf Zindání.*

This personage, who was buried at the prison-gate at Adrianople, is the saint of the prisoners, as Ja'far Bába is at the Bagnio at Constantinople. It was probably this Abd-ur-ruúf who furnished a Turkish poet with one of the best tales in Turkish literature. *Vide* the German Annual "*Minerva*," Leipzig 1814.

*Note 7, p. 39.—Sú-Kemerlí Mustafá Chelebí.*

If Mustafá was three years old at the siege of Constantinople in 1453, he must have been fifty-four at the conquest of Cairo in 1517 (and not twenty-five as he is made to say), and consequently a hundred and thirteen years of age at the siege of Siget.

*Note 8, p. 53.—Falakah.*

\* Falakah properly means the wooden block in which the feet of the culprit who receives the bastinado are confined.

*Note 9, p. 54.—Sheikh-ul-Islám or Muftí.*

Sultán Mohammed II. was the first who gave precedence to the Muftí or head of the law over the two Kází-asker, or military judges of Rúmeilí and Anadolí.

*Note 10, p. 110.—Sultán Ahmed.*

Sultán Ahmed was the fourteenth and not the sixteenth of the Ottoman Sultans. There are no means of accounting for this mistake, as Suleimán Kánúní is the tenth Sultan by the unanimous consent of all historians.

*Note 11, p. 123.—Abáza's speech.*

This speech is remarkable as it attributes all the rebellions which shook the Ottoman empire after the death of Sultan Othman II. to the mutinous spirit of the Janissaries, who, until the beginning of the present reign, baffled all the attempts of the Sultáns who attempted to subdue them.

*Note 12, p. 126.—Confession of faith.*

"There is no God but God, and Mohammed is his prophet." Abáza himself performed all the preliminaries for his execution, in the hope of preventing it by the appearance of resignation.

*Note 13, p. 137.—Káfíah, Jámí, &c.*

This passage is interesting as giving a good account of the nature of the education received by the imperial pages, and of the books used by the professors in the colleges. It may be useful here to give a short notice of these works from Hájí Khalífah's Bibliographical Dictionary:—

*Káfíah* is a celebrated Arabic grammar, by Ebn Hájb. It has been printed at Rome, and two editions with a commentary have appeared at Constantinople.

*Jámí*, the great Persian poet, is known to most Oriental scholars. But the work here mentioned is his famous commentary on the preceding work of Ebn Hájb. It is considered the best amongst more than a hundred commentaries which have been written on this work.



*Kázi* is an extensive commentary upon the Korán by Kází Khán, one of the most celebrated Turkish divines.

*Misbáh*, the lamp, is a small grammatical work by Imám Násir Abdullah Altarazí.

*Díbácheh* is a commentary by Soyútí on a collection of traditions of the prophet, commonly called Sahíh Moslem.

*Jáma-ul-Bokhára*, another collection of traditions by Bokhárá. It is considered the best of the kind.

*Multeka-al-bahr*, a very large work on Mohammedan jurisprudence, compiled by Ibrahim Halebí.

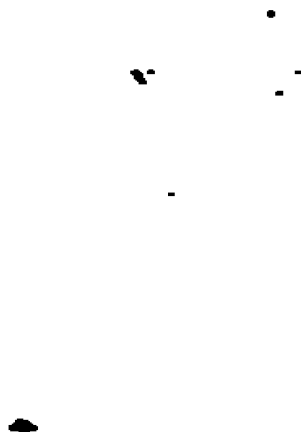
*Kudúrí*, another treatise on jurisprudence. This work has lately been printed at Constantinople.

*Sa'dí's* works are too well known to require any remark.

*Nisáb-us-sibyán*, a short Arabic vocabulary in verse.

*Loghat Akhterí*, a Persian and Turkish vocabulary.

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UNDER THE PATRONAGE OF HIS MOST GRACIOUS MAJESTY  
**WILLIAM THE FOURTH.**



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IN  
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IN  
THE SEVENTEENTH CENTURY.

BY  
EVLIYA EFENDI.

TRANSLATED FROM THE TURKISH  
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THE RITTER JOSEPH VON HAMMER,  
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PART II.

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SECTION XXXI.

*The Mausoleums of the Ottoman Sultáns from the time of Mohammed II.  
to the present day ; with their Chronographs.*

Mohammed II. having died at Máldeye, near Scutari, was buried in the mausoleum before the mihráb of his mosque. He was the son of the daughter of Isfendiár Beg, and reigned thirty-one years : born A. H. 834, died 886, (1481). The first time he ascended the throne was at the age of thirteen years ; but not being able to resist the infidels, his father Murád again took the reins of the empire, and sent his son as governor to Magnesia. He was recalled to the throne in the year 855 (1451) at the age of twenty-one. The poets of his time were Ahmed Páshá, one of the oldest masters in Turkish poetry ; Turábí, born at Kastemúni, famous for his religious hymns ; Jámí Rúmí from Kastemúni ; Jemáli from Karamania ; Hamdí, from Kastemúni, the grandfather of Latifí ; Hyder, from Sívri-hisár, the Defterdár and friend of Jem Sháh Harírí from Brússa ; Hafí, from Adrianople ; Khalílí, from Díárbekr ; two Dais, one from Brússa, the other from Kastemúni ; Resmí from Brússa ; Zeineb Khatún, a lady, from Kastemúni ; Sa'adí, the friend of Jemsháh Shehrí, from Kastemúni ; Shehdí, spelled by some, Shehidí ; Adení Páshá, the favourite of Mohammed II. ; Ishkí from Brússa ; Gulshení from Sarúkhán, buried at Cairo (not the famous Sheikh of that name) ; Kemál Zádéh, from Pergamos ; Lálí, from Tokát, who composed Persian poems, having long travelled in Persia ; Belíghí, an intimate friend of Ahmed Páshá ; Mehdí, famous for repartees ; Nishání, a descendant of the great Poet Jelál-ud-dín Rúmí, the author of the Masnaví. He composed the letter of Mohammed II. to Uzúnhassan. Nizámí, son of a sainted Sheikh of Konia ; Núrí, a judge ; Jem Sháh, the unfortunate Prince ;

Yazijí Mohammed Efendí, the author of a poem in praise of Mohammed, and brother of Ahmed Biján who composed the *Anwár-ul-áshikín* (lights of lovers), both were great mystics. The Sheikh Katib Salah-ud-dín, from Angora, a second Pythagoras in astronomy, who left many oneiromantic treatises and dissertations on inspiration (mulheme).

*Sheikhs of the time of Mohammed II.*

The Sheikh Ak-Shems-ud-dín, whose true name is Mohammed, the son of Hamza, was born at Damascus, of the family of Abúbekr. He conversed with the most renowned Sheikhs, Sehrwerdí and Hají Bairám the saint, and foretold the day of the conquest of Constantinople. He was buried with his children in the Anatolian village Túrbligonlik, having lived eighty-six years. Sheikh Sa'ad-allah, a great physician, the son of the former, and his successor, died 897. Sheikh Fazl-allah, another son of Ak-Shems-ud-dín, who plunged deep into mystic science, died 906 (1500). Sheikh Núr-allah, the third son of Ak-Shems-ud-dín, buried at Brússa. Sheikh Emr-allah, the fourth son of Ak-Shems-ud-dín, is buried by his father's side, though he did not follow his sect; he was author of many tracts. Sheikh Nasr-allah, the fifth son of Ak-Shems-ud-dín, died in Persia. Sheikh Mohammed Núr-ul-Hada (the light of direction), the sixth son of Ak-Shems-ud-dín, the greatest saint amongst his brethren, who, when he went to the mosque, used to mark out by divine inspiration, those who were destined to heaven or to hell. Sultán Mohammed gave him the village of Olík, where he lies buried. Sheikh Mohammed Hamd-ud-dín, the seventh son of Ak-Shems-ud-dín. When his mother was with child with him, Ak-Shems-ud-dín stroked her belly, saying, "my poetic and learned son." Upon which the child arose in the mother's womb; and by the blessings of these words became so great a poet, that at the age of eight years he had already composed a *diván* or collection of ghazels; he composed the romance *Leila* and *Mejnún*, and a poem on the Prophet's birth, called *Maulúdí*; but his masterwork, exceeding all works of human genius, is *Yússúf* and *Zúlaikha*. He made the gilt ball, which is suspended below the great cupola of St. Sophia. He left at his death no less than one hundred and seventy most estimable works. His son Sheikh Mohammed Zein-ud-dín was a great divine of his age, excelling in all sciences and arts; but particularly in that of caligraphy. The large inscriptions in St. Sophia are said to be from his hand. Sheikh-ul-Abdul Kader, the son of Sa'ad-allah, the son of Ak-Shems-ud-dín, led a most retired life. God bless his memory!

The Sheikh Abd-ur-rahím, the successor of Sheikh Ak-Shems-ud-dín, left a *Wahdet-námeh*, or a book on God's unity, which is a most valued and precious work. Sheikh Ibrahim Tenúrí, the son of Sarráf Hossein, was also one of those who trod in Ak-Shems-ud-dín's footsteps. He was born at Sivás and buried at Kes-

kin. Sheikh Hamza, of Damascus, buried in the field of Kara-hisár. Abd-ur-rahím, the Egyptian; and Mossлах-ud-dín Attár, who is buried in the town of Isklíb, lived in retirement like Sheikh Hamza, who obtained from their master Ak-Shems-ud-dín permission to become his spiritual successor. Sheikh Habíb Karamání, the successor of Hamza Habíb Karamání, was buried at Amasia at the imaret of Mohammed Páshá.

## SECTION XXXII.

### *Of the Mausoleum of Báýazíd II.*

This Sheikh was born at Trebizonde, in the year 651 (1447); he ascended the throne in 886 (1481), and died 918 (1512), after a reign of thirty-two years, at Hása, a village near Adrianople, from whence his body was transferred to Constantinople, and entombed before the mihráb of his mosque. It is now generally visited by the sick, who here find relief in their diseases, because Sultán Báýazíd was a saintly monarch, like Sultán Orkhán, or Sultán Mustafá I. There exist different works, relating his miracles and deeds (menákib), but they are rare. The last seven years of his life he ate nothing which had had blood and life in it. One day longing much to eat calves or sheep's feet, he struggled long in this glorious contest with his soul; and as at last a well seasoned dish of the feet was put before him, he said unto his soul: "See my soul, the feet are before thee; if thou wishest to enjoy them, leave the body and feed on them." At the same moment a living creature was seen to come out of his mouth, which drank of the juice in the dish; and after having satisfied his appetite endeavoured to return from whence it came. But Báýazíd having prevented it with his hand from re-entering his mouth, it fell on the ground, and the Sultán ordered it to be beaten. The pages entered the room and kicked it to death on the ground. The Muftí of that time decided, that as the soul was an essential part of a man, this dead soul should be buried; prayers were performed over it, and the dead soul was interred in a small tomb near Báýazíd's tomb. This is the truth of the famous story of Báýazíd II. having died twice, and having been twice buried. After this murder of his own soul, the Sultán remained melancholy in the corner of retirement, taking no part or interest in the affairs of government. Enemies started up on all sides; the Wallachians and Moldavians united with the Hungarians and took possession of Kilí, Akkermán, Ismail, Ibraila Galas, Tomarova, ravaged on the right shore of the Danube, Silistria, Rúsjúk, Nicopolis, Widín, and Fethislám (Gladova). In Asia the Persians became masters of Kemákhi, Nigissás, Sivás, the magazines of barley, and Tokát; their predatory parties reached unto Nicomedia, from whence they carried prisoners to Tokát. The Persians having grown so mighty and Báýazíd having sent them ambassadors, who carried presents of saddlecloths, Báýazíd was called in derision Choljí-bábá,

the father of saddle-cloth makers. After his death Selím I. was called Tabúrjî-bábá, the father of tent pitchers, because he sent an Ambassador to the Persian king with the summons to measure his fortune with him in the field. The same anecdote, of the soul coming out of the mouth to relish an excellent dish, had already happened to the great Sheikh Báýazíd Bostámí, who had longed much to eat mohallebí, a dish composed of milk, but Báýazíd Bostámí permitted it to re-enter, and Sultán Bayazíd killed it, notwithstanding which he continued to live for some time.

*Báýazíd's Vezírs were as follows.*

Mohammed Páshá, killed on the day when he ascended the throne. Ishak Páshá. Kassim Páshá. Daúd Páshá. Mohammed Páshá, the son of Khizr Beg Ahmed Páshá Fanarí. Ibrahím Páshá, son of Alí Páshá, son of Khalíl Páshá. Khadim Alí Páshá. Iskender Páshá. Ahmed Páshá, son of Hersek. Khadim Yakúb Páshá. Daúd Páshá II. Kojá Mustafá Páshá who built the mosque, that goes by his name. Karaogus Páshá. Hassan Páshá. Sinán Páshá. Yúnis Páshá. Muftís :—Mohammed Ibn Ibrahím Ibn Hassan Nigissarí, buried at Wefá's mosque ; Kassem Khatíb Yakúb, buried at Amasia.

*Sheikhs of the time of Sultán Báýazíd II.*

Sheikh Fakhr-ud-dín of Isklib, called the Sheikh Yaússí, the son-in-law of the famous astronomer Alí Kúshjí, and one of the ancestors of Muftí Ebúsúd, was buried at Isklib, A. II. 902. Sheikh Seidivelajet, buried at Constantinople in his own mosque, A. II. 941. Sheikh Mohammed son of Arráf, buried at Medina ; he was the son of a Circassian Beg ; and left the world's splendor, in order to follow the Sheikh Seid Alí, and died when seventy years old. It is known, that even in the hottest season at Medina, he drank but once in twenty days. The Sheikh Seid Ahmed Nejári, who came with Sheikh Iláhi to Rúm, and conversed with Sheikh Wefá, is interred at his own mosque and convent not far from Sheikh Mohammed II. Sheikh Uzún Mossлах-ud-dín, buried at Brússa. Sheikh Aabid Chelebí, buried in his own convent at Constantinople. Sheikh Lútf-allah, from Uskúb, buried in that town. Sheikh Bába Yúsúf, of the order of Dervíshes of Bairám.

*Poets of the age of Sultán Báýazíd.*

The royal poets of this reign were the two unfortunate princes, Jem the brother, and Korkúd the son, of Báýazíd. Korkúd was older than Selím and younger than Ahmed. He fled from his father to Katibáï, the Sultán of Egypt. Afitábí from Brússa. Emrí, author of several mystic hymns of divine love. Nossairí, who came to Rúmi from Persia with letters of recommendation of Molá Jámí and Molá Kúrání. Bihishtí, otherwise called Sinán, the author of a khamsat, or collection of

five poems, was the son of Súleimán. Tají, the father of Jáfer Chelebí. The Nishán-jí Shámí, called for his beauty the second Joseph. Chakerí, one of the Begs of Báyzázid. Jelilí, from Brússa. Hassan Moid, who travelled in Persia. Khákí, from Uskúb. Zekayí, the secretary of Prince Alem Sháh. Rázi, from Uskúb, otherwise called Koja Hassan Zádéh. Seifi, from Sinope, buried at St. Sophia. Shahidí, from Adrianople, the defterdár of Jem Sháh. Shákí, the slave of an old woman at Adrianople; all his poems are directed against the lusts of the world. Sifayí, from Sinope, who dedicated a diván to Sultán Bayazíd. Seifi, from Kastemúni, and his disciple, Nejátí, a great poet like Ferdússí. He composed a hymn called, Nát, which has no equal; he is buried near Widin. Zarífi, a great traveller. Omrí Abdul Kerím Zádéh, of a family who were all poets, from father to son. Ahdí, from Adrianople. Ferdússí, from Brússa, who composed the Súleimán-námeh, in three hundred and sixty volumes. Fighání, from Karamania, the author of the Iskender-námeh, who was hanged, like two other poets of the same name. Kaderí, from Adrianople. Kandí, from Sirúz. Katibí, from Brússa. Kebirí, from Florina. Tabii, from the same place. Mestí, from Adrianople. Munirí, from Amasia, one of the vezírs of Ben Ahmed, excelled most in elegiac poetry. Mihri, from Amasia, a lady endowed with poetical genius; she made a diván of her odes, and composed treatises in rhyme on juridical topics, also on menstruation, and lying in. Nejátí Beg, the prince of all the poets of this age, was the servant of the poet Sailí at Adrianople and was called Jesus; he wrote five distichs on archery, by which he has attached his name to the celestial vault; he composed no less than seventy-six works, amongst which there is a khamsat, or collection of five poems; he is buried near Sheikh Wefá's mosque. Sehbí Beg, the Imám of Nejátí Beg and his familiar friend. Nejmí, most skilled in astronomy and astrology. Niázi, (there were three poets of this name). Wasslí from Aidin. Wassfi, from Serúz. Hashemí, a Seid from Persia, who composed Persian verses. Hilálí from Brússa.

### SECTION XXXIII.

#### *Of the Mausoleum of the Sultán Selím I.*

Sultán Selím was born at Trebizonde, in the year 875 (1470); he ascended the throne at Amasia in 918 (1512), at the age of forty years, and reigned but eight years. His name was read on Fridays in eight hundred mosques; and he was the first who appropriated to the Ottoman Sultáns the name of Servant of the Two Noble Cities, Mecca and Medina. In the cabalistic book of Alí, called Jefer, there is mention made of Selím by the following words; "Alí said, To be sure Selím of the Ottoman family shall conquer Rúm and Persia and the Arabic island." By the island is not intended Arabia but Egypt, surrounded by the mediterranean and the red sea. As Prince he was governor of Trebizonde, and he conquered



Kemákhí, Terjání, Baiburdí, and seventy castles besides. Soon after his accession to the throne he waged war with Sháh Ismail on the plain of Chaldirán, and conquered Akhaska. During the eight years of his reign he conquered no less than eight hundred places, and in the last year, Egypt. Having taken the khalífat from his father by the battle of Chorli (Τζορμελος); he lost it again by death in the same place. He died 962 (1554). Near his mausoleum, before the mihráb of his mosque, are buried beneath a separated cupola the three Princes, his grandsons, Sultán Murád, Sultán Mahmúd, Sultán Abdallah, the sons of Súleimán. There is no royal mausoleum which fills the visitors with so much awe as Selím's. There he lies, with the turban called Selímí on his coffin, like a seven-headed dragon. God be gracious to him!

I, the humble Evliyá, was during three years, Ejzá-khán (reader of the parts of the Korán called juz,) and at his mosque Nát-khán (reader of Nát, or hymns) at this mausoleum.

*Vezírs of his reign.*

Tawashí Sinán Páshá, who fell a martyr in the Egyptian war against Tománbái and Giránbái, is buried at Cairo. Yúnis Páshá, who was killed on his way to Egypt, is buried near Gaza, at the mosque and Khán founded by him, called Yúnis-Khán. Hassám Páshá, who was killed, like the former, on his way to Egypt. Ahmed Páshá, who was killed on his return from Chaldirán, at Amasia. Iskender Páshá, who was first removed from his office and afterwards killed. Zeinel Páshá, who was pensioned with the province of Kunh. Mohammed Páshá, who became famous by the name of Khoja Zádch. Pír Mohammed Páshá, from Karamania, a celebrated poet. Mustafá Páshá, who built the mosque of Gebize, with granite columns brought from Egypt, where he was superseded by Ahmed Páshá, the traitor. Bíklí Mohammed Páshá, who conquered Kemákh and beheaded Kara Khán. Hemdem Páshá, who is buried in Erzenján.

*Nishánjís of the reign of Sultán Selím.*

The Defterdár Abdul Waháb Ibn Abdul Kerím was a Jew who turned Moslem, and became defterdár by his skill in arithmetic. Kazí Zádch Mohammed Beg was made Nishánjí on the recommendation of Mengelí Gerái, the Khán of Crimea, Yússúf Chelebí.

*Divines and Lawyers (Ulemá) of Sultán Selím's reign.*

Mevlana Shems-ud-dín Ahmed Ibn Súleimán Ibn Kemál Páshá, whose praise would require a whole book; he is the author of no less than one hundred and forty works and mystic poems. He assumed no poetical surname (makhlass) and grew celebrated by that very circumstance. Being Kazi asker of Rúmélí at the time

of the expedition of Egypt he was made Judge of Cairo, and was commissioned as such to undertake the conscription of that province. The result of his labours was that all landed property in Egypt belonged to wakfs,\* and that no revenue therefore could be given to the Sultán, who was pleased to content himself with the title of Khádim-ul-Haremein, (the Servant of the Two Noble Cities). Kemál Páshá Zádeh, who after his removal from Egypt became Muftí at Constantinople, where he is interred before the gate of Adrianople. Mevlana Abdul Halím Ben Alí, from Kastemúni, was Sultán Selím's Imám, and is buried at Damascus, near Mohay-ud-dín. Mevlana Mohammed Sháh Ben Alí Ben Yússúf Fanarí, buried at Brússa. Mevlana Mohay-ud dín Ben Ala-ud-dín Jemálí; Mevlana Sháh Mohammed Ben Mohammed Elháj Hosein Zádeh Chelebí; very learned. Mevlana Hassám-ud-dín Ibn Abd-ur-rahman and Mevlana Mossлах-ud-dín Ben Khalíl, the father of Tásh Kawrí Zádeh. Mevlana Kawám-ud-dín Hassám-Ben Khalíl, the brother of Hassám-ud dín. Mevlana Abdulwassí Ben Khísr. Mevlana Abdulazír Ben Seid Yússúf Abid Chelebí. Mevlana Pír Ahmed Aidínlí. Mevlana Mohay-ud-dín Ben Khatíb al Kassem, an ocean of knowledge. Mevlana Zein-ud-dín Ibn Mohammed Ibn Mohammed Sháh Fanarí. Mevlana Daúd Ben Kemál. Mevlana Bedr-ud-dín Mahmúd. Mevlana Utshbash Núr-ud-dín. Mevlana Mohammed Berdáü. Mevlana Sidí Ben Mahmúd, called Mujellid Zádeh. Mevlana Mohammed Ben Yakút Aja-Zádeh, one of my ancestors. Mevlana Mohammed Ben Sheikh Shadelí, buried at Adrianople. Mevlana Pír Ahmed Ben Núr-ud-dín Leithí Zádeh.

*Poets and Eloquent Men of the time of Sultán Selím I.*

Ahí Chelebí, a native of Nicopolis and called Yússúf the second, on account of his beauty, which, enhanced by a black spot on his face, wrested from all who saw it the exclamation, Ah! The work Hosn-v-Dil, (beauty and heart,) is the most celebrated of his numerous compositions. Halímí Chelebí, from Kastemúni, died while returning from the Egyptian expedition, at Damascus, where he had composed the Persian and Turkish Dictionary, which is yet celebrated by his name. Rewání, a native of Adrianople, lies buried near the (forty) Fountains at Constantinople, within the circumference of the mosque at a window looking towards the road. Sújúdí, born at Kalkandelen in Rúmelí, a servant of Pírí Páshá. Súrirí, a poet formed by nature (ummi), who as a warrior made the campaigns of Mikhál Oghlí Alí Beg, he collected no diván, but is the author of a great number of distichs and strophes of (five) verses. Shemsí, from Brússa; Sebayí, from Adrianople, famous in prosody. Saní Beg, who was governor of Tripolis in Syria. Thalí, born at Kastemúni, a poet, who may be compared to Nejátí. Fakirí, who was a famous improvisatore. Neshrí, from Germián, educated at Brússa; he

\* Belonged to wakfs, i. e. belonged to religious foundations. (Ed.)

composed a valuable history of the Ottoman family. Nihálí, from Brússa. Inhálí, from Scutari in Albania.

#### SECTION XXXIV.

##### *The Mausoleum of Sultán Súleimán, the son of Selím I.*

He was born in the year 900 (1494) at Trebizonde, the birthplace of his father. Selím had no other child born in the beginning of the tenth century. He became the tenth Sultán of the Osmánlis. The prophetic saying, "God sends at the beginning of each century a man to renew his people," was fulfilled in him, who during forty-eight years of his reign subdued the world and made eighteen monarchs his tributaries. His first victory was that of Belgrade, the second that of Rodos, the last that of Siget, where he took leave of the Empire obeying the text, "Return to thy Lord obedient and willing." The Vezír Sokollí Mohammed Páshá, who secreted his death, deposited his body first at Siget, on an elevated spot, where it was embalmed with amber, salt and myrrh, and kept as if Súleimán was yet alive. So Siget became the conquest of the dead. The news of his death was only disclosed to the army on the day, when Sultán Selím came to receive the obeisance of the army. His body was carried to Constantinople, and buried in the garden before the mihráb of his mosque, underneath a high cupola. The turban called Súleimání, which he used to wear, adorned with seven aigrettes, lies on his coffin. His conquests and his vezírs have already been made mention of; we will now relate the contest of his sons. Báyzíd, the son of Súleimán, being at enmity with his brother Selím, waged war with him in the field of Konia, in the year 966 (1558), but being defeated, fled with five children to the Persian Sháh, who surrendered him to the ambassador who came to claim him. He was killed with his five children at Amasia, where they are buried before the gate of the castle. It is said that the Prince, their father, was stabbed by the Sultán's own hand, and that he is buried on the eastern side of Eyyúb, amongst the poor of the town, where his turban, and a dagger cut in the stone, mark his tomb. It is related that Sultán Súleimán, having passed this grave one day on his way to Kághid Khána, directed these words to his dead son, "Rebel, art thou become a monarch, or art thou dead?" thus saying a black vapour arose from the Prince's grave, and Súleimán's horse, affrighted, threw his rider. In the same moment the faces of Rustam Páshá and Charkáb Alí, the favourites, grew black. Súleimán from that day got the gout, and Rustam Páshá's face remained black during seventy days, after which, the skin coming off, it became yellow, as it had been before. Súleimán now saw clearly that he had been led by Rustam and Charkáb to condemn his son, and wished them black faces in the other world for the reward of their black deeds.

*Account of the unmerited death of Prince Mustafá.*

Sultán Súleimán marching on the expedition of Nakhcheván, when he had arrived at Karamán Ereğlissí, received the obeisance of his son Mustafá ; who was strangled as soon as he had entered his father's tent. Seven Aghás were executed in the same way, and their heads rolled in the dust, to the amazement of the army ; Mustafá's body was transferred to Brússa, and buried there. The Arabic words, *Kad kutile shehiden* (he died a martyr) form the chronograph of his death, 960 (1552). It is said that his end was brought about by Rostam Páshá's treachery. He was a Prince of most excellent qualities ; and had attained his fortieth year. Yahyá Beg, the author of the romance Sháh-wa-Keda, (the Shah and the beggar) composed an elegy on his death, too affecting almost to read.

*Visit to the Tomb of Prince Mohammed, the son of Súleimán.*

A Prince of more exquisite qualities than even Prince Mustafá, and possessed of a piercing intellect and a subtle judgment. Súleimán, when laid up with the gout, had fixed on him in his mind to be the successor to his crown ; but man proposes and God disposes ; death stopped the way of that hopeful youth at Magnesia, from whence his body was brought to Constantinople, and buried before the mihráb of the mosque called Shehzádeh, after the prince, to whose memory it was built by Súleimán. He never visited it without distributing a purse of zechins to the poor. This Prince died 950 (1543).

*Tomb of Prince Jehángir.*

This Prince used to accompany his father Sultán Súleimán every where ; mount with him on horseback, and attend him on hunting parties, as well as in battle. He died, at the time of the expedition against Nakhcheván, in the winter quarters of Haleb, and his body was transferred to Constantinople, where Prince Jehángir (holding the world) became Zemíngir (holding the ground) and was buried in the mosque of Shehzádeh.

## SECTION XXXV.

*Of the Sepulchral Monument of Sultán Selim II. (God's mercy be upon him !)*

Having heard at Magnesia of his father's death at Siget, he joined the army six days after at that place. On his way to Constantinople he laid the foundation of the famous mosque at Adrianople, which bears his name ; and undertook the expedition against Cyprus. His reign was short (eight years) and therefore the poets and celebrated divines were the same as in his father's time. He was a sweet-natured sovereign, but given to pleasure and wine. At last he was obliged to yield to the power of death, and having fixed his horsetails towards Adrianople in

hopes to finish there his mosque, he was attacked at Chorlí (where Selím I. had also died) by a disease that no physician could cure ; and expired before he could reach Adrianople. The corpse was carried to Constantinople and deposited in the court-yard of Ayá Sófiyah. On the entrance of his mausoleum is written in porcelain the following line in the manner of Kara Hisárí : “ Except those who come to God with a sound heart ” (*Illa men etallahe bi kalbin selimin*). A Historiographer says, that Sultán Selím II. was the first monarch who died at Constantinople ; but this is incorrect, because my father, who had been ordered to accompany the Sultán to Adrianople, was present when prayers were performed over his corpse at Chorlí.

It is averred, that when Sultán Selím I. defeated his father Báyzíd II. at Chorlí, the latter uttered the following imprecation : “ O ye Selíms ! your days shall be short, and your victories many ; you have taken from me the Khalífat at Chorlí, and there you shall give it back.” By the effect of this imprecation it happened, that both Selíms died at Chorlí, each after a reign of eight years and nine months. And it is said, but God knows best, that this evil effect will extend to all Sultáns named Selím.\*

#### *Tomb of the Princes of Sultán Selím II.*

The Princes Mustafá, Osmán, Súleimán, and others, the names of whom I neither know, nor could learn from the keeper, are entombed in this place (the court-yard of Ayá Sófiyah) which is crowded with the collins of Princes.

#### SECTION XXXVI.

##### *Of the Sepulchral Monument of Sultán Murád III., son of Selím II.*

Murád was born in 953 (1546), and ascended the throne in the year 962 (1554) on Wednesday the eighth of Ramazán. When his father Selím waged war with his brother Báyzíd at Konia, Murád witnessed it from the walls of that town, and was sent with the news of its issue to Sultán Súleimán, his grandfather, who rewarded him, although he was then only two years of age, with the government of Magnesia. Murád III. never himself took the field, but the conquests of the empire were multiplied every year by his generals. He was buried beneath a separate cupola with his children, in the harem (court-yard) of Ayá Sófiyah. He was the first Ottoman sovereign who lived and died at Constantinople without having once left it. Being much given to women and pleasure he had an immense number of male and female children, altogether three hundred and twenty six. It is stated that in

\* This prophecy has been accomplished by the tragic end of Selím III. As it is a most remarkable one, we quote here Evliyá's original words. *Wallah aalem dakhy ghairi selime tessir eder derleridi la yooaalem el ghaib illallah.*

one single night fifty five of his women were lying in. At his death nineteen princes were killed according to the bloody code of the Ottoman empire. One of them, a very young boy, was eating chesnuts at the moment the executioner came in, to whom he said, "Let me eat my chesnuts, and strangle me afterwards." A request with which the executioner did not comply. Another was torn from his mother's breast and put to death, emitting at the same time his mother's milk by the nose, and his soul by his mouth. Twenty six daughters, some of them married to vezírs, survived their father. They all now lie buried in his sepulchre. God's mercy upon them !

### SECTION XXXVII.

#### *Of the Monument of Sultán Mohammed III.*

In the year 1003 (1594) this Sultán ascended the throne, and terminated his reign by the glorious conquest of Erla. He is buried in a mausoleum of white marble in the corner of the Harem of Ayá Sófiyah towards the Diván street. The chronograph is written on the window in golden letters imitating the writing of Kara Hisárí.

#### *Princes of Sultán Mohammed III.*

Sultán Mahmúd, an ardent prince, was calumniated by the kizlar-aghá, who accused him of having assigned a pious foundation to a sheikh, for imprecating the Sultán's death. On this false accusation he was killed, with his mother and the sheikh. Sultán Selím died a natural death, as also did Sultán Jehángír, during their father's reign. Sultán Ahmed, born at Magnesia, was only 4 years old when he succeeded to the throne. Sultán Mustafá was twice emperor.

### SECTION XXXVIII.

#### *Of the Monument of Sultán Ahmed I.*

The reign of this prince was passed in warfare without a moment's rest. He was buried in a highly adorned mausoleum on the Hippodrome, near his mosque.

#### *Princes of Sultán Ahmed.*

The unfortunate Osmán II. is buried here by his father's side. As he was very young at his father's death, his uncle Mustafá was proclaimed emperor ; but, he soon afterwards resigned the charge, being given to a contemplative life. Osmán was then raised to the throne, but removed by a rebellion of the Janissaries, and put to death in the Seven Towers, by the compression of the testicles ; a mode of execution reserved by custom to the Ottoman emperors. He is buried in the same monument with his father. Prince Báyzíd, son of Sultán Ahmed, and Súlcimán his brother, were both killed by Sultán Murád's sanguinary order. They were

buried by their father's side. Sultán Mohammed, brother of Sultán Ahmed, by the same father and mother, was killed by Sultán Osmán, when he undertook the expedition of Hotyn ; but the killer soon followed the killed into the same grave. Sultán Murád III. was also entombed along side of his two murdered brethren.

### SECTION XXXIX.

#### *Monument of Sultán Mustafá, the son of Sultán Mohammed III., brother to Ahmed I.*

Mustafá, the eldest son of the conqueror of Erla, was a saintly monarch, who without being worldly minded was nevertheless twice emperor. When he died, his body remained seventeen hours exposed in the uncertainty where it should be buried, as all the funeral monuments were crowded with Sultáns and princes. At last, on my father's suggestion, it was deposited in a vaulted oil-magazine in the court-yard of Ayá Sófiyah, which had been empty for some centuries, and covered with earth brought from the innermost imperial garden (Khash-bághjí).

This old building (in which windows were afterwards cut) is of Greek architecture, and was built before the Prophet's birth. When converted into a mausoleum it was a thousand years old. While the windows were being cut in the walls, a tobacco pipe was found among the stones, which smelt even then of smoke ; an evident proof of the antiquity of the custom of smoking.

### SECTION XL.

#### *Of the Monument of Sultán Ibrahim.*

This sovereign ascended the throne in the year 1049 (1639). Kara Mustafá, his vezír, kept the world quiet ; but the Sultán having become the dupe of his favorites, they, and his women, threw every thing into confusion :

He who devotes his time to the conversation of women,  
Forfeits, he he a king, the regard of his subjects.

At last the vezír Hezár Pára, and the favourite Jingí Khoja having taken the lead, incredible turpitude was committed by the court. The emperor took bribes from his servants ; and the conqueror of Canea, Yúsuf Páshá, was killed at the Seraï's point for not having afforded the quantity of amber, and sable pelisses required from him. In the same month Kara Murád Aghá came from the island of Candia with complaints and lamentations, but instead of obtaining satisfactory redress, he was ordered to give a thousand purses, and a proportionate quantity of amber and sable. This act of oppression raised up a spirit of resistance, and the Hippodrome was soon filled with tumultuous crowds, who put to death the grand vezír, Jinjí Khoja, Mulakkab Efendí and the other favourites, and proclaimed the

Prince Mohammed IV. emperor. The next day a rumour spread that Sultán Ibrahim had escaped from the prison to which he had been sent (the Sirja-khánah) in the Seraï, and that he was likely to be re-instated by the troops. Upon this rumour he was strangled. He was a most prodigal sovereign, and lavished his treasures on the lowest men and on his favorite women. He raised a bath-keeper to the charge of general of the Janissaries with the rank of three-tails ; and to please Sheker Pára (sugar-bit) his favorite lady, he made the son of a rice-dealer an Aghá of the Janissaries. The same dignity he would have conferred on Ahmed Kulí, a gipsy (Chingáni) by extraction, who was a celebrated wrestler and juggler, and with whose skill he was much pleased. The juggler answered, " Gracious Sovereign, since the time of the Pharoahs, by whom we wandering gipsies were expelled from Egypt, not one of my ancestors has been either a minister or a vezír ; and such ideas came only into Pharoah's head, when he was near his fall." Thus saying, he most prudently declined the offered dignity, and begged leave to go to Mecca on a pilgrimage.

An oil-merchant of Díárbekr obtained by presents, and by the interest of a favorite, the dignity of three-tails ; and was known by the name of Sáj Yághí Páshá (the oiled Páshá). But the lamp of his fortune did not burn long ; it was soon put out by the blast of fate, which puffed the black smoke into his yellow face. Ibrahim having heard an Arab torch-bearer sing some popular verses (Me-wálí) he was so pleased with his song, that as a reward, he immediately made him Lord Chamberlain ; and afterwards Begler-beg. In his time no beggars were seen, and treasures were lavished every where. Some hundred poets breathed out chronographs on his death, with the most heartfelt sorrow. He reposes in the court-yard of Ayá Sófiyah along with Sultán Mustafá ; and his tomb is much visited by women, because, being much addicted to them, he gave many thousand female slaves to vezírs and begler-begs ; and because in the same mausoleum, there are also some Sultánas buried ; among whom are, the daughter of Sultán Ahmed, the wife of Bairám Páshá ; the Sultána married to Kana'an Páshá, also daughter of Sultán Ahmed ; Kaya Sultána, the daughter of Murád IV, and the lady of my gracious lord Melek Ahmed Páshá, who died at the age of twenty-seven in childbirth at Eyyúb, 1062 (1651), and on whose death, I, the humble Evliyá, composed many chronographs.

## SECTION XLI.

### *Of the Sepulchral Monuments of the Vezírs.*

Mahmúd Páshá, the celebrated vezír of Mohammed II., buried in the court-yard of his own mosque, beneath a high cupola. Koja Mustafá Páshá, the vezír of Sultán Báyzíd, buried near the gate of Sílívri. The monument of



Mustafá Páshá, the vezír of Sultán Súleimán, the builder of the bridge in Rúmeili (Jisr Mustafá Páshá). The monument of Sinán Páshá, the conqueror of Yemen. That of Pírí Páshá, the descendant of Abúbekr, vezír of Selím I. That of Bairám Páshá, vezír of Murád IV., in the women's market. That of Hossein Beg, son of Hassan Kapúdán Páshá, near Shehzádeh. That of Súleimán Páshá, the vezír of Sultán Murád IV., near Serráj-khánah. That of Koshrew Páshá near Yení-bághjí, with an elegantly written chronograph. That of Mohammed Koprili, the great vezír of Sultán Mohammed IV. near the burnt pillar (Dikili-tásh).

## SECTION XLII.

*Of the Sepulchral Monuments of the Saints and Holy men buried at Constantinople.  
(God be propitious to them all!)*

We have already related that in the time of the Omniades, when Constantinople was nine times besieged, and three times nearly taken, a great number of moslim heroes fell, who are buried in the court-yard of the mosque of Koja Mustafá Páshá; at Gul-jámi'i within the gate of Jubbeh Alí; at the convent of Sirkeji, outside of the gate of martyrs (Shehíd-kapú); behind the arsenal, at Eyyúb; and within the Bagno-gate. We speak now of those, who were buried at Constantinople after its conquest. Ya Wúdíúd, the great saint who was found dead in Ayá Sófiyah with the words (O All-loving) written in bloody characters on his breast, is buried near Eyyúb at the Scala, that bears his name. Ayá Dedeh, who fell a martyr at the gate of his name at the siege of Constantinople, is buried with many fakírs at the convent of Sirkeji. Khoross Dedeh, who fell at the gate of the Flower-hall, where he is buried. Shems-ud-dín Ahmed, son of Ismail Kúrání, the Khoja of Sultán Mohammed II. who having quarrelled with him went to Egypt, but returned at the urgent request of the Sultán to assist at the siege of Constantinople. Mevlaná Mohammed Ben Ibrahim Ben Hassan Nigissári, buried in the court-yard of the mosque of Sheikh Wefá.

Below Sheikh Wefá, on the way of the Flower-hall, near the old convent of the wrestlers, is the tomb of Nejátí Beg, the Sultán of poets, whose works were collected by his son-in-law, together with his own, in one diván. If Nejátí had not been a Sanjak-beg and obliged, as such, to do public service, he would have preferred a tranquil life. Within his mausoleum is a Sebíl-khánah, or establishment for distributing water; and on his tomb is inscribed a chronograph of his son-in-law's composition. Sheikh Ramazán from Kara-hisár, the successor of Mohí-ud-dín of the order of Dervishes, Khalveti. When he came to Constantinople the Kyayá of the market, Koshrew, built for him a mosque and a convent, which became the Ka'bah of spiritual lovers. Sheikh Seyyid Ahmed Nejári came to Constan-

tinople in the time of Báyzíd, where he conversed with Sheikh Wefá; and was buried at the mosque of Sultán Báyzíd II. All the Persians from Balkh and Bokhárá lodge at his convent.\* Sheikh A'ábid Chelebí, a sheikh of the time of Sultán Báyzíd II., a descendant of the great mystic poet Jelál-ud-dín Rúmí, is buried at the mosque and convent, which bears his name at Constantinople. Shems-ud-dín Ahmed Ben Súleimán Ben Kemál Páshá, of the time of Sultán Báyzíd II. and Selím I. with whom he made the expedition to Egypt, and returned thence to Constantinople as Muftí. Besides seventy works, he wrote two hundred tracts and many poems on mystic subjects. He is buried outside the gate of Constantinople in a place surrounded with iron rails, which is much visited by paralytic people, who are said to recover the use of their limbs after a residence here of three weeks. He died in 941 (1534). Sheikh 'Adlí Efendí from Casarea, a Dervsíh, Nakshbendí, who after being a great traveller, chose retirement; he is buried in the court-yard of the mosque of Kojá Mustafá Páshá, underneath a shady cypress. His mystic poems have been set to music, and are sung as hymns (Iláhí) by the Unitarians (Devrí tevhíd). Sheikh Mollá Edíbí Efendí, from Brússa, a good poet. Mollá Kara Abd-ur-rahmán Efendí, son of a Muftí of Caffá, buried near the monument of Emír Nejári (Bokhárá?). Sheikh Memí Ján Efendí, the pole of the learned. Mollá Sheikh Mohammed Tásh Koprílí Zádeh, died 1018 (1609) of the plague, and is buried in the court-yard of the mosque of A'áshik Páshá. Mollá Sa'dí Zádeh Ahmed Efendí, buried near Keskindedeh. I, the humble Evliyá, had the good fortune to complete my eleventh year under his direction, and to study the reading of the Korán under him. Mollá Túrsún Zádeh Abd-allah Efendí, buried in the court-yard of the mosque of A'ábid Chelebí, author of innumerable tracts on the sciences. Mollá Feiz-allah or Káf Zádeh; he left some good poems, and is buried near the chain well, close to the monument of Ma'lúl Zádeh; he died when 71 years old. Mollá Mohammed Efendí, otherwise called Hassan Kyayá Zádeh, reposes in the court-yard of the mosque of A'áshik Páshá; a generous man. Mollá Mozaffer Efendí, son of Alí Efendí, the Muftí of Haleh, lies buried near Keskindedeh. Mollá Sana'allah Efendí, son of Ja'fer-al-a'madí, is buried beneath a high cupola near the Forty Fountains. Mahmúd Efendí, of Scutari, had the funeral prayer performed over his body, in the mosque of Mohammed II.

*Anecdotes of the youth of the Author.*

At the time my mother was lying in with me, the humble Evliyá, the late Sana'allah Efendí was in the house, and uttered with a loud voice the Mohammedan

\* It is likely that instead of Nejári by the simple transposition of points, the name of the Sheikh is to be read Bokhárá.

formula, "There is no God but God, Mohammed is his Prophet," in order that my ear might catch the sound; and at the time when the sacrifice 'Akika took place (the seventh day after the birth when the name is given), it was performed by Sheikh Ismail. That evening, no fewer than seventy holy men, who led a spiritual life, were assembled at our house. Kisúdár Kapáni Mohammed Efendí came also, took me on his arm in the swaddling cloth, and at the moment he was about to utter in my ear the Mohammedan Ezán (There is no God, &c.) he asked who had first pronounced it to me. Akhfash Efendí, our first master and general teacher, answered, "Sana'allah Efendí." Kisúdár Efendí replied, "I'll do the same;" and beginning to read the Ezán in a solemn tone, he placed near me the hatchet he used to carry, saying, "I'll make a present of this to the boy, it shall accompany him to many victories; by virtue of it he shall never be afraid of any thing; in his youth, he shall play smoothly in the sand without hurting his foot against a stone." He then read the Fátihah, and went away. The Sheikh of the convent of the Mevlevís at Kassem-páshá, named Abdí Dedeh took a bit of bread out of his venerable mouth, and put it in mine, saying, "May he be fostered with the morsels of the poor (fakírs)." The Sheikh of the convent of Mevlevís at the new gate Tughání-dedeh, took me upon his arm, threw me into the air, and catching me again said, "May this boy be exalted in life." By God's secret wisdom I made use of Kisúdár's hatchet when forty \* years old; I took it along with me on the Polish expedition in the year 1051 (1641). Intent on booty I suspended it on a door-ring, when the infidels came upon us, so that I scarcely could escape on horseback. I performed then with our light cavalry a month's journey in seven days, and happily reached Crimea; but day and night regretted the loss of Kisúdár's hatchet.

Next year going again into war, after witnessing the ravaging and pillaging of the province of Ashjarash, I arrived at the town of the same name where I had last year lost my hatchet, and began plundering in the Tátár-way, after having fixed, as it is usual, an arrow on the gate of the devoted house. We took considerable booty; twenty prisoners, rich sofía-cloth, vessels of tin and copper and sable pelisses. Having arrived in this pursuit at the door of a closet, I found by a true wonder my hatchet in the same door-ring, where I had left it the preceding year. I gave a thousand thanks to God, and showed my recovered hatchet to the Islám Gerái and my companions, who were all astonished. The short object of this long digression is to show, that I, the humble Evliyá, was favoured with the particular attention of those saints and holy men. Sana'allah, who, as I have related, first pronounced the Ezán in my ear, became four times Muftí, which before his time had happened to nobody.

\* This is an evident blunder; Evliyá born in 1020 was but 31 years old at this epoch.

Mollá Dervîsh Mohammed, son of Muftí Sana'allah Efendí, is buried at the Forty Fountains close to his father. Mollá Mohammed Kesenlí Imám Zâdeh, buried outside the gate of Adrianople at the meadow called Kesenlí sikishí. Mollá Damád Mohammed Efendí, from Chiní in the jurisdiction of Moderni, buried at the house for reading the tradition, which he built near the mosque of Sinán Aghá. Mollá Sana'allah Hamídí from Yalwáj, buried near Keskindedeh, famous for his performances in the epistolary style. Mollá Riswán Efendí, a Croatian by extraction, and Hungarian by birth, brought up by Fazl-allah in Akshehr, was at seven years of age so learned as to be able to dispute with all the divines. Mollá Sheikh Edhem Zâdeh, buried outside of the gate of Adrianople, near the fountain of the Begler-begs at the place called Jewizlí Soffa: he was acquainted with all the Sheikhs, and had made great progress in the mystic science. Mollá Zein-ul-a'âbidín from Brússa, buried near Keskindedeh: he had no equal in the science of the law (*Ilm-ul-fikh.*) Mollá Hamdí from Brússa, named Khairí, author of some good poems, died the head of Sinán Páshá's college. Mollá Mahmúd Nigissárí Zâdeh, buried near his mother outside the gate of Constantinople, had an iron tongue, an ocean of sense and an illuminated head: he was the author of many fine poems under the name of Nigissárí. Mollá Ismaíl from Amasia, buried near Keskindedeh; a generous man. Sheikh Abd-ul-kerím, inspector of Ishtip, he performed the pilgrimage three times and conversed with many thousand sheikhs; in the town of Ishtip he built a mosque, a khán, a bath, a convent, a bezestán and single shops. Mollá Shems-ud-dín Ahmed Al-Ansárí, known by the name of Mollá Ahmed, born at Karabágh in Azerbeiján, is buried in Abú Wefá's mosque. Mollá Arab Zadeh Abd-ur-ruíf, buried at the Mesjíd Koghají. Mollá Memek Zâdeh Mohammed from Amasia, buried in the mosque of Nishánjí Páshá; one of the most learned men of his time. Mollá Seif-allah Hamídí has a separate mausoleum near Karamán. Mollá Bostán Zâdeh, buried in the court-yard of the mosque Shehzâdeh. Mollá Bıklí Súleimán Efendí, buried outside the gate of Adrianople. Mollá Katib Zâdeh Zein-ul-a'âbidín was the secretary of his father Kojá Mahmúd Páshá, and is buried in the mosque of Sheikh Wefá; he left all his books to the mosque, and I, the humble Evliyá, have read from his library the Multeka and Kúhistání lent to me by the librarian. Mollá Shems-ud-din is also buried in the precinct of Wefá's mosque. Mollá Nefs Zâdeh Mustafá Efendí, buried near the convent of Emír Bokhárá. Mollá Osmán Beg Ibn Mohammed Páshá Ibn Ahmed Páshá Dúkgavín, buried in the court-yard of A'áshik Páshá's mosque; his father was Governor of Cairo, where he built a mosque. Skeikh Beyání from Rúsjúk on the shores of the Danube had no equal in poetry and mystic knowledge. Sheikh Abd-ul-latíf, buried near Sheikh Wefá's mosque. Sheikh Yúlún Mohammed Hamídí buried in the court-yard of old Alí Páshá's mosque.

*Tombs of the principal divines in the time of Sultán Ahmed I.*

Mollá Unf Abd-ul-halím Efendí otherwise Akhí Zádeh Chelebí a second Abú Sa'úd (the celebrated Muftí) died 1013 (1604). Mollá Ak-Chelebí Bekir Efendí, buried outside the gate of Adrianople, near the convent of the Turbehdárs (mausoleum keepers). These keepers, since the time of Mohammed II., who founded them, have to keep the registers of the dead and of the graves. On any dispute arising concerning these matters their records are consulted. It is a strange history of death, and no where are such exact lists of the dead kept. Mollá Abd-ul-waháb Efendí, the brother of Kúchúk Táj-ud-dín Efendí, reposes in the precinct of the mosque of Sarikurz within the walls. Mollá Riswán Efendí, known by the name of Sál Khák, is buried at the gate of Adrianople and was famous for ready replies. Mollá Moghní Mustafá Efendí, son of Alí, known by the name of Sarikurz Zádeh, is buried opposite the houses that join the court-yard of the mosque of Sultán Mohammed II. Mollá Sheikh Mohammed Chelebí, son of Sana'allah Efendí, is buried in the precinct of the mesjid of Hassám Beg Zádeh near the horsemarket. Mollá Mustafá Efendí, the Khojá of Sultán Ahmed; his tomb is within the precinct of Sultán Selím's mosque: when I went to school, I never missed saying a fátiyah in passing by his tomb on the road. Mollá Júnúní Ismaíl Efendí, a perfect gentleman and poet, but called Júnúní (the maniac) on account of his taste for wine. He repented at last of his follies. He died of the plague and reposes near Keskíndedeh. Mollá Ibrahim Hassám Zádeh, one of my relations, buried in the court-yard of the mesjid of Lady Sherifeh near the mosque of Mohammed Aghá; his poems are celebrated under his poetical name of Sherífí. Mollá Abd-allah Ben Abd-ul-kerím, buried in the court-yard of Nishání Mohammed Páshá's mosque. Mollá Mohammed Moarrif Zádeh, buried in the mesjid of Koghají. Mollá Kúchúk Mustafá Efendí buried in the mausoleum of the Leadenhall. Molla Mohammed Fehmí Chelebí, buried in the precinct of Nishanjí Páshá's mosque; died 1004 (1595). Mollá Abd-ul-kader, famous by the name of Kadrí Chelebí, is buried in the court-yard of the mesjid of the architect Sinán near his father-in-law Beg Zádeh Efendí. Mollá the great Mohammed Ben Mustafá Bostán Zádeh Efendí, buried near his father in the precinct of the mosque Shehzadeh, died between the age of sixty and seventy; he was an ocean of learning. Mollá Mohammed Serí Zádeh, son of the daughter of Mojed Zádeh; he learned the dictionary of Akhterí by heart and was an ocean of philological knowledge: he was buried in the precinct of the mesjid of Koghají. Mollá Yahyá Ben Pír Alí Ben Nassúh, celebrated by the name of Newrí, was Khoja of Prince Mustafá, the son of Murád III.; he composed more than seventy works on different subjects: in his commentary of the Fússúss it is mentioned that the mausoleum of Rostam Páshá, of old Khosrew Páshá, of Ahmed

Páshá within the cannongate, the mausoleum of Sháh Khobán near the New-garden, that of Ahmed Páshá, outside of the gate of Adrianople, are all the works of the architect Sinán ; he died 1007 (1598). Mollá Báki Efendí, the Sultán of poets, who lived from the time of Sultán Súleimán until that of Sultán Mohammed III. ; his diván is an exquisite work, and his strophes of five and six verses are of the greatest merit : he died 1008 (1599) and is buried outside of the gate of Adrianople near the convent of Emír Bokhára (Nejárí?). The chronograph on his tombstone is written in great letters (jellí) by the hand of the calligraphist Abdallah of Crimea, and is much visited by those who admire fine hand-writing. Sheikh Sunbul Efendí, buried in the court-yard of Koja Mustafá Páshá's mosque. Sheikh Yakúb Efendí, buried in the same place, died 979 (1571). Sheikh Abú Sa'íd Ben Sheikh Sana'allah ; he came with Sultán Súleimán from his native place Tabríz to lay down his head in the mosque of Sheikh Wefá. Sheikh Ramazán Efendí, buried in Alí Páshá's mosque. Sheikh Serkhosh Báli Efendí, buried in the leaden mausoleum. Mollá Fenayí Efendí Zádeh Alí Efendí, buried in the precinct of the mosque of Nishánjí Páshá ; died 979 (1571). Sheikh Mossлах-ud-dín celebrated by the name of Núr-ud-dín Zádeh, from the village Enbárlí near Philippolis, accompanied Sultán Súleimán's body from Siget, and was buried himself in the precinct of the mosque of Koja Mustafá Páshá 981 (1573). Mollá Moezzin Zádeh Mahmúd Efendí, buried outside of the gate of Adrianople on a causeway. Mollá the great Sinán-ud-dín Yúsuf Ben Hassám Ben Elabbás born at Suez, buried in the precinct of the mesjid of Sarigurz ; he was a second Kemál Páshá Zádeh amongst the divines of Rúmelia, and the most learned of them after the great Muftí Abú Sa'úd. Mollá Mohammed Chelebí Ibn Sinán-ud-dín buried near his father. Mollá Kámí Efendí, born at Adrianople and buried before the gate that bears its name. Mollá Shems-ud-dín Ahmed, celebrated by the name of Kazí Zádeh, died while Muftí, and was buried in his own mausoleum on the road to Karamán. Mollá Mohammed Nur-allah, called Akhí Zádeh, buried in the precinct of his mosque at the fruit-scala : it was in his mosque that I had the vision of the Prophet and of all the saints, previously to my setting out on my travels. Mollá Akhwein Zádeh, otherwise Khoja Chelebí, died 1015 (1606). Mollá Fazl, son of Mollá Alí Al-jamál, being offered the dignity of Muftí by Murád III., refused it ; when he was interred on the causeway of Zírek-báshí in his father's mausoleum, the foot of his father appeared undecayed and fresh : there is a school attached to this mausoleum, where every morning a portion of the Korán is read. Mollá Hossein Ben Makhshí Sinán, buried in the court-yard of the mesjid of his father at Sarikurz. Mollá Hossein, called Sadrí Chelebí, born at Ishtip, died 993 (1584). Mollá Fazl Aúz Efendí, commonly called Menav Kazí, originally from Menavghád in the province of Alayeh, buried within the Crooked-gate in a fine mosque of his own foundation ; died 994 (1585) : he was

famous for the jests and sayings, that had passed between him and Sultán Murád III. Mollá Mohammed Ben Sheikh Mohammed Ben Eliás, otherwise Cheví Zádeh, a Constantinopolitan, buried in the burying-ground near the mosque of Zirek-báshí, died 994 (1584). Mollá Mustafá Bergeví, buried outside the gate of Adrianople in a fine garden situated between Kemál Páshá Zádeh and the convent Emír Bokhára (Nejári ?). Mollá Mohammed Ben Sidí Ahmed Ben Oweis Ben Ahmed Ben Mahmúd, he was commonly called Kurz Sidí Zádeh, a gentleman by birth and education, buried in the precinct of his father's school near the fountain of the judge. Seyyid Murtezá from Begshehr in Karamania, buried outside the gate of Adrianople. Mollá Mustafá, the son of Uzún Hassan Efendí, known by his poetical name Jenáni, died 999 (1590): his Turkish and Arabic chronographs are much valued. Mollá Betlí Efendí, son of the brother of Muftí Cheví Zádeh's defterdár Abdí Chelebí, buried in the mesjid of the Lady near Aghá-jamí. Mollá Zekeríá Efendí from Angora, he is buried near the Dár-ul-hadith (house for reading the traditions), which he built near the mosque of Sultán Selím I.; he was the father of Yahyá, who was Muftí in the time of Sultán Murád IV. and some of his disciples also became Muftís. Mollá Námí Nishánjí Páshá, otherwise called Poyalí Mohammed Páshá, is buried at the mosque near Keskindedeh; he died 1001 (1592). Mollá Abd-ul-kerím, known by the name of Delí Imám, from Magnesia, buried before the convent at Ok-maidán. Mollá Táj Beg Zádeh died 996 (1587) and is buried opposite the shop of Bedaví Shírpenjí, on the road near his father; this is the famous calligraphist and writer of Diváni Táj-beg-Zádeh. On the day of his death died also the poet Súzení, who is buried outside the gate of Adrianople.

### *Sheikhs.*

Sheikh Súleimán Efendí, from Díárbekr, was immersed in the ocean of contemplation and dogmatic contest. Sheikh Mossлах-ud-dín Efendí, the disciple and son-in-law of Mossлах-ud-dín Mergez, the head of the Dervíshes Khalvetí. His tomb is near that of his master Mergez outside, New-gate.

*Elogy of Mergez.* He once said to his fakírs, "I heard here underneath the ground a voice saying: 'O Sheikh! I am a spring of reddish water imprisoned in this place for seven thousand years, and am destined to come to the surface of the earth by thy endeavour as a remedy against fever. Endeavour then to release me from my subterraneous prison.'" Upon this speech all his fakírs began to dig a well with him, and forth rushed a sweet water of a reddish colour, which if drank in the morning with coffee is a proved remedy against fever, and known all over the world by the name of the Ajasmá of Mergez.

Sheikh Kemál-ud-dín Efendí the disciple of Súleimán Efendí, the Khalvetí, is buried in the convent of the bath of the Sofís. Sheikh Selámi Mustafá Efendí,

from Nicæa, buried outside the gate of Adrianople in the precinct of the convent of Emír Bokhárá (Nejárí?). Sheikh Ahmed Bokhárá, buried in the mausoleum, which was built for him by Murád III., near the Flower-hall. Sheikh Ahmed Sadik, from Táshkendí in Bokhárá, who made the journey on foot three times from Balkh to Constantinople, and from Constantinople to Balkh, is buried at the convent of Emir Bokhárá. Sheikh Khák Dedeh, the chief fountain of contemplation, born at Pergamus, was most famous by the name of Na'lbenjí (the farrier); his shop was in the market-place of the mosque Ghazílar inside of the Flower-hall.

At the great fire, which broke out at Sevgelún Mossella-páshá Seräi, and in which poor Evliyá's house was also burnt to the ground, all shops round that of the farrier were consumed, and it alone, though only of wood, most miraculously preserved. Hossein, the farrier, grandson of the saint sheikh, refused to leave it, and said, "that as it was his grandfather's shop he would rather burn in it, than leave it." The shops having become scarce and dear, through the fire, this shop was let by the Mutewellí to a Jew, called Kopelí, who paid some páras more for it. When he was to take possession of it and to open its shutters, one of them fell upon his head and wounded him mortally. An Aghá of the suite of the vezír Mír Hossein and the lieutenant of the police (Súbáshí) came and took away the Jew's body and restored the shop to its former possessor, Hossein, the farrier, who was a saint-simpleton, and the keeper of the mausoleum of his great father, the farrier, Memí Dedeh. As his shop was in my neighbourhood, I am well informed of every thing relating to him. The mausoleum of Memí-dedeh was saved from the fire along with the houses adjoining it, and Sultán Murád came himself to witness this miraculous escape, and to distribute alms amongst his fakírs. This mausoleum is opposite the mesjid of Harají, contiguous to Sevgelún Mossella-páshá Sultán-seräi. It was, when he lived, the house he lodged in; on the night of his death he appeared to Sultán Murád III., and asked from him that his own house might be converted into a mausoleum, with a convent and fountain attached to it. Sultán Murád assisted at the prayer over the corpse, in the mosque of Mohammed II., and then, like a private follower, took hold of the shroud and accompanied the funeral from the mosque to the house, where he was entombed in the year 1001 (1592). Sheikh Sha'bán the second, from Kastemúni, the disciple of the great Sha'bán, is buried in the court-yard of Sheikh Wefá's mosque. As we know nothing else of him, we say nothing, not to incur the tradition of the liars, which says: "a liar is he who relates every thing he hears." Sheikh Yakúb Khalvetí, the disciple of Pír Alí Dedeh, buried near the great aqueduct (Bozdoghán Kemerí). Sheikh Feth-allah Shámí, a disciple of Edrís the Khalvetí, buried near the mausoleum of Sheikh Wefá. Sheikh Nimet-allah the Lexicographer, a native of Sofía, and a Dervish Nakshbendí, buried in the court of the convent of Emír Bokhárá outside the gate



of Adrianople; he went from Persia to Egypt to accompany Sultán Selím I. in his expedition, when he composed, during the winter-quarter at Haleb, the lexicon known by the name *Lúghatí Halímí*. Sheikh Sinán Efendí, buried outside of the New-gate, visited by paralytic men, who here find a cure for their disease. Mollá Mohammed Ben Abd-ul-weháb Ben Abd-ul-kerím, buried outside the gate of Adrianople near Kemál-páshá-zádeh. Mollá Mustafa, celebrated by the name of Bostán Efendí, son of a merchant at Tyre, buried outside the gate of Adrianople, was a virtuous man of most excellent qualities. Mollá Atallah Ben Ahmed from Berga; Muftí Abú Sa'úd said the prayers over his body, which reposes at Wefá's mosque. Mollá Sinán-ud-dín Sarúkhán, from Akhissár, reposes near the convent of Emír Bokhárá, outside the gate of Adrianople. Mollá Mohterem from Táshkendí buried near Ayá Sófiyah. Mollá Nigissári Zádeh Mohammed Efendí, outside the gate of Adrianople. Sheikh Mohammed Dedeh, buried at Constantinople near the Seven Towers. Sheikh Yoghánjí Emír Efendí from Kilán, came to Constantinople to visit the tombs of his ancestors, who had fallen with Eyyúb, and was buried himself amongst them. Mollá Nishánjí Hassámí Sháh Mohammed Efendí, buried in the court-yard of the mosque of Nishánjí Páshá. The great and virtuous Kemál-ud-dín Mohammed, son of Ahmed, immortalized by the name of Tásh Koprí Zádeh, that is to say the son of Tásh Koprí Zádeh, the author of the biography of learned divines, Shakaiki-námeh, having accompanied Sultán Osmán in his expedition against Hotyn, he died at Yassy, and his body, carried by a galley to Constantinople, was interred by the gate of Jubbeh Alí and buried in the court-yard of A'áshik Páshá's mosque. Mollá Nishání Efendí Seyyid Mohammed, buried at Emír Bokhárá's convent; he wrote historical and other works: the work entitled *Miret-ul-Kainát* (the mirror of creatures) is of his composition, he translated also *Atayí Chelebí*. Mollá Mohammed, the son of Nishánjí Zádeh Efendí, the son of the daughter of Abd-ul-latíf the son-in-law of Emír Bokhárá's son-in-law; he accompanied Sultán Osmán II. on his Polish expedition, but died on the way from fatigue in the year 1024 (1615).

The sayer of Friday's prayers Zakerí, who was attached to the service of Sheikh Núr-ud-dín Zádeh Efendí, in music a second Fariabí. I, poor Evliyá, relieved my soul by his beautiful declamation. He was Khátib at the mosque of Kazánjilar (kettle-makers) in the time of Sultán Mustafá. Once having proclaimed prayers at noon, a kite took from his head his turban, and carried it to the top of the minaret, where it floated round the crescent. It remained there a whole week exposed to the eyes of the faithful. At last the Emperor having heard of it sent for the Sheikh, who related the story of his turban, and sung the same night the poem of the Prophet's birth (*Mevlúd*), and some sacred hymns (*Iláhiát*). The Emperor gave him a purse of gold to pay, as he said, his debts and to buy a shroud.

This was a prophetic word, for the same night a violent gale blew the turban from off the minaret to the ground, and the Sheikh himself died next day. He was buried near Khair-ud-dín, the founder of the mosque of the Kettle-makers. He died in the odour of sanctity, and the tunes of his hymns and mystic songs spread all over Rúm. Mollá Mohammed Ben Rejeb, one of the divines of Murád IV., poisoned by a woman, like Imám Hassan the martyr, he was buried outside the Crooked gate.

Mollá Sheikh Zádeh born at Akchí-Kazánlik near Adrianople, buried in the neighbourhood of Keskindedeh. Mollá Alí Ben Abd-ul-ruúf from Nigissár, buried in the precinct of Sultán Báyzíd's mosque; the chronograph written in large letters (jellí) was composed by Atayí Chelebí. Keskin Efendí, a great Saint full of divine love; at the burying ground, which bears his name, forty to fifty thousand saints are said to be interred: if I were to relate their names and chronographs a book alone would not be sufficient. Mollá Mohammed Ben Yúsuf, celebrated by the name of Bakhshí Efendí, a native of Sparta in the province of Hamíd, died 1030 (1620), and was buried in the burying ground of Keskindedeh. Mollá Bostán Zádeh reposes in the precinct of the mosque of Nishánjí Páshá; a most eloquent writer, who composed in three languages, Persian, Turkish and Arabic, and was adorned by learning. Mollá Mohammed Ben Abd-ul-ghaní; the prayer over his corpse was said at the mosque of Sultán Mohammed II., before an immense crowd of people, and was then buried in the precinct of the mesjid of Abdí Chelebí in the year 1034 (1624). Mollá Abd-ul-kerím Chelebí, buried outside the gate of Adrianople near his father. Mollá Kanálí Zádeh Abd-ur-rahmán Chelebí, born at Terhala, buried at Keskindedeh; a good-natured, generous man. Mollá Mohammed Sadik, otherwise Sidkí, was attached to the service of Menav Efendí, buried near Bakhshí Sheikh-Zádeh, to whom he was related. Mollá Abd-allah Efendí Ibn Ali Ben Abd-allah Ben Eliás Ben Sheikh Mohammed Ben Eliás, famous by the name of Alí Chelebí Zádeh, buried near his father at the mesjid of Lady Sherifeh; a great lawyer. Mollá Gejdíhán Abd-allah Efendí a native of Anfar in Karamania, buried in his own house opposite the mesjid of Karghají Zádeh. Mollá Ahmed Efendí, buried in his father's mausoleum. Mollá Mustafá Efendí son of Azmí Zádeh, commonly called Háletí Chelebí; the Sultán of poets in his time, he left many poetical works. When in the agonies of death he suddenly improvisated the following verses:

Ah! wherefore do I mourn, when soon I shall be gay,  
 About to be renew'd, why am I in decay?  
 I'm like unto a bird, that falleth into snares,  
 When flying from the cage, to freedom he repairs,

He died 1040 (1630), and is buried in the court-yard of his own school, built at great expense. He was a wonderful writer, and besides his other poems he excelled particularly in strophes of four lines, in which he was unparalleled. Good

sense was dressed in his tetrasticks like Húrís in the tents of paradise ; he was also distinguished by the original turn he gave to his verses.

The Sultán of the contemplative saints (Molamyún) Kapání Mohammed Efendí, otherwise called Kisúdár Mohammed Efendí, because, though bare-footed and bare-headed, he used to wear his hair in thick bushes. Winter and summer he wore nothing but a white coarse cloth, and carried a hatchet in his hand. It is said he was a native of Gallipolis, but it is certain that his relations who came to dwell within the Flower-hall before the place of the coachmen (Arabajilar) came from Sirmium and Funfkirchen. He himself spoke the purest Bosnian. At Konia, he was one of the disciples of Erlí Zádéh, and became then himself a great contemplative saint. Having lodged during forty years near our house, I had the advantage, that at my birth he uttered the Ezán in my left ear, as Sana'allah did in my right. One day, when a boy, as I was reading the verse of the Súra Maideh — “ We wrote in it that the soul is to answer for the soul ” — Kapání Efendí passed, and hearing the verse cried “ Allah ! Allah ! ” At this moment came Alí Khalkhál, a Pehleván of the convent of wrestlers, who begged from Kisúdár the blessing, that he might be slain like one of the martyrs of Kerbela ; Kisúdár gave him his benediction, and a drink from the leaden bottle he carried with him ; after which he entered a razor-shop. “ Now,” said Kisúdár, “ the moment of the application of the verse has arrived.” He had scarcely said so, when Alí Khalkhál came running out pursued by a Janissary, called Ahad Alí, who stabbed him. “ There,” said Kisúdár, “ you see the accomplishment of the verse.” Khalkhál was buried in the convent of the wrestlers, and Ahad Alí was put to death in prison and his body thrown into the sea. At another time it happened that the grand vezír Rejeb meeting Kisúdár, amongst the taverns of the Flower-hall with a bottle of wine, requested a prayer from him, and Kisúdár said : “ Eat, drink and digest.” “ Father” said Rejeb Páshá, “ is that a prayer ? I cannot accept it as one.” “ Well,” replied Kisúdár, “ Thou art grand vezír, thou canst not be Emperor ; what can I wish thee better ? ” Seven days after this Rejeb fell sick, and was not restored to health but by Kisúdár's touch. At another time he came to Sultán Murád and told him, that in the course of three days his aunt Sevgelín Mosella Sultána would be a bankrupt, and would need fifty purses for the repair of her house. “ How so ? ” said the Sultán. “ You will see,” replied the saint. Within three days after a fire broke out, and consumed the whole palace, so that the Sultána was obliged to run away half naked. Kisúdár is buried at the convent where he lived, and his tomb is much visited.

Sheikh Omer Efendí, a native of Dabira near Uskúb, the sheikh of the mosque of the Dragománs, was the substitute of Sheikh Abd-ul-múmen, who was called the Sheikh of the Dragománs. He is buried in the precinct of the convent of the Dragománs. He knew by heart the Korán, and was an ocean of deep learning full of

pearls. Sheikh Hossein Elem Kání, a native of Pest, which is opposite Buda. He followed the order of Dervishes called Bairámí, and then retired to the mosque of Sháh Sultán, at Constantinople where he lies buried near his own cell. "Praise be to God, who permitted me to enjoy the advantage of his conversation." He was a perfect Dervish, knowing God, and of a pure behaviour. Sheikh Hossein Túghání Dedeh, who first saw the light at Bergofja near Sofía, lived during thirty years a poor dervish Mevleví at the convent of the New-gate, where he followed Jelál-ud-din, translated the Mesneví and read general lectures. He is buried in the precinct of this convent. He lived in my time, and I, the humble Evliya, was often favoured by being allowed to kiss his hand.

*Saint-Fools, Idiots and Ecstatic, or Inspired Men, (Búdela, Molamyún, Mújazibún) Santons.*

Hassan Dedeh, buried near the mosque of Mohammed II. within the gate of the dyers. He built a wooden turret (gulbeh) of the height of the minaret of the mosque, so high that no carpenter dared to fix a nail higher. It was thrown down by a gale of wind in the night, and in the morning the Saint was found blasted by the gale of death. Kisúdar Efendí has been already mentioned. Irmaghání Mohammed Efendí, born in Kojailí; he was called Irmaghání because he used to present every body with an apple. Having obtained the leave of Sultán Murád IV., he conversed at the bridge of the Bostánjí-báshí at Scutarí with the troops, amongst whom the plague was then raging, and wrote down the names of those who would die, and those who would escape. Within seven days seventy thousand souls died, as he had written in his list given to the Sultán, who was not much pleased with Irmaghání's having laid open this secret. He returned to Kojailí, where he died. Kapání Delí Sefer Dedeh, having taken his rest in an heated oven, when he came out took leave of some hundred persons, and threw himself into the sea, where he disappeared, as is universally borne witness to by the inhabitants of the Flowerhall. Seven years afterwards when the ships of Kara Khoja and Alí Bichen sailed from Algiers to Constantinople, Delí Sefer Dedeh came with them and settled at the Flowerhall. He was dumb then, and used to rove about and eat nothing but grass. The men of Kara Khoja and Alí Bichen related, that, while sailing through the straits of Ceuta for the Atlantic, they saw Delí Dedeh riding on a fish; that they took the saint on board, and that the fish followed the ship all the voyage till they reached Algiers, where it died and was buried on Delí Dedeh's intercession, who himself died the same year and lies outside of the Flowerhall near Khorossidedeh.

Sarebán Hakík Yetmish Ghrúsh Dedeh, was Aghá at Szimtown in Hungary, and was amongst the saints of the army, which led by Sultán Mohammed III. waged war against seven hundred thousand infidels. The war being over he became dumb

for seven years, and these seven years having elapsed, he never uttered a word but yetmish ghrúsh (seventy piastres), which he continually repeated clad in the dress of a soldier of the Bosnian frontier. The Flowerhall is proverbial for its mud over all Constantinople. In these muddy streets he used to walk in winter time, and (what is astonishing) in so clean a way that he kept not only his Babújis, but also his soles, entirely free from mud. He foretold to Sultán Murád, that he would take Eriván, but lose it again within seven days, which really happened ; Yetmish Ghrúsh Dedeh died at the age of seventy, and was entombed by Bairám Páshá's order in the burying place of Zírek-bashí. My Lord, Melek Ahmed Páshá, related to me from Sultán Murád's own mouth, that he heard continually in the camp the words of Yetmish Ghrúsh, who, then however, was not there but at Constantinople.

Eskijí Dedeh, a great fool and (of consequence) a great saint. He gave to Jowán Kapijí a seal made of rice-flour, and the same week he got the seals of the Empire as grand vezír. He is buried at Karamán, where he lived. Na'lenjí Hossein Chelebí, who dressed in a wide gown (jubbeh) and with slippers, used to go round to all the great, from whom he collected money, which he distributed amongst the orphans. He dressed them cleanly, taught them music, and placed them in the service of vezírs and other great men. He died the very same day, that the news of the fall of Baghdád arrived at Constantinople. A'shúm Dedeh lodged at Suráj-khanah, (saddlers' house) he walked about never speaking a word, and used to clear the high road of stones. Diváneh Dokhání Kuster Dedeh ; he was much given to the use of snuff, and boys often amused themselves by filling his hand with dust instead, which he took readily, so that many a time he snuffed up more than a hundred derhems of dust a day. Kisúdár Seid Abd-allah Chelebí, had been Mollá at Selanik, but left his charge after having drunk once of the bottle of Kisudár, the Saint before mentioned, and roved about bareheaded and barefooted. Kisúdár Mollá Mustafá Chelebí, being Moderris at the mosque of Kazánjilar (kettle-makers), met with Kisúdár, and made a legacy of his books to the mosque of Khair-ud-dín. He performed many deeds and works which preachers on the Chair could not attain. He died when, I, the humble Evliyá, undertook the journey to Trebízonde. Bulbul Divánessí (the fool of the nightingales) used to walk about carrying a cage with a nightingale in it, which sang even in winter. Dabbágh Divánessí (the fool of the tanners) used to walk naked in Constantinople, and lived in winter at Ok-maidán sweating, in the deepest snow. Boinúzlí Diváneh (the horn-fool) lodged in the house of a janissary, called Ahmed Dedeh Kojárish Oghlí. In the long days, he used to sit upon the bridge of the Sal-khánah of Kassim Páshá, and say to all who passed, "Shalla" (instead of Inshallah, if it please God) "you'll go to the Ka'bah !" The wonder was, that he knew men by their names, whom he had never seen before and saluted them as old acquaintances ; and instantly remembered those whom he had

not seen for twenty or thirty years, as well as the names of all their relations. His bosom was filled with horns of goats, gazelles, and sheep. Merry fellows frequently went to try him, by saying, "Ahmed, show me my horn?" If they happened to be married he would answer by some anecdote of their wives, and would give to some a small, to others a great horn from his collection. If the man, who asked, was not married, he used to answer, "thy horn is not grown yet." Sometimes Christians or Jews would mingle, in disguise, amongst those who crowded round him, but he never spoke a word to them, and when asked the reason, said, "they are Infidels and Jews," and then in anger insultingly turned his back to them. If some one said, "Ahmed Dedeh, I'll give thee a horn, dance a little," he would get up instantly, knock with the fingers of his right hand like a stork, and begin to dance like Venus in the sky, during which dance people brought him all kinds of horns. If you went to him a month afterwards and asked where your horn was, he would put his hand into his bosom and shew you the very same, which you had given him. If he had said to the same person three times, "Shalla, you'll see the Ka'bah," it was certain that this person was to undertake the pilgrimage. In brief, he was a lightheaded, merry fool. Since he undertook the journey into Abyssinia and the country of the Negroes, we have not heard of him.

Pápás Diváneh (the mad priest) at Galata. He was a pleasant fool, with whose manners the whole world was pleased, and whose tricks we have amply described in our work *Shaka-námeh* (or perhaps *Shifa-námeh*). Dúrmish Dedeh at the Castle of Rúmelí; all the sailors used to give him in passing an occa of meat. He advised some captains to undertake such a voyage, and others not to sail for such a place, and his advice, if followed, turned to their advantage. Sumulki Dedeh on the Hippodrome; if he threw bones to a man passing, that man was sure to get that day some advantage in the diván, but if he spat upon him it was the contrary. Ilikji Divaneh, a fool without tongue, who used to eat nothing but ilek (probably a kind of paste, or cake). The women who sell ilek were always near him. He showed with his fingers the man from whom he desired an ilek, which if he got, he broke instantly and eat with great pleasure. It is known that when the hangman tortures a thief, he makes him swallow a kind of gauze (borunjik) which is then dragged up again with a fathom, so to turn up the stomach and bile. It is surprising that the swallowing gauze, instead of being a torture to this Saint-fool, gave him the greatest delight, and that nobody ever saw the least evacuation from him. Saving your presence. Having never spoken a word, he went the day before his death to one of his friends, to whom he recommended to wash his corpse, to pray over it, and to bury it before the gate of Sílívrí, where all sufferers from palpitation of the heart would be cured by drinking water, with a little of the dust from his grave in it. This place is actually visited for this purpose.

The Sultán of all Saints-fools is Minkání Mohammed Chelebí, called Sabáh Sabáh, son of the Chaúsh Kyaya of the Janissaries. Having foretold to his father that he would die next morning (sabáh) he retained that word as his name. He used to spit in the faces of those to whom he took a dislike large quantities of phlegm, which I saw him do once to a friend of mine. He accompanied all parties of pleasure on shore and on sea, and roved day and night through the streets of Constantinople. At the time Kara Mustafá Páshá was grand vezír, he one day made a great riot at the diván for the deliverance of his mother from prison, who had been confined for smoking tobacco. "Release," said he, "the women and confine the men, which if you do I don't care for, as I have no father." Thus he got his mother released. One day having met at Meit Iskelessí a Jew's funeral, he mingled amongst the Jews, who thereupon cried out, that they were burying one of their own people and not a Moslim. The fool silenced them by spitting in their faces, and kicked and rated them so, that they lost their senses and ran away, leaving the corpse in the middle of the street; because they are superstitiously afraid that even a Moslim passing under, or above a coffin, the dead becomes a witch or the devil himself. At last he made his peace with them for some piastres. Another time he cried during three days, that there was fire at the Prince's Islands; on the fourth day a great fire broke out at Constantinople, and lasted three days, which shewed, that Sabáh was not a mere fool. Sheikh Mohammed, otherwise called Kazí Zádéh, the sheikh of Sultán Murád IV., was born at Sofía, and succeeded to the Sheikh of the Dragomán, Omer Efendí. He attacked the Sofís as their declared antagonist; when he accompanied Sultán Murád on the expedition to Baghdád, he not only did not visit the tomb of Mevlaná Jelál-ud-dín at Konia, but prevented others also from visiting it. Sultán Murád having sent twice for him, he refused to come; the Sultán angry, sent a third messenger, who running full speed met the sheikh on the way, and came against him with such force, that the sheikh fell and broke his leg, and thus he never saw Mevlaná's tomb. He was one of the greatest sheikhs of this century, distinguished by his eloquence and penetration, in which he was unparalleled in his time. He was transferred from the mosque of Báyzíd to that of Ayá Sófiyah, where he preached to an immense audience. He also left some good poems under the poetical name of Ilmí. Mollá Nigissári Zadeh, buried at the mosque of A'ashik Pashá, composed no less than an hundred and six valuable works. Mollá Hassám-ud-dín lies near the bath of Sultán Selím. Mollá Kara Hassan Efendí, buried in the convent of Emír Bokhárá. Mollá Harem Chelebí from Ak-seráí, buried near Kemál Páshá Zádéh. Mollá Kuchúk Táj-ud-dín Ibrahim Chelebí from Hamíd, buried at Emír Bokhárá's convent. Mollá Ibrahim Ben Ni'met-allah lies outside of the Crooked gate. Mollá Sinán-ud-dín, the Imám of the Súleimánieh, who used

to attract great crowds by the harmony of his voice, is buried at the mesjid of Koghají Dedeh, near the mosque of Selím Khán. Sheikh Mossлах-ud-dín, the son of Sheikh Wefá, entombed in the mausoleum of A'áshik Páshá.

Well informed men know, that the great sheikhs may be classed in two principal orders, — that of Khalvetí, and that of Nakshbendí; but according to the tradition, which says, “The ways to God are as manifold as the souls,” there are many thousand ways and religious orders. After the Khalvetí and Nakshbendí, rank first — the Bairámí, Wahidí, Zeiní, Mevleví, Rúshení, Gulshení, Begtashí, Ni'metallahí, Núrbakhshí, and one hundred and forty other orders of dervishes like these, which are all derived from the Nakshbendí originating from Abúbekr. The Wahidí trace their origin to Omar, the Zeiní to Osmán, the Khalvetí to 'Alí. The first sheikh at Constantinople was Habíb Karamání, buried at the convent of Ja'ferábád at Súlíjuh, opposite Eyyúb, who had seventy thousand disciples. His successor was Sheikh Oveis, buried at the convent of Kojá Mustafá Páshá, formerly a convent of Nuns, but converted into one of dervishes by Mohammed II. Kojá Mustafá Páshá, vezír of Báyzíd II. built the mosque. The Zeinís became famous by their twelve sheikhs called 'Ibád (servants). The successors of Yahyaí Shirwání were Seyyid Omer Rúshení and Gulshení. The most famous orders of dervishes are the Gulshení, Mevleví, Khalvetí, Jelvetí, Sinání, Begtáshí. The sultan of poets Revání, born at Adrianople, lies near the Forty Fountains in the courtyard of his own mosque. His diván is one of the most valuable of works.

Having finished (God be thanked for it!) all the funeral monuments existing within the town of Constantinople, we will now proceed to the suburbs of the Capital.

#### SECTION XLV.

##### *Of the Suburbs of Constantinople.*

The suburb outside the Seven Towers was at the time of the infidels a Lazaret, where people who came by roads infected by the plague were obliged to remain seven days. After the conquest by Mohammed II. the Lazaret was changed into shops for tanners and butchers. It is now a well inhabited suburb with a great mosque (jamí), seven small ones (mesjids), a bath (hamnám), seven establishments for distributing water (sebíl), three convents (tekíeh), three hundred houses of tanners, fifty of limemakers, and seventy of chalkmakers; and is chiefly inhabited by unmarried men. In time of war this suburb affords five thousand stout tanners. The offensive smell prevents great people from taking up their abode here, but the inhabitants are so accustomed to it, that if any person perfumed with musk approaches them they feel annoyed. They are wealthy people, a blessing they owe to the saint of tanners, Saint Ahúrán, who one day having carried dogs



excrements in his apron, was asked what he had got ; when, actuated by false shame, he replied, “ Money,”—and money it was. To the recollection of this miracle the tanners owe their wealth ; it is a known anecdote, that a tanner, named Hají Alí, possessed dogs’ excrement, which he had collected during forty years, and for which he was offered, by English merchants, 40,000 piastres, but did not sell it. Outside this suburb is a fountain, where on a square piece of marble is engraved a goose, of admirable workmanship. This fountain goes by the name of Kázlí Cheshmeh, or the fountain of the goose.

#### SECTION XLVI.

##### *The Imáret of the New-gate.*

Outside of the New-gate is a suburb of five hundred delightful houses with gardens. Here is the mosque, convent, and bath of Merguez Efendí, and a house of Wevlevís, with lodging for seventy Mevlevís, and a room for their religious exercises (sinán-khánah), surrounded by high trees. Athári, a famous Pehleván, wrote on the walls of this convent in large letters the words, “ We have Al-’azíz al-hekím, and he is the worthiest, the greatest,” and then painted a lioness, which is the admiration of all who see it ; many poets have composed verses on it. This suburb has seventy shops, excellent water, and many places visited for devotion. My salutations to you !

#### SECTION XLVII.

##### *The Quarter of the Artillerymen.*

So called because the artillerymen were stationed here in the time of Mohammed II., when war, on the side of Rumelí, was resolved on. It lies on an elevated ground laid out in gardens. The principal mosque is that of Nishánjí Páshá ; besides which there are seven mesjids, a convent, seven kháns, a small bath, built by Kara Chaúsh, the Aghá of the Janissaries, and a small market (súk) in which, however, you find every thing. It enjoys good air, and the advantage of the water of the Forty Fountains. The best and most solid palace is that of Melek Ahmed Páshá, adorned with numerous koshks and baths, and a fine basin of water which is under the inspection of the Náib of Eyyúb. The fountains of the palace of Deftardár Nishánjí Páshá and of Júríj Páshá are adorned with chronographs.

#### SECTION XLVIII.

##### *The Quarter of the Tent-pitchers (Mohalleí Otákjián).*

Its name is derived, like the preceding quarter of the artillerymen (Mahalleí Topjián), from the circumstance, that the tent-pitchers of the army had their station here, when war was about to be made against Rúmelí in the time of Moham-

med II. It has a salubrious air, fine gardens, more than two thousand houses, four mosques, seventeen mesjids, six convents, and three kháns ; the best convent is that of Emír Bokhára, which, with the mosque of the market, is of Sinán's building. It is situated on a height, about a thousand paces outside of Egri-kapú (the Crooked-gate), and is subject to the Mollá of Eyyúb.

#### SECTION XLIX.

##### *The Suburb of Nishánjí Páshá.*

An extensive quarter of nearly three thousand houses, situated on a lofty height on the western side of the town. The mosque of Nishánjí Páshá towers above all the rest, and is adorned with a chronograph by Melhem. There are fifty mesjids, four convents, a bath, and twenty shops, but no khán. The bath is an incomparable work, built by Sinán Páshá in the time of Sultán Súleimán.

#### SECTION L.

##### *The Suburb of the Potters, called Mahallei Chomlekjián, or Chomlekjilar Mahallessi.*

It is situated on a level surface on the sea-shore outside of Constantinople to the west. There are a thousand houses, surrounded with fine gardens and koshks, and four scalas or landing places (iskeleh) ; viz. that of Yá Wúduđ, of Zál Páshá, of Khoja Efendí and of the Defterdár.

On the opposite side of this quarter are the suburbs of Kháss-kói and Pírí Páshá, separated from it by the sea, yet so near that you can discern the men and women. This suburb has its Súbáshí (officer of the police) and (Kazí) judge, under the Mollá of Eyyúb. It contains some mosques, wherein the prayer of Friday is said ; the largest is that of Zál Páshá, which is adorned with three hundred and sixty-six glass windows, the finest of all the mosques in the Ottoman Empire built by vezírs. From the North you ascend the court-yard by a flight of steps ; there are six lodgings for students. The complete description of this mosque would alone require a volume. Architectural ornaments and decorations are nowhere lavished in so prodigal a way as here. The minute carvings and arabesques, with which the mihráb minber (pulpit of Friday prayer), and mahfil of the Muëzzins (place of the Muëzzins in the mosque) are adorned, may be best compared with those in the mosque at Sinope. The court-yard is surrounded on three sides by the cloisters of the college. The Minaret is of exquisite workmanship. The Architect Sinán, in this building, displayed his utmost art. The mosque of Defterdár Nazlí Mahommed Páshá is a little old mosque near Defterdár-iskelessi. The builder was one of Sultán Súleiman's defterdárs. Besides this mosque you may count no less than one hundred and seventy mesjids, but without dining establishments (imáret), a khán and seven convents. The famous

Cháush of the Janissaries, Kara Mezák, who led the rebellion against Osman II., and put to death that unfortunate prince, built here in the middle of a garden a fine house for Mevlevís, which having been thrown down by an earthquake, the place was again converted into a garden. On both sides of the principal street are about three hundred shops of handicraftsmen of every description, but especially farriers. On either side of the great road also, are about two hundred shops of potters, filled with works of terra sigillata of lime from Kághid Khánah, and from Sariyarí. The cans, cups, and drinking vases, which are made here, only find their match in those of China, or in the fayence, manufactured outside of Nicæa. The lime of this place has, however, a quality to be met with no where else; it refreshes the brains of those who drink out of the vessels made from it; and affords a fair commentary on the verse of the Korán, which says, "That every thing is vivified by water." The great manufacturers in pottery sell their cans at from forty to fifty piastres each, as presents for vezírs and other great men. The fountains of Khalíl Aghá, Sokolli Mohammed Pashá, Sháh Sultán, and Defterdár Nazlí, are adorned with chronographs. There are places of pilgrimage (Ziáretgáh) at Zál Páshá, and the tombs of Mollá Moselí Efendí, the son of Báli Efendí, who wrote notes on the Miftáh; of Mollá Ahmed, known as a poet by the name of Káf Zádch; of Mollá Bakí Efendí; of Sheíkh Pír Ahmed and of Sheikh Mahmúd Al-Karamání.

#### SECTION LI.

##### *Of the great Suburb of Eyyúb.*

Eyyúb is a large town, of no less than two hour's circumference, on the western side of Constantinople, to which it is joined by a continuation of palaces along the shores of the port. It is ruled by a Mollá, who, according to the institution of Mohamed II. is appointed with five hundred aspers. Seven hundred villages belong to his jurisdiction, with twenty six Náíbs, or substitutes. His legal revenue amounts annually to ten thousand piastres. There is also a particular Súbáshí and Mutewellí (administrator.) It is not surrounded by walls, but is confined on one side by the sea, and opposite to it stands the village of Súlíjeh. The houses and palaces laid down in the registers amount to nine thousand eight hundred. The distance from Zál-Páshá, along the seashore towards Kághid-Khánah, to the palace of Jowán Kapújí is three thousand paces; beyond these places dwell the bricklayers. In the opposite direction from the mosque of Zál Páshá to the Koshk of Edris is also three thousand paces, and the same number from Zál-Páshá to Bulbuldereh, to Topjilar and to Nishánjí-Páshá.

##### *Description of the Mosque of Eyyúb.*

This fine mosque was built by Mohamed II. in honour of Eyyúb on the seashore.

The great cupola, to which is attached a half arc on the side of the mihráb, has no columns within, but is alone supported by strong vaults. The mihráb and minber are destitute of ornament. On the right side is the place for the emperor. There are two gates; one, the principal entrance, opposite the mihráb, and the other on the right hand. On the first are written in large gilt letters the words: "God be praised, His house has been made habitable." On the right, and on the left, is a minaret with a single gallery. The Courtyard, which is surrounded on three sides by the cloister of the college, has in the middle a high koshk supported by marble columns; between this koshk and the tomb of Eyyúb stand two immense plane trees, under the extensive shade of which people perform their prayers. This courtyard has also two gates, the western one leading to another exterior courtyard planted with seven plane and a great number of mulberry trees; upon both sides are water-pipes for ablution. Of the colleges of the town of Eyyúb, that of the same name and that of Sokollí Mohammed Páshá are the principal. Amongst the houses for reading the Korán (dár-ul-kirayet) that of Sa'd-ud-dín Khoja Zâdeh is the first, and amongst the palaces that of Ali Páshá deserves to be distinguished as the work of the architect Sinán. The bath of Eyyúb was built by Mohammed II., with separate rooms for men and women, besides six hundred private baths.

The Water-establishments are, the Sebíl of Sultán Ahmed in the courtyard of the mosque; that of Kassim-páshá near his monument; the fountain of Resúl Páshá built with three corners at the head of the landing place, and that of the market with the chronograph marking the year 975. Of shops there are no less than a thousand and eighty five, no bezestán, but markets (charshú), where every thing is to be found, such as those of the cobblers (khaffáf) of the milkmen (lebbán) and sellers of toys (oyúnják). The yoghúrd and kaimák (sour milk and cream) of this place are excellent; every Friday, when many thousands repair here to visit the tomb of Eyyúb, the merchants stand ready in their shops to serve them with excellent cream and honey.

### *The Walks of Eyyúb.*

On the road to Kághid Khánah stands Koplijá Ayazmah on a high hill within a tuft of trees. Persons ill of the quartan ague are cured of it, if during three weeks they drink every morning of the water of this spring. The walk of Agaskessi is also situated on elevated ground looking towards the canal of the Black sea. The walk Jindí Meidání is at the end of Eyyúb on the way to Kághid Khánah. Every Friday some thousand horsemen assemble here to perform their exercises. The walk of Kiamish, frequented by the lovers of fishing for groundlings (Kia bálighí) which are only to be found here; though a black and not shining fish, yet they have a very good taste, no smell, and cause no indigestion however plentifully you may eat of them. The walk of the sea-bath

(Denis hamámí); every Friday a great number of people crowd to this place, where those who like, bathe in the sea amongst the small islands. Here the lover and the beloved mingle without restraint, and take delight in embracing each other, swimming in the sea. You fancy you behold the angels of the sea swimming amongst the angels of mankind dressed in blue aprons. Such a delightful bathing place is no where to be found, but at Eyyúb. The walk of Ján Koyússí. North of Eyyúb on the burying ground stand some houses. There is an old well that goes by the name of Ján Koyússí, the well of souls. If a person who has lost any thing performs here a prayer of two rika'át devoting the merit of it to Yussúf, and asking that great Prophet to describe to him what he or his relations have done amiss, a voice is heard from the bottom of the well describing the place where the lost thing or person is to be found. This well answers to everything except about the five hidden things, (which as the Prophet declared nobody knows but God), as for example, if any one should ask, "Whether the child in the mother's womb is a boy, or a girl?" in that case no answer is returned but "stay a little." I, the humble Evliyá, having myself inquired one day at this well, where my uncle Osmán then was, and what he was doing, received the answer, that he was buying flour at Aidinjik, and would soon join me; he having arrived thirteen days after, I asked him where he had been, and what he had been doing on such a day, he replied, "that he had been buying flour at Aidinjik." The walk of Edrís Koskh, built by Sheikh Edrís of the order of Bairámís; in the time of Sultán Mustafá his convent was levelled to the ground, the sheikh having been accused of impiety. There only remains now a fountain and some trees. The walk of the Forty Cypresses, a fine meadow and beautiful walk. The walk of Bulbuldereh, the vale of nightingales, so called on account of the great number of nightingales that here pour forth delight into the ears. The inhabitants of Eyyúb are for the greatest part fair, and of the class of 'Ulemas, and are called Kúrbánjí, or Sacrificers, because when a number of people vow a sacrifice to Eyyúb, they slay it (sheep) in their houses and let all partake of it. It is for this reason that the wits of Constantinople call the inhabitants of Eyyúb by the name of Kúrbánjí and Koljákjí.

*Praiseworthy Products of Constantinople.*

The most excellent white bread, kaimák, yoghúrd, peaches, apricots, and pomegranates. The herons, that have their nests in the two great plane-trees in the courtyard of the mosque drop every year two plumes of feathers upon the tomb of Eyyúb.

*Description of the Sepulchral Monuments of Eyyúb.*

The first is that of Kháled Ben Zeid Eba Eyyúb, the Ansarite, the companion

of the Prophet. When the Prophet fled from Mecca to Medina under the guidance of Gabriel, who held the bridle of his camel, it fell upon its knees before the house of Eba Eyyúb, who received the Prophet as his guest, by which act he insured to himself the favour, that the Prophet's tomb now stands on the site of his house. Eba Eyyúb was one of the Prophet's most faithful companions, both in time of peace and war ; and has preserved many traditions from him. Under the reign of Moavia, the son of Sofián, the Ommiad, he with Moslemah twice headed an expedition against Constantinople. From the first he returned to Damascus with a rich booty ; in the second he conquered Galata, and a truce having been concluded with the Emperor on the condition that he, Eyyúb, should be allowed to make the pilgrimage to Ayá Sófiyah to perform his devotions there, or at the place of Solomon, he was killed on his return before the Crooked gate, by a stone cast down upon him by the infidels. There is, however a tradition, which says, that he died of dysentery. Mahommed II. having laid siege to Constantinople was, with his seventy saint attendants, seven whole days searching for his tomb. At last Ak-shems-ud-dín exclaimed, " Good news, my Prince, of Eyyúb's tomb," thus saying he began to pray and then fell asleep. Some interpreted this sleep as a veil cast by shame over his ignorance of the tomb ; but after some time, he raised his head, his eyes became blood-shot, the sweat ran from his forehead, and he said to the Sultán, " Eyyúb's tomb is on the very spot where I spread the carpet for prayer." Upon this, three of his attendants together with the Sheikh and Sultán began to dig up the ground, when at the depth of three yards they found a square stone of verd antique on which was written in Cúfic letters ; " This is the tomb of Eba Eyyúb." They lifted up the stone, and found below it the body of Eyyúb wrapt up in a saffron-coloured shroud, with a brazen play-ball in his hand fresh and well preserved. They replaced the stone, formed a little mound of the earth they had dug up, and laid the foundation of the mausoleum amidst the prayers of the whole army. The cupola, the mosque, the college, the khán, the bath, the dining establishment and the market were built by Mohammed II. and all his successors added some improvement to its splendour, so that his funeral monument resembles now a koshk of Paradise. The windows of the mausoleum look into the courtyard of the mosque, the walls are cased with china, and his tomb is surrounded by a silver grating ; his banner being placed at his head. It is full of gold and silver lamps, of candlesticks with candles of camphor as high as a man, of censers and of vases for rosewater (bokhúrdán and gulábdán) set with jewels. The Koráns of old writing are no where to be found in such numbers and splendor as here, unless it be at the tomb of Alí, and such precious gifts, trappings and suspended ornaments are to be met with only in the mosque of Sultán Ahmed I. At the feet of the Saint is a cistern, from which all those, who visit the tomb drink, and are with God's assistance freed from their diseases ; the

tablets, with inscriptions in gold, which adorn the walls have not their equal except in the mausoleum of Alí. A full description of this tomb would alone require a complete work. God bless him, and us through his interference!

The funeral monument of Abú Sa'úd Efendí. He was born at Muderris Kói a village in the neighbourhood of Constantinople, and was the most learned divine since the days of the Prophet, and called therefore a second Na'mán. His commentary on the Korán extends to twenty-four sciences and is extracted from seventeen hundred other commentaries, and has therefore no equal. He was Sultán Súleiman's Muftí. Following the doctrine of external worship he railed at the Mystics, but at last Gulshení, the great Mystic, in the presence of Sultan Súleimán, succeeded in convincing him, and obtained from him his fetvas, declaring the dances (devr) of the Dervishes legal. He received also instruction from another Mystic, Ommí Sinán, and opposed himself to those who were of a different opinion. He died in the year 972 (1564). His tomb, a cupola with iron-railed windows and marble columns, is near Eyyúb's in the milk-market. Close to it is his cell (záwieh), a school for boys (mekteb), an establishment for distributing water (sebíl), and a place of annual pilgrimage. His son is buried near him.

The tomb of the son of Hossein Bikara, the son of Timúr, known by the name of Bedi'i-uz-zeman (the wonder of his time); he threw himself at the feet of Sultán Murád IV. at Tabríz, came with him to Constantinople, died of the plague, and is buried in the courtyard of the mosque. The brother of Muftí Ahmed Efendí, who was preacher at Sultán Eyyúb and died in the year 1020 (1611), is also buried at Eyyúb. He travelled with much difficulty in Persia on account of his name Omar, which is not usual there; the substitute for it (God forbid!) is the name of Yemán. Mollá Khoja Abd-ul-'azíz Efendí buried at Eyyúb near his father. He and his brother Es'ad Efendí, known by the name of Khoja Zader, were both at the same time chief judges of Rúmeli and Anatolí. Mollá Sheikh Mohammed Efendí, the son of the Khoja of Sultán Murád, died 1011 (1601); his funeral prayer was performed in the mosque of Eyyúb by Mohammed Efendi from Scutari. He was profoundly learned in all kind of sciences and a remarkably good poet. Sheikh Jelíl Alí Ben Khizr, celebrated by the name of Fazil Alí Beg; he was of the family of Edebálí, the famous Sheikh of Sultán Osmán's time: he girded Sultán, Ahmed I. with the sword in the mosque of Sultán Eyyúb, where he lies buried. Sheikh Eyyúbí Mahmúd Efendí, the successor of Yakúb Efendí, one of the great saints of the order Khalvetí; he built a convent near the mosque of Jezerí Kassim Páshá, where he is buried. The Sheikh of the Sheikhs, the great reader of the Korán, Ahmed Efendí Al-missrí was the teacher of the Sultán, and a great master in the art of reading the Korán. He died Imám of the mosque of Eyyúb in the year 1000 (1591) and was buried within the enclosure of the mausoleum

of Sokollí Mohammed Páshá. He was the master of Evliyá Efendí, the master of me, poor Evliyá, the traveller. The Muftí Hamed Efendí is also buried at Eyyúb ; he founded a mosque and a college at Constantinople, at the place called the elephant's height. I, the humble Evliyá, frequented, during seven years the general lectures (dersí-a'ám) in this college under Akhfash Efendí. Wankúlí (the author of the Arabic Dictionary printed at Constantinople) was one of his disciples. He died in the year 985 (1577). Mollá Khoja Zádéh Mesúd Chelebí, buried within the enclosure of the school, which his father had built at Eyyúb. Mollá Sarí Mossлах-ud-dín, from Amasia, buried underneath a window of the mosque of Eyyúb ; an excellent Persian scholar. Mollá Abd-allah Martelos Zádéh born at Constantinople, is buried at Eyyúb near Hamed Efendí ; celebrated for his learning. Mollá Sa'd-ud-dín Ben Hassan, famous by the name of Khoja Zádéh, died while performing ablution at Ayá Sófiyah, and is buried within the enclosure of the reading house, which he built at Eyyúb. The monument of Kara Mustafá Páshá, the conqueror of Cyprus, is buried within the interior gate of the left side of the courtyard of Eyyúb underneath a cupola : his victorious bow and arrow are suspended at his head. Mollá SÁCHLÍ Zádéh Efendí the first, buried in the vicinity of Eyyúb. Mollá Pír Mohammed Azmí Efendí, died in the year 1040 (1630). Kíz Guzel Seyáwúsh Páshá, the vezír of Súleimán Khán, buried beneath a high cupola in the market-place, built by the great architect Sinán ; the chronograph is written on the window, which looks towards the great road. Mollá BáBÁ Zádéh Mohammed Efendí, buried in a separate enclosure. Mollá Mohammed Ben Abd-allah, famous by the name of Hasbí Mollassí. Mollá Mohammed Bakír, known by the name of Dúk Habbí Zádéh, died in the same hour as the Persian Prince Hyder Mirza, which occasioned at the time much talk about the simultaneous deaths of these two Persian gentlemen. Mollá KhojáGÍ Zádéh Mustafá Efendí, a good and learned man. The virtuous, the learned, Mollá Sheikh Abd-ul-kader Ben ElháJÍ Mojed, that is the Muftí Sheikhí Efendí, is buried near the mausoleum of Eyyúb. Mollá Feridún Beg, the NishánjÍ, whose name is Ahmed, and who was educated by Chiví Zádéh, was the NishánjÍ of Mohammed III., whose ascent to the throne he solemnized by chronographs. Sheikh BáBÁ Mahmúd Efendí, a native of Philippolis and a good poet. Besides many of his own compositions, he copied the commentary of Abú Sa'úd. In prose and poetry he was a second Jámí. His tomb is a place of pilgrimage \* for divines. GháZÍ Pellák Mustafá Páshá, Súleiman's vezír and Kapúdán Páshá, who took the sea with forty galleys and sailed round the Cape to the Arabian gulf, to Lahsa and

\* Zíáret, (visitation or pilgrimage), is one of the words mostly used to designate a tomb, visited on account of the fame of the deceased ; the other synonymous terms for funeral monuments are, markad (monument), kubbeh (cupola) and the most common, turbah, translated mausoleum, but which signifies properly a mound of earth (from turáb) and preserves the ancient idea of the tumulus.



Basra, from whence he proceeded to Baghdád, and was present at its siege and conquest. He died at Constantinople vezír of the cupola, and was buried beneath a separate ~~one~~ before the imperial gate of Eyyúb. Kandí Mustafá, the son of Jelál, the Nishánjí, buried with his brother Saleh at Eyyúb in the enclosure of his own mosque. Mollá Mohammed Ben Mohammed, famous by the name of Ibn-en-nejár, a native of Karamania, buried at Eyyúb. Mollá Ja'fer Efendí, the son of Abd-en-nebí Efendí, the uncle of Abú-Sa'úd, is buried in the mosque of Jezerí Kassim Páshá at Eyyúb. Mollá Mohammed Emín Karabághí, a native of Shirván, buried at Eyyúb opposite the mosque of Sháh Sultán. Mollá Alí Ben Abd-ul-'azíz, celebrated by the name of Ommveled Zádéh, buried near Mohammed the son of Abú Sa'úd, died 981 (1573). Mollá Asa'd Efendí, son of Sa'd-ud-dín II., buried near his father at Eyyúb; he wrote seventy-six works on different subjects of the law: a second Abú Sa'úd. Mevlaná Seyyid Kassim Ghubárí from Amed, buried near Eyyúb; he was an eloquent, well-bred, sweet-tongued man, whose conversation exhilarated many melancholy faces. Mollá Saleh Efendí, the adopted son of Sa'd-ud-dín, the Khoja of Murád III.; at the age of forty years he had already written ninety-six works, which is the more astonishing, as his time was taken up with the duties of his charge. He was a second Haníseh, and was buried according to his will near his father. 'Thabanjí Yassí Mohammed Pashá, the vezir of Murád IV., lies near Sultán Eyyúb. Mollá Alí Ben Mohammed Osmán, the younger brother of Khoja Omar Efendí; a very pious man, who used to perform regularly his five prayers in the mosque of Sultán Mohammed, and to mutter continually praises and prayers. Mollá Seyyid Mohammed Ben Mohammed, the descendant of Sheikh Burhán-ud-dín, who is interred in the place Egerder in the province of Hamíd; he is buried in the mausoleum, which he built himself at Eyyúb: my father was on terms of intimacy with him. Mohammed Ben Hassám, celebrated by the name of Chelebí Zádéh, died 1043 (1633); the funeral prayer over him was performed at the mosque of Sultán Mohammed II., and the body buried near Eyyúb: I received many benefits from him. Mollá Nilijeh Mustafá, buried at Eyyúb. Mússa Chelebí, the favourite companion of Sultán Murád IV.; he was given up by Rejeb Páshá to the rebel Sipahís, and his body torn in pieces at the Seráí of Ibrahím Páshá. Sultán Murád IV. assisted at his funeral prayer, and his body was entombed at Eyyúb within an iron enclosure looking on to the great road: the chronograph is written in gold letters on an azure ground. Kara Mollá Sunbul Efendí, buried at Eyyúb. Ferhád Páshá, the vezir of Murád III. and Mohammed IV., is buried near the landing place of Eyyúb in a mausoleum built by Sinán. Sheker-Pára Khatún, viz. Lady Sugarbit, the favourite Sultána of Sultán Ibrahím, built her mausoleum near the landing place of Eyyúb, but having been exiled to Ibrím, and having died in Egypt, her monument re-

mained empty. Mollá Ghanayí Efendí, the poet of Murád III., buried opposite the house of Abú Sa'íd beneath a window looking on to the great road: he wrote a diván and a work called Bahr-námáh. Kassim Páshá's monument is in the market place. Ja'fer Páshá the vezír of Selím II and Murád III; his monument is on the side of the middle street of Eyyúb: he died 995 (1586). Sokollí Koja Mohammed Páshá, the grand vezír of the Ottoman empire during the reigns of Suleimán, Selim II. and Murád III, who, after having been at the head of affairs for forty years, was killed in the diván by a mad soldier from the frontier, in the year 987 (1579): amongst the monuments of vezirs, there is none greater than his, it has a dining hall and college attached to it; it was built by Sinán. Sheikh Bába Yússúf of the order of the Dervishes Bairamí buried at the koslk of Edris. Pertev Páshá, the vezír of Súleimán. On the same day that the castle of Siget fell after Súleimán's death, the news arrived, that Gulái in Transylvania had been conquered by Pertev Páshá at the head of eighty-seven thousand men. Pertev Páshá was buried at Eyyúb, and Sinán the great architect built a cupola over his grave. My salutations to you!

## SECTION LII.

*Of the suburb Sulija, its Mosques, Colleges, Kháns, Convents, Palaces, and Monuments.*

Súlíja is a pleasant town or suburb situated opposite to Eyyúb on the other side of the canal, and consists of twelve hundred houses subject to a particular Súbashi, (lieutenant of police) depending from the Mollá of Eyyúb. Its various names which in all languages signify milky, being in Persian, Kendshír; Arabic, Rab-tailebn; Turkish Súlíja; Greek Galata, have been given on account of its excellent milk. From this place to Eyyúb you pass over in boats, but the sea is too shallow for large ships; in the time of the infidels there existed a bridge suspended by chains, the ruins of which are actually still seen. There is a walk by the waterside through meadows to the villages of Alí-beg and Kághid Khánah. The houses of Súlíja extend along the seashore to where the height of Ja'fer-tágh begins. The best mosque is that of the Chaúsh-báshí, with one minaret of stone; there are besides some mesjids, four convents, a bath, a khán, fifty shops, and a fine walk at the head of the landing place. At the extremity of Súlíja is the summer palace (Yállí περίαλος) of Kara Agháj, which was formerly a garden of Ibrahim Páshá, where Sultán Murád IV., pleased with the spot, used to amuse himself with looking at the crowds passing to the walks of Kághid Khánah (les eaux douces). Mohammed IV. built here an Imperial palace with an Ustá of the Bostánjis attached to it; near it is the garden of Abú Sa'úd Efendí, where the famous Mufti of that name composed his commentary Tefsír; the garden of Bazir-ghán-báshí (the head of mer-

chants); the Yállí of Ibrahím Khán Zadeh, built by Sokollí Mohammed Páshá; the Yállí of Dervísh Zádeh, a new building, without a garden; and the Yállí of Kemál Efendí a small building.

Of convents, the first to be mentioned is that of Ja'ferábád, founded by Ja'fer a servant of Sultán Súleimán, situated on high ground surrounded by trees with sofas, seats and kitchens. Sultán Súleimán sitting one day in the koshk of this convent received some Indian presents of a dining table made of Russia (India) leather, an hundred china plates, and an hundred cups, which he presented to the Convent. In the time of the rebellion these gifts were brought to the treasury; and but one drinking cup remained, made of the half of a peach's kernel (cocoa nut) which held two occas of water; the other half of the kernel is in the Imperial treasury. Sultán Selím II. used to drink the purest wine out of this cup, which contains a quantity sufficient for five men. The inscriptions and fine paintings which are seen on the stuccoed walls of this convent exceed all description; especially a gazellé on a rock, which Mání, the famous Chinese painter could not draw so well. The convent of Hassanábád, built by Hassan the Mamlúk of Pervíz Aghá, a rich man, who in the time of Sultán Murád IV. lived within the Flowerhall. The wits of Constantinople agreed to call this convent Nez-nám, the signification of which is in Russian "I dont know." It is situated on a hill commanding the finest view. As long as the founder lived he used to give, at the commencement of every month, a splendid entertainment of music and players. The convent of Abd-us-selám, with so large a garden that people may lose themselves in it.

The gardens of Alí Aghá of old Yúsuf and of Ghaní Zádeh. The last on the North side borders the Ok-maidán, and on the West looks towards the canal of Eyyúb. Pilgrimages of Súlija. — The famous caligraphist Ahmed Efendí, celebrated by the name of Kara Hisárí, is buried in the courtyard of the mosque of Chaúsh-báshí, without a cupola in a mere marble sarcophagus. He wrote the inscriptions in the mosque of Sultán Súleimán, and also that on his own tomb, which is a pattern for all caligraphists. The tomb of Habíbí the poet, one of the intimates of Sultán Selim I., is at the convent of Ja'ferábád; he was buried there because he followed the sect of Imám Ja'fer.

### SECTION LIII.

#### *Description of the Gardens and Walks of Kara Pírí Páshá.*

Kara Pírí Páshá, who was vezír in the time of Báyázid II and Selím I, being much pleased with this situation, ordered a garden to be laid out, and a suburb to be built, consisting of more than a thousand houses, subject to the jurisdiction of Eyyúb under a separate Súbáshí, and which to this day is called Pírí-páshá. A

Lady, of the name of Ainí, erected here a mosque and a minaret of the thickness of one brick, so delicate that all who understand anything of architecture look at it with astonishment. In the year 1000 it was repaired by Arslán Aghá, the chamberlain. The mosque of Tarshjí Zádeh Hossein Chelebí, within the place of the bricklayers, was the work of the architect Sinán, and is the only one in this quarter, the rest of it being occupied by the houses of Greeks, Armenians and Jews. At the head of the harbour is situated a bath, two hundred shops, a great number of taverns, frequented by the sailors of the ships, which are stationed in the harbour during winter, and two hundred shops of bricklayers who work on the lime which, in the summer time, is extracted from the bottom of the sea by Albanese divers. This lime remains forty days exposed to the influence of the air, and is then worked by men who knead it with their hands and feet and make it into bricks; the houses of Constantinople being covered with these bricks appear all of a red colour, peculiar to the bricks of Pírí Páshá. An Ayazmah, which is in this suburb, called the Ayazmah of the cup (sebú) causes all attacked by the ague, who drink it, to vomit, by which means they are cured. The Greeks frequent it in great numbers. Outside of Pírí Páshá, Sultán Mohammed IV, the conqueror of Yassova, Varadin, Uivár and Candia, found in a garden a pure spring, over which he built a fine fountain: the chronograph of it is inscribed on white marble in azure letters, by the caligraphist Mustafá Chelebí. I say nothing of the pilgrimages, as I know of none here.

#### SECTION LIV.

##### *Of the Mosques, Convents, Kháns and Baths of Kháss-kóï.*

This place consists of three thousand houses with gardens, in some of which lemons and oranges are cultivated; the houses look to the sea and belong to Jews. It is under the jurisdiction of the Mollá of Galata, and has a separate Súbáshí, Colonel of Janissáries and guard (kúllúk); there is a large and small mosque (jamí and mesjid) but no khán, college, or dining establishment. One quarter only is inhabited by Moslims and eleven by Jews, who were formerly distributed in so many jima'ts, or companies, but since the Jews' quarter in the town of Constantinople, within Jews-gate, was consumed by fire, and the ground consecrated by the mosque of the Valideh, the Jews, exiled from the town, all flocked to Kháss-kóï, where there are now twenty more companies, amounting to eleven thousand souls. Kháss-kóï is a Jews' town like Salonica, or Safet in Arabia. There are twelve synagogues and seven churches in the two Greek quarters; there is also a quarter of Armenians, six hundred shops, but no bezestán, fifty shops of tanners, one hundred wine-houses and three hundred for búza. The intoxicating applemast of the Jews (kúpelí) and the musk-wine of the Greeks (triantaphylla) are famous.

The musk-grapes, which are found here may be met with best at the island of Tenedos. The Jews cultivate fine peaches and the Greeks, cherries. The heights of Kháss-kóï are the general burying place of the Jews. They are all laid horizontally and their graves covered with white heavy stones, in a way which is to be seen nowhere else. It is some years ago since their cursed Khakhám gave them leave to be buried also in other places. Near to the Jews' cemetery of Kháss-kóï is an Ayazmah, which if drank of seven times relieves the quartan ague. It is much visited by the Greeks. At the time I, poor Evliyá, was in love, I walked on a Friday night in this burial-ground of the Jews and began to cry; "O my good fortune! O my good fortune." Having thus cried, a spectre (divgúl) started up, from which I fled calling out God's name, Ya Háfiz (O all guarding!), and hid at this Ayazmah, where I passed the night. In another place, please God! I'll relate the strange things that happened to me that night. Near to Kháss-kóï along the shore is the garden of the Arsenal, where Mohammed II. fixed his banner at the siege of Constantinople, and distributed the booty to the Moslims, and which on this account, adorned with koshks, basins, sofas, and twelve thousand trees of different kinds, was made a garden like paradise; its perfume conveys an idea of eternal life. Tall cypresses exclude the rays of the sun, the fountains murmur day and night, and innumerable birds cheer the spirits by their song. The peaches and apricots are of most exquisite taste. Sultán Ibrahim built a koshk on the shore of the sea, which may be compared to the palace of Khavarnak. Here oysters are collected which are eaten with lemon, and wine drank with them. People who do not drink wine, if they eat oysters will find them a powerful aphrodisiac; such a strengthening dish are oysters taken at the garden of the Arsenal. The fishermen pay to the U'stá, or inspector of the garden, every year twelve thousand aspers. This inspector commands in his service three hundred men. Here also are the boat-houses of the imperial boats. If the emperor wishes to go to a new palace, or anywhere else, his throne is fixed under a canopy, embroidered with jewels, on the stern of a kirlángují (swallow), a fast sailing boat, and he then views the delightful shores of the Bosphorus; or he mounts the Arab horses (koheilán), which are kept in the imperial stable of the Arsenal and delights in playing jeríd and mail on the Okmeidán. So fine a spot is the garden of the Arsenal. I, poor Evliya, performed here many acts of devotion; the Bostánjís on service are all pious good men, which is the natural consequence of Ak-shems-ud-dín's blessing, who having fixed his station at this place at the siege of Constantinople, with his forty disciples, blessed all those who should serve here. Mohammed II. planted with his own hand seven cypress trees, which exceed all others in height. Ak-shems-ud-dín also planted one with his own hand, which instead of green branches puts forth white. It stands near the basin of the Thímshírlík.

## SECTION LV.

*Of the Houses, Gardens and Pilgrimages of Kassim Páshá.*

In the time of the infidels Kassim Páshá was a monastery called Ayá Longa, but Mohammed II. converted it into a Moslim burying-ground. It is proved, that at the sieges of Constantinople by Eyyúb and Moslemah, by Harún-ur-rashíd, and by Báyzíd, when a part of the town was in possession of the besiegers, this place was the burial-ground of all the Moslims slain at the siege; and even now relics of Cúfic inscriptions are found on some stones, as I have mentioned before. Therefore it is that Súltán Mohammed II. built here an arsenal of seven arches, and a council room for the Kapúdán Páshá.\* The town of Constantinople growing too narrow for the throngs of people, the great monarch Sultán Súleimán commanded his vezírs, the conqueror of Napoli, (di Romania) Kassim Páshá, the conqueror of Chios, Piáleh Páshá, the conqueror of Akhiska, Ferhád Páshá and the conqueror of Alaeddevlet, Ayás Páshá, to build the suburb called now Kassim-páshá. It is in the jurisdiction of the Mollá of Galata; its civil commanding officers are the Kapúdán Páshá, the Kyayá Beg of the arsenal and the Subáshí. There are one thousand and eighty-five walled houses with gardens. Kojá Piáleh Páshá, the High Admiral, who had twelve thousand prisoners, his slaves, employed them in building at the extremity of Kassim-páshá a mosque, a college and a convent. This mosque not being frequented, he cut a canal from the harbour to it (near an hour's distance), so that the sea washed the foot of the mosque, which was then more visited on account of the gardens and plantations on both sides of the canal. After his death the canal being neglected, and boats unable any longer to navigate it, it happened that every one advanced his house on the banks according to his fancy so that very soon the whole canal was obliterated. My father however told me, that he had seen the sea at Kassim-páshá come up to the place called Dortaghezlicháh. It would be easy to re-establish the canal, if government would do it.

*Description of the Imperial Arsenal.*

This building was erected by Súleimán I, who built a magazine for powder, seventy barracks for captains, eight others covered with lead, a new council room, the prison (bagno) the koshk of the place for playing the jeríd, the gate of Sháh-kúlí, and the landing place of Meit (the dead). The Kapúdán Páshá commands by Súleimán's constitutional laws, twelve thousand Arabs, one hundred and fifty interior and as many exterior captains, seventy Arab Aghás invested with drum

\* The garden and burying-ground have since been converted into an establishment of docks and hangárs; and the writer of these lines himself saw the last trees cut down, and the last tombstones carried off, in the time of Kapúdán Hossein Páshá.

and horse-tail, and forty banners of infidels, who row the galleys (kurek-keshán). He also built thirty-five hangárs (vaulted magazines) with towering roofs, to each of which an inspector was attached. Three hundred Arabs were appointed for the service of the prison, and the captains made the whole night the round of the thirty five hangárs. Thirty-five other captains made the round outside, in the town, because in Sultán Súleimán's time there were in the bagno and in the tower of Galata no less than thirty thousand prisoners, who were kept in order by wardens and inspectors. Besides these there is the prison of Sanapula \* (Santa Apollonia ?) which is so well constructed that escape from it is impossible ; a bird could not find its way out. The floor is paved with marble so that escape by excavation is impracticable.

Kassim Páshá is so well inhabited, that no place on its seven hills and vallies remains uncultivated. It consists, according to the description of the time of Súltán Murád IV, of eleven thousand and sixty houses. In the time of Súleimán it was lighted at night with lamps before each mosque, hangár of the arsenal, shop and doorway. There are ten quarters of Greeks and one of Armenians, but none of Jews, who only frequent their shops. It is not surrounded by walls, but strengthened by stations for guards (robát). From the harbour to Piáleh Páshá's mosque is twenty thousand paces, and from the Ok-maidán to the the Dörtü-ulaghzí (quattro strade) at Galata (Pera) nine thousand paces.

The first mosque is that of old Kassim Páshá on a square foundation with a square roof and without columns, situated within an old building. The courtyard is ornamented with plane and mulberry trees. It formerly had a dining establishment (imáret), now a hospital (bímár-khánah). The minaret is the work of the architect Sinán ; the court of justice (mehkemeh) is within the courtyard (harem) of the mosque, which has two gates, one to the right and one to the left. The mosque of the Kyayá Beg, with a leaden roof, and one minaret. The mosque of Moham-med II. built at the old council room is very small. The mosque of Súleimán I. at the new council room (diván-khánah). The ministers of these two mosques are paid from the Imperial treasury. The mosque of Sheikh Ebhem Efendí frequented by pious men. The mosque of Yahyá Kyayá, near the house of the Mevlevís, with a leaden roof in the form of an ass's back (khár-pusht). The mosque of Háji Khosrew on the road of Tatavla on a height, with one minaret. The mosque of Hamdí Efendí near the Ok-maidán covered with lead. The mosque of Emír Sultán, the work of the architect Sinán, on the top of a hill ; a square building with a leaden roof. The mosque of Kúláksís (without ears) built by Sinán. The mosque of Sinán Páshá like the former in the form of an ass's back ; the harem is ascended by a flight of steps, on a hill which commands a fine view. The

\* It is from this name of Sanapula that perhaps the name of Bagno took its origin, if not from a bath.

mosque of Piáleh Páshá in the opening of a valley, with its southern side on a causeway, built by the old Captain Páshá, conqueror of Chios, has twelve cupolas supported by columns of red granite; the mihráb and minber simple, the rails of the windows of brass, not iron; they were made of the bells of Christian churches: the windows are of bright glass. On the entrance is written by the caligraphist Kara-hisári, in gold letters, the verse of the Korán: "Salutation to ye, who are good, enter it and remain there for ever." On the outside the cupolas are supported by columns of bee-coloured stone (zunbúrí). On the wall of the mihráb are written various verses and the name of Omar in large characters. The exterior courtyard is also covered with vaults of lead. Six large plane-trees throw their shade on the courtyard (harem) which has four gates. To the right and left of the western gate are forty cells of the college. When Piáleh Páshá commenced the building he found on the North side seven vases filled with gold. These vases now stand at Constantinople in the Sebíl (establishment for distributing water) at the head of Uzún-charshú, all of marble. It was built with this legal treasure. He built also a convent, a monument, a bath, and market-place. Besides these great mosques (jami) there are here the following mesjids: the mesjid of Piáleh Kyayá, of Yahyá Kyayá and of Memí Kyayá.

### *Colleges.*

There are four Colleges attached to the mosque of Piáleh Páshá, seventy reading schools, three halls for reading the Korán, twenty one convents of dervishes, Khalvetí and Jêlvetí, Ushákí, Mevleví, and others; the most renowned is the convent of Emír Sultán with more than one hundred cells. Here all the fakírs mindful of the verse, "O ye! who believe in God mention often his name," assemble every Friday and Tuesday night to proclaim the unity of God and to vivify their spirits by mortifying their bodies. Khalíl Páshá provided this convent with a pure spring of water for the general benefit. The convent of Kúláksis, for dervishes of the order Khalvetí. The convent of Moabber Ibrahím, near the bath of Piáleh Páshá. The convent of Ushákí Efendí near the garden of Hájí Hydur. The convent of the Mevleví-khánah built in the time of Sultán Murád IV. by Abdí Dedeh, who himself worked at this building; a second Ferhad: it is situated on a high spot enjoying good air and water.

### *Baths.*

The bath of Kassim Páshá is well built and provided with pure water. The bath of Hekím-báshí is small, but with very good water. The bath of Kúláksis with good servants, nice waiters, who however are deaf as is implied by the name (Kúlák-sís, no ears). The bath of Piáleh Páshá is one of the most famous of palaces.



The Seráís of Piáleh Páshá, Kara Khoja, Kúrd Chelebí, Hossein Aghá, and Sichán Khalifeh. I do not give the list of the Sebíls, which I am not acquainted with.

*Walks and Pleasure-grounds.*

The first walk is at the old Convent of Ok-maidán, originally built by Mohammed II., who transported hither the statues of Ayá Sófiyah for the bowmen to shoot at, a shot at which is actually called the "shot of the idol". This convent was built for the union of the bowmen, and enlarged by Báyzíd II, who himself took delight in archery. Having fallen into decay it was repaired by Mustafá Páshá, the sword-bearer of Sultán Murád IV., so that it looks quite new. Below it is the walk of Aína Ayazmah (the mirror-spring). There is no building, but an Ayazmah overshadowed with trees. The admirers of the fair sex frequent it to enjoy the sight of them, who however are only to be seen sometimes and not always; for "nothing is constant" as they say:

The world would be the finest place for pleasure  
If death would only cease to fill his measure,

and again

How fair a time, would be that time,  
Did beauty last, and love not blast.

The walk of Hassan Kárlíghí constructed in a spacious valley for the meeting of the bowmen, who in this retired spot enjoy the fresh spring of water and fine walks. Every Friday crowds of these disciples of Sa'd Wakkáss (the protecting Saint of bowmen) repeat here a fátihah to his memory, and then shoot at the mark (púta). It is surrounded by large plane trees. The walk of the fountain of Diodár; the spring known by this name is in a corner of the Ok-maidán within a tuft of trees. The walk of the convent of Piáleh Páshá is in a valley. The convent is surrounded by walls, and holds, in the lower and upper stories, two hundred men. Handicraftsmen assemble here to feast on many thousand dishes. Its great kitchen resembles that of Keikawús, provided with three thousand brazen plates and dishes. Here are tall plane trees and an excellent spring of water. The walk of Sogujik Ayazmah, a spring surrounded with willows. The walk of the vineyard of the Bosnians, with rose-trees of the size of apricot-trees. No where in Arabia, Persia and Turkey are finer roses than here, a blessing from Sheikh Boshnák, a disciple of the order of Sheikh Ushákí. The walk of Dedeh created by Abdí Ddedeh, the Sheikh of the Mevlevís. The walk of Kúrd Chelebí, a fine shady walk; and many others, which it would be too long to describe here in detail.

*Description of the shops of Kassim Páshá.*

There are altogether three thousand and sixty shops, but no bezestán; the

tanners alone have three hundred large establishments, each of which affords occupation for twenty or thirty stout youths. This place is famous for the yellow saffian, the red leather and the glue prepared in it. If a murderer or thief takes refuge amongst them, they will by no means give him up to justice, neither will they let him escape, but keep him amongst themselves, and by giving him work and occupation force him to become a useful subject. Two streams which flow through this suburb are on both sides bordered by shops, and over them are three single-arched stone bridges, viz: the bridge of Kassim Páshá, the bridge of Emír Aghá, and the bridge of the gate of the arsenal; besides these three stone bridges there are eleven wooden ones as far down as the valley of Piáleh Páshá. From the bridge of Jama-bazár (Friday-market) over Sheikh-deressí to the garden of Hájí Ahmed are seventeen low passages for landing places fastened with chains.

Description of the markets (Bazár Charshí). Juma'-bazári (Friday-market), Kassim Páshá Charshussí bazári, the bazár of Piáleh Páshá, of the tailors and of the tanners.

#### *Names of the Quarters.*

The quarter of the dead, or the burying ground, an old quarter. The quarter of Kánlikoz in the same place. The quarters of Kassim Páshá, Ketakhorieh, Pialeh Kyayá, Juma'-bazári, Bayúk-dereh, Kushúk-dereh, Ushákí, Tatavla, Depébáshí, Badla, Sari Kyayá, Aidín Cháush, named after the Alchymist, Chelebí Kúzdin on the height opposite the Diván-khánah, Yeldegirmení, Kuchúk Piáleh Páshá, Emín Efendí, Sinán Páshá, Kojá Piáleh Páshá, Kuláksís, Hamdí Efendí, and Hájí Ahmed.

#### *Of the Inhabitants of Kassim Páshá.*

There are three classes; first, soldiers, the Captains of the navy and guardians of the Arsenal, all dressed in the Algerine style, reds caps, bornús, dolámas, great knives, and a kind of half boots (tomák); some of them are bareheaded. They are all excellent troops, the pay of which according to the Constitutional laws of Súleimán amounts annually to three thousand and seventy purses, which are paid every three months at the arsenal. The second class are the handicraftsmen; and the third, merchants; there is also a fourth class, who are dervishes clad in 'abá, every one of whom is a monarch in his way. The women are modest and fair. The climate pleasant.

#### *Eatables and Beverages of Kassim Páshá.*

These consist of white cracknels (gurck), white bread (semíd), pastry (churek), and peaches of exquisite flavour, apricots, grapes, roses of Boshnák Dedeh, kaimák (cream), and yogúrd (curd), and fat sheep. Of the handicraftsmen, the tailors, who make the Algerine dresses, are famous for the neatness of their stitch, in which they are unparelled by all other tailors of Constantinople. The gloves and embroi-

dered stockings which are worked here can only be rivalled by those of Frengistán and Gúrjistán (Georgia). The tanners work yellow saffian and red leather (kosle) for which they are noted all over the world. The caps (keche) which are sold in the market of Piáleh Páshá are no where worked so neatly, except at Magnesia and Konia. The ship-builders in the Arsenal are not to be equalled in Europe.

*Monuments and Tombs of the Great and of Sainted men, which are visited  
at Kassim-páshá.*

Behind the Arsenal lie many thousand brave Moslims, who fell in the Arab sieges, on which were written the verses we have already mentioned in the history of Constantinople; it is a place of general pilgrimage. Meit Zadeh's tomb. His father going to the siege of Erla recommended the child, then in his mother's womb to the care of God Almighty. Soon after his departure the woman died and was buried; she was then delivered in the tomb, and nourished her child by a miracle. The father on his return, having heard of his wife's death, desired to be shown the grave, where he found the child suckled by the mother's breast, which had not perished. He praised God and took the child home, who became a great and learned man, and died in the time of Sultán Ahmed I. and was again buried close to his mother. A cupola was erected over the grave, which is a place of general pilgrimage. Near it are buried my father Dervish Mohammed Zillí, and his mother, my grandfather Timúríj Kara Ahmed, and great grandfather Yawúz Alí Uzbek and innumerable relations of mine, poor Evliyá's; I offer a prayer for them! The tomb of Abd-allah, Sultán Súleimán's saw-maker. Ghání Piáleh Páshá and Moabber Efendí are buried before the mihráb of the mosque of the first. Beneath the cupola is suspended in a glass ball a carving of the island of Chios. It is hard to conceive, how the man who cut it out contrived to introduce it into the glass ball. The monument of Sheikh Pír Alí, known by the name of Edrís; he was so called from having been the son of a poor tailor at Terhala (Edris being the Saint of the tailors). He was a dervish of the order Bairámí, following Hassám-ud-dín of Angora. He was strangled and buried at an elevated spot in Kassim Páshá behind the Arsenal on the way to the Ok-maidán. He worked many wonders and made many pious foundations. One of them is the koshk of Edrís on the North side of Eyyúb. The building was levelled at Sultán Murád's death, but the basin, fountain and place of prayer in the meadow are remaining. The tomb of Atúlí Mustafá Ushák Zádeh buried near his father Ushák Dedeh a pious, worthy and learned man. The tomb of Sheikh Osmán, or Emír Sultán, generally called Emír Efendí, a dervish Bairámí from Sivás, who is buried near Kúláksís. The tomb of Sheikh Mevleví Ismaíl Dedeh from Angora, died 1041 and was followed by Adelí Alí Adem Dedeh; though blind during seven years he commented on the Korán and Mesneví, and

besides this much esteemed commentary on the Mesneví he wrote eleven books, and was an ocean of learning and virtue; he is buried at the Mevleví-khánah of Kulleí Kapússí (tower of Galata). Contemporary with him lived Sheikh Abdí Dedeh, who built the Mevleví-khánah of Kassim Páshá, and in mystic love was a second Jelál-ud-dín. He knew all those who came to the convent by their names, though he had never seen them before, and when he began to sing he intoxicated all dervíshes. He is buried in the court of his convent. One of his miracles was, that Sultán Murád IV. on returning from Brússa to Constantinople by sea, and being nearly drowned at Bozborún, saw at the head of his boat the sheikh who calmed the waves. The tomb of Súrurí Chelebí the son of Khoja Sha'bán a merchant at Adrianople; he left one hundred and fifty works on all subjects and was buried in the courtyard of his own mesjid at Kassim Páshá. Mevlaná Imám Zâdeh Mohammed Efendí, died at the same time with Bagdádí Zâdeh, and is buried at Ok-maidán in the burying ground of Wais Sinán Efendí. My father told me often, that every one of them was unparalleled in his time.

#### SECTION LVI.

##### *Of the Builder and Buildings of the great Suburb of Galata.*

It takes its name from gala, which in greek is milk, because in the time of the Greek Emperors it was the abode of the shepherds and their herds, and was celebrated for its dairies. A castle was built near the Leaden-hall for the security of the shepherds. It is situated to the North of Constantinople and distant only a mile on the other side of the harbour; on the west it stretches a distance of eighteen miles as far as Kághid-Khánah. The Genoese, who on the shores of the Black sea erected the castles of Kaffa, Súdák, Watáteli, Baliklagha, Akkermán, Sarikermán, Menkúb, Kirej, Tomák, and Azov, built also the fortress of Galata. In the year 92 of the Hejira, when Omar Abd-ul-'azíz laid siege to Constantinople he erected the tower of Galata, which was called Kulleí-kahr, the tower of vengeance. He built the quarter of the Leaden-hall and the mosque called the mosque of the Arabs, the mihráb of which is turned too much towards the Kibla. Abd-ul-'azíz left Súleimán son of Abd-ul-Malek his lieutenant at Galata with Moslemah and a strong garrison and made sail towards Syria to take possession of the Kálifat. The eleventh and last siege of Constantinople was that to which Ak-shems-ud-dín encouraged Mohammed II. and on this occasion Galata was also conquered. The Castle having suffered much from earthquakes was repaired by Báyzíd II. The chronograph of it is written in large letters (jellí) on a marble slab above the hall for oil (Yagh Kapání). The tetrastick signifies: "If a stone of this high castle hurts an enemy's body, the town is exalted above the moon."

*Description of the Castle of Galata.*

It is all stone, in the form of a board for counting money upon, surrounded by a strong wall but which is not triple like that of Constantinople. It has interior and exterior gates, which are as follow: 1. on the west side towards the arsenal of Kassim Páshá, the gate of the dead (Meit-kapu-sí); 2. the gate of the Azábs looking towards the south; 3. the gate of the rowers (kurekji) in the same direction; 4. that of Yágh Kapáni; 5. that of the fishmarket (Balik-bazár); 6. that of Karakói; 7. the eastern gate towards the sea of the Leaden-hall (Kúrshúnlí-makhzen) called by the Greeks that of Saint Nicholas, where there is the Ayázmah of the Apostle, which is drank as physic for the ague; 8. Kirej-kapu-sí, the gate of chalk, looking towards the east; 9. the little gate of the tower; 10. that of Top-khánah; and 11. the great gate of the tower. The three last look to the land-side, and the eight first look to the sea. In the interior castle or citadel are the following gates: 1. the small gate of Karakói; 2. the gate of Muhál, inside of the little tower gate; 3. the gate of Meidánjik; 4. that of the church, kilisseh; 5. the interior gate of the Azábs; and 6. the gate of Sadik.

*Of the Circuit of Galata.*

Its circuit is twelve hundred and sixty paces. In the time of Sultán Murád IV. during his expedition to Eriván, Bairám Páshá repaired the walls; they were measured by architectural admeasurement and found to be eighteen thousand cubits (arshin) and to have two hundred and six towers and three thousand battlements; the height of the walls were forty royal cubits and in some parts even eighty cubits. The tower of Galata, raised by Mohammed II., is one hundred and eighteen cubits high, the top of it is covered with lead. Constantinople can no where be viewed on all sides except from this tower, from whence it is seen in its triangular form, and not only Mount Olympus, but through a telescope even the buildings of Brússa, which is at the foot of it, may be seen. This tower is conspicuous at the distance of three miles from Constantinople. Ten stories of it are prisons, it now serves as a magazine for ship-stores and is ascended by a stone staircase, to which the iron-gate (Timúr-kapú-sí) leads. I, poor Evliyá, amused myself more than once in this place on occasion of some tumblers performing here their feats. On the land-side of Galata a deep ditch extends from Meit-kapú-sí to Top-khánah. I have seen many thousand castles, but never with a ditch like this, unless it be that of the castle of Akkermán built at the confluence of the Dnieper with the Black sea. In this ditch sailors are constantly twisting cords and cables. It has a large and deep wall bordered by burying grounds. There is no wall on the side towards the sea, where there are only open markets (Charshú-bazár.)

*Mosques and Foundations at Galata.*

The first is the mosque of the Arabs built by Omar Ben Abd-ul-'azíz ; it was at different periods a church and a mosque. The walls and gate are ornamented ; it is a mosque of spiritual effect. The minaret is of the same height as the tower of Galata. Outside of the gate of the Azábs is the mosque of Mohammed Páshá in the style of an Imperial Mosque, with the windows looking to the sea. As it is built in a very narrow place the minaret is separated from it and stands on the other side of the way ; it is much frequented on account of its being situated at the head of the landing place where there is always a great crowd : it is the building of Koja Sinán. Outside of the gate of Yágh Kapán is the mosque of that name, covered with a leaden roof, and built by the same famous architect ; the minaret is low and ascended by some steps only : below it are oil-shops. Near the Leaden-hall is also the mosque of Kara Mustafá Páshá, the vezír of Murád IV. and conqueror of Baghdád. It was formerly a church and Ayázmah, has a leaden roof and one minaret and is much visited. Near it is the mosque of Karakóï, a small mosque without college or house for reading the tradition. Such reading establishments are attached to the mosques of the Azábs, of Mohammed Páshá, and of Kara Mustafá Páshá. There are from seventy to eighty abecedarian schools, but no dining establishment (imáret).

The Sebíl-khánahs, or establishments for distributing water, are : the Sebíl of Mohammed Páshá inside of Azáb-kapú ; the Sebíl of Rúznámeji Ibrahím Efendí ; the Sebíl of Kana'án Páshá, the vezir of Murád IV., in the market of the bow-makers ; the Sebíl of the Captain, and that near the mosque of the Arabs. The fountains are few in proportion to this large town ; the first of them is that of Mohammed Páshá outside of the gate of the Azábs.

There are eighteen quarters of Moslims, seventy of Greeks, three of Franks, one of Jews, and two of Armenians. In the interior castle are no Infidels at all, indeed there are none till you come to the mosque of the Arabs. The Inhabitants of the interior castle have in their hands a khatti-sheríf of Sultán Mohammed II, by which they are allowed to suffer no Infidel among them, and to kill those whom they apprehend in arms. These inhabitants are for the greatest part Moors, who were driven out of Spain and settled at Galata ; the rest of this town is full of Infidels, the number of whom amount to two hundred thousand according to the conscription of Murad IV., and that of the Moslims to sixty-four thousand. There are seventy churches of the Infidels. The French convent, called the convent of the Organ, is situated on an elevated causeway and ascended by seven steps. Near it is the Venetian convent, which, having been burned down, lay in ruins for twenty years, when it was repaired at the peace of Kandia by permission of the grand

vezír, Koprilí Záhede Ahmed Páshá; it has a square belfry reaching to the clouds. These churches are painted inside and outside with wonderful figures that seem to breathe. The Greeks have a church and hospital, the Armenians three churches and the Jews two synagogues. The different quarters of the town are both day and night looked after by watchmen to prevent all disorder among these people, who are much inclined to rebellion, for which they have been at times punished by the sword.

#### *Commanding Officers of Galata.*

The Mollá, appointed with the pay of five hundred aspers, lodges near the mosque of the Arabs; three hundred villages distributed in forty-four districts acknowledge his jurisdiction. The Náíb of each jurisdiction is appointed with one hundred and fifty aspers. His annual revenue amounts to seventy purses. The inspector of the mosque founded by Sultán Ahmed I. is the kizlar-ághá, and as such is the second public authority at Galata. The third is the Voivode; the fourth the Custom house officer of the oil magazine; the fifth, the head of the caulkers; the sixth, the Muhtessib; the seventh, the Ayák Naíbí (two officers of police ruling the markets); the eighth, the Súbáshí (lieutenant of Police); the ninth, the inspector of the wine, who receives annually seventy thousand piastres; the tenth, a Colonel of the Janissaries commanding from five to six hundred men; the eleventh, one of the Múmjí (serjeants) of the Janissaries, who watches over the taverns to prevent all riot, because wine, as the prophet says, is the mother of all vices; and the twelfth, the Aghá of Constantinople, who regulates the supplies of wood to the City. These officers keep both day and night a good look out, because these Infidels are a riotous people, as bad as the Maltese.

#### *Description of the Shops of Galata.*

The Shops altogether are three thousand and eighty. The market-places (charshú) are those of the cobblers (khafáf-khánah), the sugar-market, the oil-market, and that of the grocers, besides a bezestán, with twelve cupolas and four iron-gates, built by Mohammed II. There are two hundred taverns and wine houses, where these Infidels divert themselves with music and drinking. Fish, fruits and milk are excellent, as is also the sherbet (mubtejil) prepared here for the Sofis.

#### *Description of the Houses of Galata.*

From the sea-shore up to the tower of Galata are the houses of the Genocse, all built of stone, and the streets regularly cut. Altogether there are eleven hundred and sixty streets; the most frequented are, the great road along the sea-shore, the street of the Voivode, that of the mosque of the Arabs and that of the tower. The Cáravanserái of Rostem Páshá is the work of Sinán. There are no gardens in this town. Outside of the gate of the rowers are the barracks of the caulkers, who

have their Aghá, and Chorbají (colonel) ; their duty is to caulk the gallies of the Imperial arsenal. They number two thousand men divided into forty companies (bolúk). Outside of the gate of Karaköi are the Ajemogláns (the recruits of the Janissaries), commanded by the Aghá of Constantinople, occupied in dealing out wood. Their captains (oda-bashí) wear on their cap (fess) the turban (destár) in a particular way, dress in natta-coloured dolimás, black half boots and red papúshes, embark in their boats and go to the shores of the Black sea to collect the necessary provision of wood for the capital. They levy from the ships they meet one asper of Kol (tax for the round they make), and row clothed in white shirts.

*Praise of the Baths of Galata.*

The bath within the gate of the Azábs is ascended by a flight of steps. That of Mohammed Páshá enjoys the best air and water. That of Pokklíja is very old, as is also that with a basin of the gate of Karaköi. The one within the gate of Topkhánah is not so fine. There are besides three hundred baths in private houses.

*Of the Manners and Customs of the Inhabitants of Galata.*

They are either sailors, merchants or handicraftsmen, such as joiners and caulkers. They dress for the most part in the Algerine style, because a great number of them are Arabs and Mogrebins. The Greeks keep the taverns ; the Armenians are merchants and bankers ; the Jews are the negotiators in love matters and their youths are the worst of all the devotees of debauchery.

*Exquisite eatables and beverages of Galata.*

The first and best is the white bread, called franjúla ; the sweetmeats, liqueurs and confitures sold in the sugar-market are no where to be found in such perfection, unless it is at Damascus. The halwa is sold in painted paper. The white bread (semíd) is seasoned with spice. One of the greatest branches of its commerce are mariners' compasses and watches. The taverns are celebrated for the wines from Ancona, Saragossa, Modania, Smyrna and Tenedos. When I passed through here, I saw many hundreds bareheaded and barefooted lying drunk in the street ; some proclaimed their situation by quoting the verse,

I am so drunk, that I the world don't know !  
Myself, or what the wine is, I don't know !

Some sung ;

I drank the ruby wine, how drunk, how drunk am I,  
A prisoner of the locks ! how mad, how mad am I !

Another said ;

My foot goes to the tavern, no where else,  
My hand grasps tight the cup and nothing else ;  
Cut short your sermon, for no ears have I,  
But for the bottle's murmur, nothing else.



God knows, that I partook not of a drop by the invitation of these drunkards, but mingling amongst them I became perfectly aware of their condition. I drank only of the sherbet, called mubtejil, made with Athenian honey. Those who lose their money through drinking and forfeit their liberty are shut up in the prison inside of the gate of Yágh Kapán, where they recover their health. The fair sex of this town are celebrated. The Inhabitants have something of the nature of Dervíshes and keep in winter time good conversations. The harbour of Galata is defended against the winds from all quarters, and in the winter time more than a thousand ships ride at anchor here. The northern suburb of Galata is considered to belong to Top-khánah, because it has its proper commanding officer. There are no pilgrimages at Galata.

#### SECTION LVII.

##### *Of the Buildings and Monuments of Top-khánah, of the Gun-foundery and the great canons.*

Top-khánah, in the time of the Infidels, was a convent situated in the middle of a forest; this is the mosque called the mosque of Jehángír: as it was dedicated to Saint Alexander the Infidels visit it once every year on the feast of this Saint. A tradition says, that Alexander, Zúlkarnín, enchained at this place magicians and witches from Gog and Magog by throwing mountains on them with the incum-bence to take the sea during the forty winter days (Zemherír) in brazen ships in order to watch the sea surrounding Constantinople; but those demons having cut the mountains, which shut up the Black sea, it broke in by the Bosphorus and the demons were all buried in the Black sea. Thus the foundation of Top-khánah is carried back to Alexander. Mohammed II. built here the gunfoundery and Báyzíd II. enlarged it, and added the barracks.

##### *Description of the Establishment of the Gunners.*

In the time of Súleimán I., who governed forty-eight years, all kings and monarchs yielded peaceably to his power, with the exception of the Emperor of Germany, who continued at war with him. Of these forty-eight years Súleimán had passed four in making war in Arabia, four in Persia, four against the Venetians and thirty-six against the Emperor of Germany. These Germans are strong, warlike, cunning, devilish, coarse infidels, who excelling in artillery, Sultán Súleimán endeavoured to equal by assembling gunners and artillerymen by rich presents from all countries. He pulled down the gun-foundery built by his ancestors, Mohammed and Báyzíd II., and built a new gun-foundery, which no one, who has not seen it, is able to judge of what may be accomplished by human strength and understanding.

*Praise of the Gun-foundery.*

It is situated on a height, distant an hundred paces from the sea-shore, surrounded by walls so strong, that it could resist any siege. In the middle of it rises a square building forty cubits high, covered by a roof in the shape of an ass's back, through which large furnace chimnies (camins) give escape to the smoke of the work-shops. On the roof, upon which you can walk, are many hundred casks of water in the case of fire, occasioned by sparks from the chimnies, and which would be immediately extinguished by the people who keep watch upon it.

*Of the rooms where the Models of Guns are formed.*

These models are made, in the rooms appropriated to the purpose, by putting into the forms a mass of lime mingled with from forty to fifty thousand eggs, which fills the hollow space for the gun. When founded this mass is extracted, and the gun is perfect.

*Of the Camins.*

The camins, or ovens, for melting the brass are built in two places with a particular kind of stone, which alone can bear the strength of the fire. The lower part of the oven is hollow, the upper part vaulted. Here forty to fifty thousand quintals of brass are deposited with the fragments of old cannon, and a sufficient quantity of tin is kept ready.

*Praise of the Gun-forms.*

Before the vaulted camins the moulds of the cannons are buried in earth with the mouth upwards. If guns of the largest calibre are to be cast, ten forms are put in the camin; if culverins twenty; if small guns (shahí) one hundred; but if guns for the gun-boats (chaiks) which are so large that a man may get into them, five forms only are placed in at the same time: the mouths of these forms are covered with lime of the Kághid Khánah. Canals, or gutters, are then made on the floor, like those made by the bostánjís to conduct the water in gardens, which canals terminate at the mouth of the oven. On both sides of the furnaces with the cupolas are placed immense piles of wood, cut a year before and well dried. On the day of founding, all the masters, calfas, founders, the General of the artillery, the first guardian, the Imám, Muezzin, and time-keeper (múakil) assemble, and whilst they cry "Allah! Allah!" the wood is thrown into the ovens. After being heated by burning twenty-four hours, the founders and fire-workers, strip naked, put on their papúshes only, and an odd kind of cap which leaves only the eyes visible, and a thick kind of sleeves, to protect the hands; because the fire having raged in the furnaces twenty-four hours, no person is enabled to approach them on account of the heat, if not dressed in like manner. Whoever wishes to see a fine specimen of the infer-

nal fire, must look at this. The twenty-four hours having elapsed, notice is given to the vezírs, the muftí, and sheikhs; forty persons and the founders are admitted within, the rest of the servants are shut out, because the metal when in fusion, does not bear to be looked on by evil eyes; according to the tradition "The eye is truth."

The masters (U'stád) then desire the vezírs and sheikhs, who sit on sofas at a great distance, to repeat continually the words: "There is no power and no strength but in God." The masters then with wooden shovels, throw some hundred quintals of tin into the sea of molten brass, and the head founder (dogiji-bashí) says to the great vezír, the other vezírs and sheikhs, "throw as alms for the true faith, some of your gold and silver coins into the brazen sea." The great vezír then gives him some purses of gold, so does the khazinedár-bashí from the Emperor's side, and each of the other vezírs give one or two purses of gold to the head founder, who throws them, before their eyes, into the molten brass, saying: "In God's name." Poles like the yards of ships of fir are used for mingling the gold and silver with the metal, and are replaced, as fast as they are consumed. As soon as the surface of the brass begins to bubble, the masters know that it is in a complete state of fusion, more wood is thrown into the fire as before, great care being taken that not a drop of water is to be found among it, because a drop of water thrown into the molten brass would burst all the forms, and destroy all those who are present. On both sides of the ovens forty to fifty sheep are kept ready. All the vezírs, sheikhs and the rest of the company, rise. The time-keeper gives notice to the master of the furnace half an hour before it is time to open the mouth of it; the man who says the prayers (duaji) repeats the accustomed prayers and all the assembly cry, Amen! All are very fervent and zealous in their prayers, because it is a most dangerous business, in which many masters and vezírs have perished. The time fixed having expired, and been announced by the time keeper, the head founder and masters, dressed in their clumsy dresses of keche, open the mouth of the furnace with iron hooks, saying, "Allah! Allah!" The metal beginning to flow, covers the faces of the men with a glare at a hundred paces' distance. The vezírs and sheikhs take white sheets and sacrifice the sheep on both sides of the oven. The metal flows from canal to canal into the form, which, if of the largest, is filled in half an hour: the flowing brass is then stopped by an oily mass of clay and flows to the next. Prayers are said again, and so till the end, when seventy robes of honour are distributed and augmentations of pay are decreed: their dresses of keche are taken off and the General of Artillery gives a feast to the grand vezír. The cannon remain a week in the moulds, after which the soul (míl) is taken out, and they are polished. The joiners then take the cannon into their care like beloved children, and make them ready for war. There is a separate building in the foundry for the arabají

or gun-carriage-makers, and a separate one for those who model the clay of the forms, which comes from the village Saríyár on the Bosphorus. It is a large indescribable fabric. Above the gate which looks to the South is the lodging of the head founder, with numerous cells.

*Description of the Founders.*

They are distributed into Bolúk (pulks) each of which has its Oda-bashí, captain, and Chorbají, colonel.

*Description of the Barracks of the Artillerymen, Topjí.*

They were built by Mohammed II., Báyzíd II., and Súleimán I., like the foundry. One door looking to the south, one to the north. The first on the sea-side is ornamented with different trappings; on one side of it is painted a lion pursuing a stag, and on the other side, a prisoner chained down. Painters believe them to be from the pencil of Sháh Kúli. Inside, are the rooms inhabited by the colonels, captains, veterans, cooks, and artillerymen; they dress like the janissaries, in leathern gowns, and wear knives with silver chains. They are the bravest troops, and in twenty-two battles, wherein I was present, I saw no braver, because, when the enemy, pointing their guns on ours, swept away forty or fifty gunners at a discharge, still with all that, they were as busy at their guns as ants. Sultán Ibrahim, on a visit to the foundry, having taken his lodgings in the koshk above the gateway, this koshk has since been reserved for the Emperor. At the time when Hafiz Ahmed Páshá went against Baghdád, there were no less than seventeen hundred guns, every one worth a tribute of a province, besides sixty so large that cobblers and other poor men made their lodgings in them: the balls fit for those guns are even now to be seen, but there are only six of these large guns remaining. The finest are those of Nakásh Alí Páshá; the other famous cannon are those of Mohammed II., Báyzíd II., and Súleimán, that of three mouths, and six of forty spans, of Alí Báli, Hamza Báli, Assá Báli, Choltútúnáz, Kondáktútúnáz, Div-báli, Eskibáli, Karabáli, Ejderbáli, Kirkmílbáli, Shakibáli, Palamar Kírán, and Delitop, which are fired at the two Bairáms and on other great occasions. These guns (of the batteries of the seraglio) are shaded by plane and cypress trees, by linden trees, and willows. On the second day of the Bairám many thousand persons assemble here, and stretch themselves on the ground of the walk. The artillery is one of the greatest treasures of the Ottoman Empire. According to the registers of the General-in-Chief of the artillery, there are in the thousand and sixty large and small fortresses of the Empire, in the palankas, mandras and towers, altogether seventeen hundred and forty-five guns, besides thousands in the Imperial fleet.

*Of the Commanding Officers of the Suburb of Top-khánah.*

The first are, the Náíb (substitute) of the judge of Galata, and the officer of the police, Ayák Náíbí; the commander of the troops on land is the Topjí-báshí, and at sea Bastánjí-báshí, the Súbáshí and Muhtessib keep order in the market. There are one hundred and seventy quarters of Moslims, twenty of Greeks, seven of Armenians, and two of Jews, but none of Franks nor Gipsies. This suburb is composed of high houses, with gardens and many palaces, situated on the sea-shore, called Yallí (περίαλος); such as the Yallí of Terekjí, of Hossein Aghá and Melek Ahmed Páshá.

*Mosques of this well inhabited Suburb.*

The mosque of Kilij Alí Páshá rivals those of the Sultáns, it is situated on level ground on the sea-shore, and built entirely on the plan of Ayá Sófiyah, with the exception of the gates, two of which open to both sides, and one towards the Kíbla; it was erected in the year 988. The Mausoleum, wherein the celebrated Admiral, who built this mosque, is entombed, is close to it. The chronograph is formed by the words, *Es-selám oldi Alí Jamíun Beitol-hardm*, "Greetings to you, Alí, whose mosque is like that of the Ka'bah." The great cupola is supported by four pillars, the mihráb and minber are much ornamented, and the windows are all of glass. Above and below them is the súra mulk, written on blue china, in the beautiful character of Kara Hisárí. The suspended trappings are very nice; the garden before the mihráb is enlivened by the songs of various birds. On the left side, where Kilij Alí Páshá lies buried, is suspended his sword and bow.

*Praise of Alí Páshá.*

He was a most simple and believing man, whose original name of U'lúj was changed into Kilij. At the first Friday-prayer of his newly-finished mosque, when the singer of the Na'at, or antiphon in the Prophet's praise, began in the highest tone, Alí Páshá stood up, and directing himself to the singer, asked, "What is all that brawling for, are we here in a tavern or an ale-house?" The Vezirs near him said, "My Lord, he sings the praises of the Prophet." "Well," said he, "is Mister Mohammed pleased with this brawling?" and as they answered, "Yes," he asked "How much have I written down for his pay? Look into the register." They replied, "Ten paras." "Well," said he, "how much have I assigned to that fellow, who praises our Emperor Murád." They said, "Forty aspers." "Well, which is greater, the Lord Emperor or Mister Mohammed?" Having been answered, "that the Prophet was yet greater than the Emperor," he said, "Well then put the Imperial and Prophetical brawler on the same footing of forty aspers." This jest

is known amongst the wits. Every Friday he used to sit on the exterior sofa of his mosque and distribute a purse among the poor. In the court-yard are plane trees and water-pipes for ablution. The exterior court-yard has four gates; the minaret is but one story high. Sinán has here shown the mighty hand of his knowledge.

The mosque of the lesser Chaúsh is on a hill; on another hill, opposite the gun-foundry, the mosque of Abú Fazl, enjoying a fine view; the mosque of Mohammed Aghá at Findiklí on the sea-shore, and near it that of Mohay-ud-dín, near the oven of Assa Chelebí. Also at Findiklí is the mosque of Mollá Chelebí, with a high cupola. In the quarter of Ayás Páshá is the mosque of Mohammed Efendí. The mosque of Prince Jehángír on the spot of Alexander's Convent, built by Sultán Súleimán, who devoted the merit of it to his son Jehángír's memory; it stands on the top of a high hill, which is ascended by a flight of one hundred steps from the mosque of Mohammed Aghá, situated on the sea-shore. On some places are seats for reposing, because it is extremely difficult to ascend this height without rest. Notwithstanding the steepness and narrowness of the way, a strange fellow once rode up it, who, having killed somebody in the market-place of Salibazár, was pursued to this place, where his pursuers stopped because they believed it was impossible to get up the height on horseback. Nevertheless he rode up it in a miraculous manner, and made his escape. The square mosque is covered with a light cupola and a fine minaret. The court-yard is adorned with plane-trees. In the afternoon company assemble here to look at the ships on the sea; it is the work of the architect Sinán. Amongst the mesjids we name only that of Sehíl Beg, because it is the same architect's work, and omit the schools, reading houses, and dining establishments, which we are not well acquainted with.

### *Convents of Dervíshes.*

The most celebrated of all is situated on the top of the hill behind the gate of the tower of Galata. It is dedicated to Mevlaná Jelál-ud-dín, the founder of the Mevlevís, and was erected by Rúmí Iskender Páshá. It was founded for one hundred Dervíshes, and enjoys a fine view. The Convent of Jehángír. The Convent of Abd-ul-Kader Jeiláni, of Tútúm, of Karabash, of Chaúsh-bashí, of Issa Chelebí, and Abú Said.

### *Walks.*

The Fountain of the bootmakers (jizmejí) on the sea-shore is a fine pleasure-place, looks towards the sea, and contains a thousand men. The kitchen is provided with a thousand plates, and adorned with slippers and boots (papúsh and jizmeh). The Master bootmakers assemble in one place, and the apprentices in another. The walk of Ayás Páshá. The walk of the Samsún-khánah, or the

kennel of the large dogs (samsún). Near it is the walk of Munejim-koyússí, the astronomers' well, which is one hundred and five cubits deep, and was dug by the famous astronomer Alí Kúshjí for astronomical observations. But the Ulemás having represented by petition to the Emperor, that wherever such an observatory should be formed, the people would be prompt to rebel, Alí Kúshjí was removed. Sultán Murád IV. wrote to Muftí Yahyá Efendí two words with his own hand, for the purpose of asking whether the well was filled up, but not having put the necessary points to the letters, neither the Muftí nor the divines were able to read them or understand the Emperor's intention. The door-keeper hearing of their dispute about the meaning of these letters without points, said, "With your permission, gentlemen, I should be glad to see the Imperial rescript and to make it out." The Muftí said, "How wilt thou be capable of decyphering what we despair of understanding?" Moid Ahmed and Báli Efendí quoted on this occasion the Persian verse,

Believe not every wood to be empty,  
A leopard may spring forth.

The door-keeper having got the Imperial rescript, instantly read, *Shú rassadí yikillimí*, "This observatory is it to be destroyed?" "God be praised," said the Muftí, "the door-keeper has extricated us from a great difficulty, because no points being on the last word it was impossible to know whether it ought to be read bealemí, beka-lemí, tealumí, or thikillimí. Now the Khassekí (the Bostánjí who carries the Emperor's orders), may go back and carry the fetva," which was to the purport of filling up with sand the astronomer's well. The Emperor then gave to the Captain Páshá Rejeb orders to fill the well with earth. The walk now only perpetuates the remembrance of it. The door-keeper who extricated the Muftí so happily from this difficulty was rewarded by the Molláship of Kútahia. Near the astronomer's well is the Ayázmah of Pelijik with a spring of excellent water.

The Sebíl-khánahs, or establishments for distributing water, are in number above two hundred. The first is that in the corner of the court-yard of Kílíj Alí Páshá's mosque, and opposite to it is that of Silihdár Mustafá Páshá, the captain of Murád IV.

#### *Fountains.*

At Findiklí is the fountain of Silihdár, the favourite of Sultán Murád IV., that of Síawúsh Páshá, that of Hassan Chelebí, the inspector of the Custom-house in the court-yard of the convent of Mevlevís (at Pera); another fountain of the same Hassan outside of the little gate of the tower of Galata; the fountain of Asa'd Efendí built 1022 (1613); the fountain of the Corsair before the convent of the bootmakers; the fountain behind the wall of Hossein Efendí's house; and the

great fountain of Sultán Ahmed I. at Top-khánah, a large square fountain before the gate of the gun-foundery.

*The Baths at Top-khánah.*

They are six in number. The bath of Alí Páshá is a clean well-served bath frequented by all classes; the bath in the Jews' street is not so well built; the bath outside of the tower of Galata; that near it of Galata-seräi; the bath of the lesser Chaúsh-báshí near the gun-foundery, and the bath of Mollá Efendí at Findiklí. There are besides seven hundred private baths.

*Of the Shops of the Handicraftsmen.*

At Top-khánah and Findiklí there are in all eight hundred shops, but no bezestán. The fruit-shops are famous for their elegance, because they are shaded by large trees. Amongst the most exquisite niceties of this place is the roast meat, called kerdeh kibáb, the khosháb (a kind of sherbet), the beer of millet (búzâ) the white bread (súmúnî), light as sponge, white and well-eyed, finer than the bread of Sabánja and Amasia. Issa Chelebî, the famous baker of it, received a boon from a Dervîsh, by the power of which every thing succeeded that he undertook. He became the baker of the world, because this bread is carried even to Isfahán, and though three months in going, it does not spoil.

*Of the Inhabitants of Top-khánah.*

The greatest number are merchants, sailors, and artillerymen, flocking together from the shores of the Black sea, from Sinope, Amastra, Heraclea, Bartín, Bafra, Samsún, and Ojeshehrí; and a great number of Georgians and Abaza. The Abaza, to prevent their children from being brought up like the boys of Constantinople, send every year those of one and two years of age with their nurses on board ship to their own country, to be brought up there until they are fifteen years old, when they are brought back to Constantinople and sold, or offered as presents, to the great people and favourites of the Emperor. Lo! our late Melek Ahmed Páshá and Síawúsh Páshá were Abaza, born at Top-khánah and brought up in their own country.

In proportion to the size of Top-khánah it has but few fountains and market-places, but the houses are all provided with wells. The best houses are those of Jehángír and Ayás Páshá; they rise one behind the other, and are surrounded with gardens. The streets are all paved like those of Constantinople, Eyyúb and Kassim Páshá; the roads are wide, and the mosques near to one another, for the people generally are pious men. The great people wear splendid dresses, and the merchants dress according to their revenues. The women wear the cloak, fer-



rajeh, with a dulbend on the head and a veil before their faces, and are thus most decently dressed; they are very amiable.

*Tombs and Funeral Monuments of the Saints and Great Men at Top-khdnah.*

Issa Chelebí is buried near the oven that bears his name, beneath a cupola; the tomb of Mevlaná Nakíb Yahyá Efendí; the tomb of Kilij Alí Páshá at the left hand of his mosque, where his sword and bow are suspended. At Findiklí, on the great road, is the tomb of Kalenderí Mohammed, that of Mitkálí Solák Zádeh is in the cemetery of the Convent of Mevlevís, at the tower of Galata, and that of the painter Behzadí in the same place, where also Sheikh Adam Efendí is buried.\*

SECTION LVIII.

*Of the Foundations and Buildings of the Suburb of Beshik-tdsh.*

This town was formerly called by the Infidels the *cradle-stone*, which is the translation of its present name. The country being yet covered with wood, a monk, called Yashka, built here a great church, and brought from Jerusalem the stone on which Jesus was first washed after his birth at Bethlehem, which gave the name to the Convent and place. Heraclius removed this cradle-stone to Ayá Sófiyah, where it is even now seen and visited at the right hand gallery. This suburb enjoys fine air and a good situation, and contains six thousand houses, surrounded with gardens; the inhabitants are all Mussulmans, excepting one quarter of Armenians, one of Greeks, and one of Jews. The largest palaces on the shore (yallí) are those of Kapúdán Ja'fer Páshá and of Kapúdán Kassim Páshá, which have from two to three hundred rooms and a mosque; the yallí of Bába Súleimán, that of Minkári Zádeh, that of Alí Efendí, of Azmí Zádeh, of Defterdár Emir Páshá, of Freng Mustafá Efendi, of Hafis Ahmed Páshá, of Osmán U'stá, and of Melekí Kadin, where the Emperor partook more than once of a repast.

*Description of the Gardens of the Ottoman Court.*

Dolma-bághjeh was formerly a small garden with cypress-trees. By command of Sultán Osmán II. all ships of the fleet, and all merchant ships at that time in the harbour at Constantinople, were obliged to load with stones, which were thrown into the sea before Dolma-bághjeh, so that a space of four hundred yards was filled up with stones where the sea formed a gulph, and the place called "the filled up garden," Tolma or Dolma-bághjeh. Sultán Osmán used to delight in playing jeríd here. This riding-ground was converted into a garden, and Sultán Selím I.

\* In the same Convent is also the Count de Bonneval's grave.

built a koshk and basin ; no other building exists. The cypress-trees growing here are of a nondescript height. The service is performed by a master (ústá) and two hundred men of Bostánjís. It may be called Beshik-tásh (cradle-stone) from the chests of oak filled with stones, sunk before the garden, to prevent its being destroyed by the violent raging of the sirocco, though a thousand years before these chests, called beshik or cradles, were sunk, this place was already so called.

In the time of Báyzíz II. it was the Yallí of a Páshá, but then became an Imperial abode, so that it is now a palace with many sháhneshíns and rooms, though of no great extent. Sultán Murád IV. happened once to be reading here the satirical work Sohámí of Nefí Efendí, when the lightning struck the ground near him ; being terrified, he threw the book into the sea, and then gave orders to Bairám Páshá to strangle the author Nefí Efendí.

The garden of the young kapijí-bashí is a place full of shade ; the garden of Kazánjí Oghlí was also an Imperial palace, of which Sultán Murád IV. made a present to Kia Sultána. It is very well worth seeing, particularly on account of a fountain (*jet d'eau*), with many elegant pipes in the upper story. Besides these yallís there are in the town the houses of Kiremetjí Zádeh, of the lesser Chaúsh and some others of great men. The inhabitants of Beshik-tásh are pleasant people ; a great number of them occupy themselves with gardening. They dress in different styles. The greatest part of them are Anatolians, but there is also a great number of Constantinopolitans. The fair sex of Beshik-tásh are high-spirited, they look on their lovers but from the corner of the eye, and flatter no strangers. They keep their favours to their own people, and are renowned for their attachment. The legal authorities of this place are, the Náíb, or substitute of the Mollá of Galata, and the Muhtessib and Súbáshí (two officers of police). The garden is under the high command of the Bostánjí-báshí. This town has no castle, but is very secure.

### *Mosques.*

The mosque of Kara Sinán Páshá, a hundred paces distant from the sea ; the wall is composed of white and red stones. In the court-yard six cupolas are supported by columns, and the windows ornamented with iron rails ; the exterior court-yard is planted with tall plane-trees. In one corner of the harem, or court-yard, is the tribunal of Justice (Mehkemeh). Formerly the dining establishment was kept up, and might be yet. Before the mihráb are buried some great men. Between the mihráb and the landing place lies a large field. The mosque of Ahmed Durrák, near Dolma-bághjeh. The mosque of Abbás Aghá, a square mosque. There are also a great number of mesjids. The college of Khán-ud-dín Páshá, but no abecedarian schools, one house for reading the Korán, but none for reading tradition. There is a Cáravánséráï on the sea-shore. The landing place

of Beshik-tásh is the most frequented, because in time of war all the Anatolian troops, that pass from Asia into Europe, land at this place. There are three baths, that at the bridge, that near the great mosque, and that near Yahyá Efendí, besides one hundred and ninety private baths; the fountain of Yahyá Efendí. There are seventy shops. The shops and fountains are few in proportion to so large a place, but the houses and gardens are all supplied with water by wells. In summer-time many thousand boats carry water from here to Galata, where there is a scarcity of it. Among the eatables are, the pumpkins called súrakhí-dolma (bottle-shaped), cabbages, mulberries, and the fish which are taken here.

### *Walks.*

There are no less than one hundred and sixty gardens, every one like paradise, fragrant of roses, narcissuses, and odoriferous herbs. The walk of Yahyá Efendí, in a deep shaded recess of the hills, luxuriant with plane, cypress, willow, fir, and nut-trees. Some well intentioned people have constructed a sofa at the foot of the spring, within the murmur of which all kinds of birds sing their melodious notes. It is an old pleasure place, where friends are wont to meet.

The Convent of the Mevlevís, at Beshik-tásh, of one story high. The room for the dancing and singing of the Dervíshes (simá'a-khánah) looks towards the sea. It is covered with a curious wooden roof, which our present architects would be unable to execute. It is very high and lofty. The cells of the Fakírs on the west side and the dancing room are of nut-tree wood; three sides of the latter are enclosed with glass windows. Its Sheikh, Hassan Dedeh, who was more than an hundred and ten years old, when he died, mounting the chair (kursí) on the days of meeting and becoming enraptured, sometimes commented upon the verses of the Mesneví, according to the original intention of their author. His successor, Nizen Dervísh Yússúf Jelálí, at times threw himself down from the chair on the Fakírs, and when he sung, he was in such raptures that all those who heard him remained astonished. All divine lovers collected round him and listened to his heavenly songs until they were out of their senses. He was a Prince in the speculative way of contemplation.

### *Monuments of the Great men buried at Beshik-tásh.*

The tomb of Ahmed Durrání, near Dolma-bághjeh. The tomb of Yahyá Efendí, deceased 918 (1570); he is buried on the top of a high hill facing the sea; the four walls of his monument are covered with the inscriptions of many hundred thousand divine lovers breathing out their feelings in verse. Born at Trebisonde, he was the foster brother of Sultán Súleimán, because Súleimán and his father Selím I. were both born at that place. Yahyá having been brought to Constanti-

noble, was buried on the top of this hill, where even now he converses every Friday night with Khizr, taking from him lessons of mysticism. Near it is the tomb of Kapúdan Ali Páshá, who founded a mosque at Chios, and on the Bosphorus at Yení-köi. He spent fifty thousand piastres for an aqueduct to the mosque of Emír Efendí, near the quarter of Kúlaksís at Kassim Páshá. Before the mosque of Beshik-tásh on the sea-shore, beneath a cupola, is the monument of Kapúdán Khair-ud-dín Páshá (Barbarossa), who commanded at the conquest of Tunis, Tripoli, and Algiers, and died in 970 (1562). Sinán, the architect, built it, and also that of Yahyá Efendi above-named.

## SECTION LIX.

*Of the Buildings and Foundations of Orta-köi.*

It was formerly only inhabited by Infidels, but in the time of Sultán Súleimán, the Defterdár Páshá having built a mosque, a number of great men took up their abode here. It consists of from two to three thousand houses rising one above the other on both sides of a valley, with a great number of Yallis or sea-shore palaces (περίαλος). The place is full of Infidels and Jews; there are two hundred shops, a great number of which are taverns, and a vast number of gardens. The public officers are; the Mollá of Galata's substitute (Náib), the Súbáshí and the Janissaries. The Bostánjí-báshí takes cognizance of penal suits. Besides the mosque of Defterdár Páshá there is but the mesjid of Baltají Mahmúd Aghá. The bath of Khosrou Kyayá was built by Sinán, where the air is fine and the waiters are boys. On the sea-shore is the fountain of Tekelí Mustafá Páshá. There is no establishment for distributing water (sebíl-khánah), no place of pilgrimage, and no other foundation of any kind.

## SECTION LX.

*Of the Buildings of Kúrút-cheshmeh.*

The houses of gentlemen border upon the sea-shore; inland, in an extensive valley, is a quarter of Moslims, with a bath, a mosque, two companies (jama'át) of Jews, and three quarters of Greeks. The Jews have three synagogues, and the Greeks two churches, and altogether there are two hundred shops. It has no khán, bezestán, or other pious foundations, but a great number of gardens. Its Náib is subordinate to the Mollá of Galata, and it has an officer of the police, súbáshí, and one of Janissaries, yassakjí. Opposite to this place, on the other side of the channel, is Kúzgúnjik. There are no visiting places of saints and no walks.

## SECTION LXI.

*Of the Buildings of Arnaúd-kói.*

The houses are about a thousand, with gardens, and the inhabitants are all Greeks and Jews. It has no mosque, mesjid, school, or kitchen for the poor (imáret), and but one small bath and a few gardens. The Greek females are distinguished. There is white bread and biscuits. The Jews are famous for playing upon musical instruments, particularly the tambour. The greater number of the Greeks established here are Lázes; there are but few Musulmáns. In the bay, which the shore forms from here to Akindiborún (the torrent's point), lie in winter-time many hundred ships. The public officers are, the substitute (Náíb) of the Mollá of Galata, the súbáshí, the yassakjí and the Bostánji-báshí. Akindiborún (ὁ ξυρροῦν), the torrent's point, is a rocky place where many boats perish. The boatmen drag their boats with ropes over this dangerous place, and thus pass it. The Rúznámejí of Murád IV., Ibrahim Efendí, built a fountain here. The garden which formerly belonged to Hassan Khálifeh, the Aghá of the Janissaries, has become an imperial one since the owner was torn in pieces by the troops, who revolted in Sultán Súleimán's time. The garden of Bebeg belongs to the Sultán, it consists but of a koskh, built by Selím I., and is not much frequented; there are tall cypress trees in it. Further on is the garden of Delí Hossein Páshá, which belongs to the Emperor also; it is adorned with pine trees. The place, Kialar (the rocks), consists of from forty to fifty houses, with Sidkí Efendí's mosque, underneath which rises a limpid stream. From here you come to Rúmelí-hissár. My greetings to you.

## SECTION LXII.

*Of the Form and Size of Rúmelí Hissár.*

It was formerly an old convent of the Infidels on the top of the hill inhabited by a monk, who was secretly a Mussulman, and was at the head of three hundred Dervishes. As soon as he heard of Mahommed II. having ascended the throne at Adrianople, he sent him a message to let him know the good news, that for him had been reserved the conquest of Constantinople, suggesting at the same time that he should build a castle here and two at the Dardanelles to intercept all provisions for Constantinople; and that meanwhile the army should move from Adrianople. Mohammed overjoyed with this news made all possible exertions. He went first, with the leave of the Greek Emperor Constantine, on a hunting party to Terkos on the shore of the Black Sea; where, exchanging presents with the commanding officer, he pursued his hunting without the smallest resistance, and sent presents of what he killed to Constantinople. He begged leave to build

on the spot where the castle now stands a hunting house, and consulted with the monk, who in secret was a Mussulman, and enjoyed his intimacy. Envoys came from Constantinople with the answer, that the Emperor would allow as much ground as a bull's hide would cover, but no more. Sultán Mohammed now traced out in the Envoy's presence the foundation of a tower no larger than a bull's hide. At the same time he commanded from Constantinople many thousand workmen and miners, who brought from the harbour of Borgház on the Black Sea in one night from forty to fifty guns, placed them along the seashore and covered them with bushes. He then began to build the castle, concealing in the same way the foundations by bushes; after which he cut the hide by the monk's advice into small strips, by which he marked out the circumference of the castle on the lime rocks. The monk said, "Gracious Emperor, your name being Mohammed, the same as the prophet, let this castle be built in the shape of the characters that form the name. It is now forty-one years since I received the destination to superintend this building, being a perfect architect, but I kept it secret from the world." Thus saying, he called his workmen together, and built the castle of Rúmelí in the form of the word Mohammed, as written in Cufic characters, which is to be read perfectly from the mountains of Anatoli. The tower on the top of the hill, seven stories high, represents the *mím* (m), the gate of the Dizdár the letter *ha* (h), the great tower on the sea-shore, the second *mím*, and the square on the side of the convent of Dúrmish Dedeh the *dál* (d). The letters which form the name of Mohammed, if taken in their arithmetic value give the number 92, which is also that of the bulwarks of this fortress. The arithmetic value of the letters, which compose the word *khán* being 651, there is the same number of battlements. The castle being built in six months, they burned the bushes, which hid it from the sight; the troops entered it rejoicing, with the necessary artillery and ammunition, and the architect throwing away the mask of a monk, declared himself publicly to be a faithful Moslim. He begged to be made Dizdár, or commanding officer of the castle, which was granted him. The Greek Emperor receiving this news sent an ambassador to complain, that a castle had been built contrary to the peace. Sultán Mohammed in answer sent the hide of the bull cut into small pieces, and said that he would plead guilty of the breach of the peace, if the castle exceeded in the least this granted measure. The Infidels now wished to make a new treaty of peace, but Mahommed would not grant it, and built two other castles at the Dardanelles, by which means he intercepted from both seas the conveyance of provisions, so that he nearly reduced Constantinople by famine. Such is the castle of Rúmelí resting on the west side on towering rocks, and therefore without a fosse. Its circumference is six thousand paces, the height of the wall is forty cubits, and of the three towers, each of them having ten cells, eighty royal cubits. People who are disgraced by the

Emperor's anger are kept here prisoners in the tower, representing the *mím*. The castle has three gates; the northern or mountain gate, the inferior gate opening towards the town, and the third with the iron-railed window, which is always shut. One hundred and five guns are on the ramparts, besides the large guns in the gun-boats. The Dizdár (commander) and three hundred men of the garrison watch it day and night. One hundred and eighty houses, which are within the fortress, stick to the rocks like swallows' nests. There is a mosque of Mohammed II. with one minaret, two mesjids, and two large granaries; it has no market-place (charshú-bazár) or other establishment.

On the sea-shore are on a small line one thousand and sixty houses without gardens, but with many koshks looking to the sea; three mosques, eleven mesjids, seven schools, one bath, two hundred shops, and one convent, which is mentioned above, of Dúrmish Dedeh. There are here but five houses of Greeks, that are free of gifts, and no Jewish houses at all, no wine and ale houses (mei-khánah and búsá-khánah) because the inhabitants are all very good Moslims. The owners of the yallis (shore-palaces), rich and noble men, reside in winter-time in the town of Constantinople. The inhabitants of this place are for the most part fishermen, men of the garrison and others, handicraftsmen. On the mountain are incomparable cherries, celebrated all over Turkey, Arabia, and Persia, where they are called gulnárí rúm, and two of which were found to weigh a piastre. The current which runs before the castle is called Sheitán akindissí, the Devil's current (ὁ ξυρροον); a boat is driven by it in a moment from hence to the shore of Kandillí.

*Pilgrimage to Rúmeli' Hissár and Miracles of Sheikh Ismail.*

The Emperor being at Kandillí, when the Sheikh's and his disciples' bodies were thrown into the sea at Constantinople at the stable-gate, he and his ten followers came floating before that place, dancing on the waves with their heads in their hands. The Emperor's suite seeing this miracle, represented to him that they must have been unjustly executed. The Emperor began to weep as he watched them floating against the current to the opposite shore of Rúmeli' Hissár, where they were buried at the foot of Dúrmish Dedeh, and where, during ten nights, light was seen pouring down on their graves. This Sheikh Ismail Chelebí was executed at the Hippodrome, near the fountain of Chokúr Cheshmeh, with his ten followers; he was called Kúrbán Ismail at his birth (Ismail, the victim,) and really died a victim seventy years afterwards. On the spot where he fell a chapel has been erected by his friends, which is to be seen at the back of Dikilí-tásh (the burnt column), as a mesjid with iron-rails.

*Pilgrimage of Hassan Zarífi.*

He was a messmate of the famous Sheikh Gulshení in Egypt, and after his death, by permission of Sultán Súleimán, became his successor at Langha; he was born at Sírúz, but buried at Rúmelí Hissár, near Dúrmish Dedeh, in the year 977 (1569.)

## SECTION LXIII.

*Of Istena and its Buildings (Lasthenius sinus).*

In the time of the Infidels it was a place of Convents and Churches, the ruins of which are even now to be seen; the principal was that of a monk called Istenia. When the Genoese were in possession of Galata he left this convent and went to Candia, where he built a convent, which bears the same name. This on the Bosphorus is a place of about a thousand houses, situated on the western shore of a gulph capable of containing a thousand ships. It has three mosques, seven mesjids, one bath and twenty shops, no kháns, but many gardens. The inhabitants subsist by gardening and fishing. The air of this place is not good owing to its being so completely landlocked. On the point is a fine koshk, which serves for the reception of guests. In the winter two or three hundred ships ride here in safety.

## SECTION LXIV.

*Of the buildings of Yeni-kói (the new village).*

So called because it was built by Sultán Súleimán's order; it is a nice new town, consisting of three thousand houses with gardens. Its Náíb is subordinate to the Mollá of Galata; there is also an officer of the Janissaries and chaúshes, because the inhabitants, mostly from Trebizonde, are a quarrelsome people. They are rich captains of merchant ships, and have therefore fine houses. There are three quarters of Moslims, seven of Infidels, but none of Jews, and three mosques, of which that of Kapúdán Khalíl Pashá on the shore is a very pleasant one. Before the house of Hájí Omar is the market of venison, that is to say, of the boars and stags, which the hunters of the Janissaries take in the mountains of Istranija, and sell here in hams; they feed these animals previous to killing them in the meadow before the house of Hájí Omar. On the seashore are an hundred houses of biscuit-bakers, for the ships that navigate the Black sea take all their biscuits from Galata and this place. The wine is praised by debauchees, but is indeed bad. There is no school, bezestán or fort here, but a great number of fusileers, because it happened once that on the feast of Bairám three hundred chaiks of Cossacks carried off a thousand prisoners and five richly laden ships. Since that time Sultán



Murád IV. garrisoned it with a company of Janissaries, and ordered the Bostánjibáshí to keep watch throughout the night. The garrison encamps during the summer in the meadows of Terkos and Oskokarí.

*Pilgrimage of Dúrmish Dedeh at Rúmelí Hissár.*

He is buried on the Kibla-side of the fortress; the Dervishes Begtáshí superintend it with their drums and lamps. He was born at Akkermán, but carried off when a youth to Constantinople and left at this castle. He used to foretell to those who went to sea whether they would make a good or bad voyage, and acquired by his predictions and miracles during twenty years much credit, and was buried in the time of Sultán Ahmed I. at this place, which is generally visited.

It is by a blunder, that the description of this pilgrimage, which ought to have been mentioned above at Rúmelí Hissár has been postponed.\*

SECTION LXV.

*Of the Buildings of Tarapia.*

There stood here formerly a Dalián or wooden look-out for fanging fish. Selim II. having taken delight at this place in catching fish, which were roasted under the shade of some tall cypress trees, commanded his vezír, Sokollí Mohammed Páshá, to erect on the spot a place, which from the amusement (tarab) the Emperor enjoyed, was called Tarapia. This was its foundation. In the time of Sultán Murád I. when the Russians invaded Yeníkói, the inhabitants of Tarapia gave battle to the Cossacks, and refused to give them the least thing, not even a grain of mustard. The Infidels enraged at this behaviour set fire to the place and burnt it down. It has since then been raised to its present state. There are eight hundred houses, one quarter of Moslims and a mosque, with seven quarters of Infidels. Where the Dalián, and the cypress trees, stood is now a shore-palace of the Inspector of customs, and is the highest in the place. There is no bath and no kitchen for the poor, but there are forty small streets and many gardens.

SECTION LXVI.

*Of Boyúk-dereh to the North of Tarapia.*

This was also a pleasure-place of the Sultáns Selím I. and II., who delighted in fishing here. It is surrounded by thick woods, which are impenetrable to the sun. In this great valley (boyúk, great, and dereh, valley) are cypress, planes, weeping

\* This is most probably an insertion of a copyist and not of the Author.

willows, and other tall trees, the shade of which affords situations for garden sofas and prayer-places. The pleasure parties of Sultán Selím were the origin of the village built near this valley. There are altogether a thousand small houses, one quarter of Moslims and seven of fishermen, boatmen, and gardeners, all Infidels. By the landing place is a mosque, built by Koja Defterdár Páshá, a bath, and some small streets, with a great number of gardens.

## SECTION LXVII.

### *Of Sariyár.*

It was a large town in the time of Iskender Zúlkarnín, for when he cut the channel of the Black sea to unite it with the White (by the Bosphorus), he discovered here a gold mine, which ~~was~~ the reason why he cut the channel in another direction, and built a town in this place, which town ~~was~~ called Farandra. The Genoese destroyed it, but it was afterwards restored to its present state. It consists of about a thousand houses on the shore of the Bosphorus with vineyards and gardens. There are two quarters of Moslims ~~and~~ seven of Infidels, but none of Jews. It has a mosque, a mesjid, a bath, and a small market. The inhabitants, for the most part Anatolians, live by gardening; the Infidels by their shipping, by fishing and by keeping wine-houses. In a deep recess of the valley is the rose-garden of Chelebí Solák, which pleased Sultán Murád IV. so much, that he said, "Though servant of the two noble cities of Mekka and Medina I have no such garden." Flatterers advised that it should be made a present to the Sultán, who however did not accept it, but lavished great presents on its possessor, that he might increase the cultivation of the garden; besides this paradise-like garden there are seven thousand others. The cherries of this place are celebrated; those which in the town go by the name of Castle-cherries come from this place, each of them yields an hundred drops of juice. The inhabitants of Constantinople spend here three months in the year. The gold mine was given up by Defterdár Páshá because the expenses exceeded the proceeds. From the mine of clay, the clay is taken for the gun-forms; it is a yellow pure kind of earth which is carried hence to Top-khánah and kneaded there.

## SECTION LXVIII.

### *Of the Building of the Castle at the mouth of the Bosphorus (Bogház Hissár).*

In the time of Yánkó, the son of Mádiyán, there existed on the two mountains opposite to each other two strong castles. The one which is on the European side is decayed by the lapse of time, and the Infidels found means in the reign of Sultán Murád IV. to advance with their fleet of boats up to Tarapia and Yeni-köi; the

Emperor being deeply affected at their having plundered and burned these two places, with those of Buyúk-dereh and Sariyár, consulted with his vezírs; and, by the advice of Rejeb Páshá and Kúzú Alí Aghá, he ordered two strong castles to be erected on both sides of the canal to shut up the entrance of the Black sea. These two strongholds were finished in a year, and prevented the Cossacks from carrying on their depredations. They are built on a strait of the Bosphorus, so that the distance between them amounts but to half a mile, and people speaking with a loud voice understand each other from both sides of the channel. Ships pass here with the swiftness of an arrow. The castle is of a square form built on the sea-shore. It has an iron-gate looking to the Kibla-side. The circumference is one thousand paces. There are sixty houses for the garrison, a mosque built by Sultán Murád IV., two granaries, an arsenal, two hundred guns large and small, a Commanding Officer (Dizdár) and three hundred men. The legal authority is the Náíb, or substitute of the Mollá of Galata, the Dizdár holds the executive power, in conjunction with the Bostánjí-báshí. The houses for the garrison are outside the Castle. There is no khán, bath, market-place or other establishment, but there are a great number of vineyards.

*Description of the Fanal (Fanarakí).*

Outside of the Castle, every night on a high tower is lighted a fanal for the benefit of the ships in the Black sea, which guided by its light enter the Canal. The length of the Black sea from the mouth of the Bosphorus to the fortress of Azov is seventeen hundred miles. This is the Canal which was cut by Iskender Zúlkarnín to unite the Black and White seas. The traces of this work are even now to be seen on the rocks. Praise be to God, who has enabled me to give a description of all the towns and large places on both sides of the Black sea, on which I made three excursions as far as the country of the Abazas.

I have now finished the description of all the places and towns situated on the European shore of the Bosphorus, which from the Seven Towers to the mouth of the Bosphorus makes two journeys. There is no dreary interval between the aforesaid places, but a continuation of gardens and vineyards. Having finished the description on the side of Rúmelí we now pass over to the side of Anatoli.

SECTION LXIX.

*Of the Asiatic Castle.*

This castle was built at the same time as the European one opposite to it by Sultán Murád IV. It is a strong square building on plain and even ground. The height of the walls is twenty cubits; the gate opens to the south. Its circumference

is eight hundred paces. There are eighty houses for the garrison, a Dizdár and three hundred officers, a mosque of Sultán Murád IV., two granaries, and one hundred guns. The guns are all pointed to the opposite castle of Rúmeli and to the entrance of the Black sea; each gun carries to the distance of ten miles. On the southern side of this castle is the place called Kawák, consisting of eight hundred houses, which nearly encircle a large harbour, and are surrounded with gardens, all belonging to Moslims, a mosque, seven mesjids, a bath, two hundred shops, a fountain, and an abecedarian school. The inhabitants, who are merchants, sailors and gardeners, are all Anatolians. Their legal authority is the Náíb of the Mollá of Scutarí. The executive power is shared by the Commander (Dizdár) and the Bostánjí-bashí. There are always from two to three hundred ships in the harbour watching for a fair wind to sail either up or down the straits. The chesnuts here are famous; north to this place is the Mount of Yúrús.

*Description of the Castle of Yúrús.*

It was built by Helena; here was also a convent of a monk called Yúrús, who gave his name to the mountain. It is an old, dark-coloured castle. There are two hundred Mussulman houses, with a mosque of Sultán Báyzád I., who passing the Bosphorus to quell a revolt of the Moldavians, conquered this castle on his passage, and founded the mosque. Mohammed II. repaired and garrisoned it, but it has now neither commander nor garrison. It is a square strong-hold on the top of a high mountain, its circumference is two hundred paces, surrounded on all sides by a wood of chesnut-trees; the inhabitants are all wood-cutters; the cattle are numerous, and yield excellent milk and yoghúrd.

On the east-side of the castle on a heath is the pilgrimage of the Forty. The inhabitants of this castle light fires upon any danger threatening from the Black Sea, but not in the night-time, because the vessels sailing in the Black Sea would mistake it for the light-house and steer against the rocks.

*Praise of the Light-house (Fanal).*

On the top of a high tower is a great Fanal lighted with whale-oil, by which the ships sailing in the dark on the Black Sea find their way into the Canal. The village of Kawák, which is below the castle of Yúrús, is five thousand paces distant; five thousand paces further on along the sea shore is the Cypress-point, where Súleimán raised a causeway, adorned with cypress-trees. From hence people ascend the mountain of Josue (the Giant's mountain) to visit his tomb. You are two hours in ascending; there is a convent and some fakírs attached to it. On the top of the mountain is a well three yards deep, which affords excellent water.

## SECTION LXX.

*Of Begkos.*

This place consists of eight hundred houses, surrounded with gardens, nearly encircling a large harbour. It has a mosque, a mesjid, a bath, an abecedarian school, and small streets. The inhabitants get their living by fishing, gardening, and cutting wood. Though it is under the jurisdiction of Scutari, yet it is charged with the payment of an hundred and fifty aspers to the astronomer of the court, who is at the same time judge of the village. The executive is entrusted to the U'stá of the imperial garden at Sultánieh under the authority of the Bostánjí-báshí. It is a sweet place, enjoying fine air. Before the village is a Dalián, or structure, for fanging the sword-fish (*Xiphias*), it is composed of from five to six masts, on the highest of which sits a man who keeps a look out for the fish that come in from the Black Sea. When he sees them drawing near, he throws a stone into the sea in order to frighten them, wherein he succeeds so well that they all take the direction of the harbour, where they think to find security, but fall into the nets laid for them under the water. The nets being closed, on warning given from the man sitting in the look-out, the fishermen flock round to kill them without their being able to make any resistance with their sword. The fish if boiled with garlic and vineyard herbs is excellent. The payment for the lease of this fishing establishment (Dalián) amounts to seventy yuk of aspers, i. e. seven million aspers.

The garden of Tokát, so called from the koshk built by Mohammed II., who while hunting on this spot received the news of Tokát having been conquered by Mahommed Páshá. The rising fountain springs from the floor to the roof, and falls into a golden cup. An U'stá and an hundred Bostánjís are on service here. There is a bath with numerous rooms. When the Emperors hunt, the animals are driven together for their inspection in this park. Sultán Murád IV. delighted in this place ; there is a pillar which was raised in remembrance of a jeríd he threw a remarkable distance.

Akbábá is a fine walk of an hour's distance inland, like those of Al-Behader, Sekí, 'Alem-tágh, Koyúnkúru, and of the mountain of Josue. South of Begkos, on the sea-shore, is the garden of Sultánieh, a garden like Paradise, enclosed by Báyzíd II. In the time of Murád III., U'zdemir's son, Osmán Páshá, having laid waste the towns of Genjí, Shamákhieh, Shirván, and Tebríz, carried away from the latter place a cupola, with windows and slides, which he presented to the Emperor, who, that such workmanship might not be lost, ordered a koshk to be constructed with it in this garden on the shore of the sea. Painters are astonished that the pictures have suffered no injury from the air of the sea after so many years. All creatures between heaven and earth are here painted, for the most part in hunting parties.

The garden is ruled by an U'stá and seventy men of Bostánjís. Close to it, on the south, is the place of Injirlí of three hundred houses, with gardens, a mosque, a mesjid, and a bath in the palace of Hezár Para Ahmed Pasha, but no market-place. Near it is Jubuklí-bághjeh. Báyzáz II., having brought his son Selím I. from Trebizonde to Constantinople, gave him in this place in a fit of anger eight strokes with a cane (jubuk), which eight strokes were prophetic of the eight years of his reign. At the same time he said to him, "Boy, don't be angry, these eight strokes shall fructify during eight years of reign." Selím stuck the dry cane into the ground, praying to heaven that it might strike and bear fruit. The Sheikh Kara Shems-ud-dín and Báyzáz himself said, "Amen;" the cane began to take root, and even now bears cornels, five of which weigh a drachma. It is from this miracle, effected by the prayer of Báyzáz II. and Kara Shems-ud-dín, that this place is now called Jubuklí-bághjeh. The cornels are the size of the dates from Medina. Selím I. having ascended the throne and conquered Egypt, beautified this place. After passing it, along the sea-shore, a thousand paces further on, is the village of Kánlijah.

#### SECTION LXXI.

##### *Of Kánlijah.*

It has nearly two thousand houses with gardens and fine yallís. There are no Infidels, but altogether seven quarters of Moslims and seven Mihrábs (amongst mosques and mesjids). The first is that of Iskender Páshá at the head of the landing place, built by one of the vezírs of Súleimán, a square building with a wooden roof covered with lead, and a minaret, the work of Sinán. There are various mosques, two schools for boys, a college, a school for reading the tradition, another for reading the Korán, a khán, but no kitchen for the poor, and but one bath. In this bath is a lion carved in marble in so wonderful a manner that it appears to be alive. The milk and curd (yoghúrd) of this place are famous.

#### SECTION LXXII.

##### *The Castle of Anatoli.*

On the mouth of the small river Gök-dereh (heavenly torrent) on the sea-shore, is a stronghold on the rocks, built by Mohammed II., very small, and of but a thousand paces in circumference; the gate opens towards the west. Inside is a house for the commander (Dizdár); the garrison consists of two hundred Tímá-riots; the villages belong to the province of Koja Alí; the guns are pointed to the opposite shore of the Canal, where this castle is faced by Rúmelí Hissár. Before the castle is but one mosque, that of Mohammed II., and no other monument;

the suburb consists of a thousand and eighty houses, great palaces and yallís, which however are much exposed to the sun in the afternoon. There are no Infidels or Jews, but all Mussulmans ; besides the mosque mentioned, there are some mesjids, and seven schools for boys, a small bath, and twenty shops, besides a great many gardens and vineyards.

*The Walk of Göksú (Aretas).*

A river resembling the spring of life, which flows from mount 'Alem-tágh, is adorned on both banks with gardens and mills. It is crossed by a wooden bridge, under which pass the boats of lovers, who come here to enjoy the delicious meadows ; it is a place very well worth seeing. Cans, cups, and pots, are made and sold, of a reddish clay found here. The jurisdiction of this place belongs to the Mollá of Scutari. The executive power is divided between the Súbáshí and Bostánjí-báshí.

South of this place is Kandilí, the koshk of which was built by Murád III. ; Murád IV., much delighted by the air and the view, spent here a great deal of his time. It is a delicious garden, adorned with many pleasure-houses. The mountains behind are laid out in vineyards. The garden is ruled by an U'stá and one hundred Bostánjís. South from it Mohammed IV. made a present to Vání Efendí of a place called Papaskúrússi, an Imperial gift.

The walk near this place is called Kulleh-bághjessí (tower-garden). Sultán Selím I. having ordered, in a fit of anger, his son Suleimán to be put to death, the Bostánjí-bashí feigned to obey the Sultán's command, but killed another boy instead of the Prince, whom he shut up during three years in this tower. Selím on his return from Egypt, feeling his end to be drawing near, reproached the Bostánjí-báshí as the cause of his being about to die without heirs. The Bostánjí-báshí kissed the ground, and brought Súleimán from this tower to Sultán Selím's presence, who caught him eagerly in his arms. The Bostánjí-báshí was rewarded with the government of Egypt, and Súleimán built on the site of the tower, where he had been shut up during three years, a magnificent building nine stories high, everywhere furnished with water-pipes and fountains. There exists here a wonderfully tall cypress-tree, which Sultán Súleimán planted with his own hand. Of the different delicious fruits of this garden, the figs are the best.

SECTION LXXIII.

*The Village of Chengellí-kóí.*

This is called the village of hooks (chengell), because at the time of the conquest of Constantinople by Mohammed II. certain old anchor-hooks of the time of the Byzantine Emperors were found here ; it is subject to the Mollá of Scutari. The

mountain and hills opposite to it are all laid out in gardens in the Persian fashion. A great number of the inhabitants are Greeks; the palaces, many of which belong to the Sultán and to the vezírs, are very fine; the finest are those of Moan Oghlí, of Begler-begí, and near it the garden of Istáros, an Imperial garden like a Persian Chehárbágh; the koshks and handsome buildings seen here, are to be found in no other imperial palace. But God knows the foundation of this palace must have been laid under the constellation of Mars, because Sultán Murád IV., having fixed his abode here, issued many orders for shedding blood. Eliás Páshá, who had raised a rebellion in Anatoli, and shut up the passage of Pergamus, was brought into the Emperor's presence at this place, and executed with many others. The inhabitants are a noisy and quarrelsome people, but the place is well built and cultivated. There are three thousand and sixty houses of stone, some with upper stories, and some of one floor only. The mosque is in the middle of the market-place.

#### SECTION LXXIV.

##### *Description of Istáros.*

Its name is a corruption from the Greek (Σταυρὸς). Some give it another derivation; they say that when Báyzíd I. marched to the siege of Constantinople, a battle was fought here about a church, and that Báyzíd said, *Biz búni Isterus*, "we will have that;" the last word is said to have been corrupted into Istáros. This place is under the jurisdiction of the Mollá of Scutari. The houses are all of stone, faced with brick; the mosques are well built.

##### *Description of Kúzhúnjik.*

It takes its name from the pious man Kúzhún Bába, who resided here in the time of Sultán Mohammed II. It is ruled by a Súbashí subordinate to the Mollá of Scutari. There are fine Seraïs and Yallis. From hence, passing the garden of Nakásh Páshá, the harbour of the oxen (Bosphorus), and the garden of the Palace of Kia Sultán, you arrive at Scutari.

#### SECTION LXXV.

##### *Of the Mosques, Kháns, Colleges, and Baths of the Town of Scutari.*

The town of Constantinople was besieged seven times by the Arabs in the time of the Ommiades, and though they imposed tribute upon it, and were in possession of Galata, yet they were obliged to return without being able to take the town; But in the year 245 (859), Harún-ur-rashíd arrived with an hundred and fifty thousand men at Scutari, where Seyyid Battál took up his station with three thousand brave men, who continually pillaged the Infidels.



Seyyid Battál, having heard that a great number of Moslims had been killed at Constantinople, in the citadel which Harún-ur-rashíd had erected within the gate of Sílívrí, now the site of the mosque of Kojá Mustafá Páshá, revenged their deaths by the devastation of the places surrounding Scutari, as Kúzghúnjik, Chengellí, Fendik, Kartál, and Dárijeh, cut off the heads of three hundred monks, and returned with immense booty, first to his native town of Malatiyyah, and then to Harún-ur-rashíd at Baghdád, to whom he reported the martyrdom of the Moslims killed at Constantinople. Harún-ur-rashíd now advanced for the second time with an army of two hundred thousand men, and assaulted the town for three days, within which eighteen thousand Infidels were killed, and twenty thousand taken prisoners; amongst them the Emperor, who was carried before Harún-ur-rashíd, and hanged on the belfry of Ayá Sófiyah; an immense number of Infidels were killed, and the citadel, built on the spot where the mosque of old Mustafá Páshá now stands, again garrisoned with ten thousand men. Harún-ur-rashíd returned to Baghdád, but the Seyyid, whose name was Ja'fer, the son of Hossein, fixed his tents on the heights of Scutari, opposite the Maiden's tower, (Leander's tower), and remained there seven years cultivating the ground in gardens. These gardens are called to this day the gardens of Battál, of Al-Beháder, of Sheja'an, and Ghází-kói, that is to say of the Champion, the Renowned, the Brave and the Victor's village. The last name (Ghází-kói) was corrupted into Kadí-kói (Chalcedonia). Seyyid Battál Ghází having returned after seven years into Syria, the Greek Emperor built at Ghází-kói a strong-hold, the ruins of which are even now extant. The Greeks then dug a ditch from Scutari to Jámlijeh, with an earthen wall, and a watch tower on the mountain of Jámlijeh. Similar towers were built on the heights of Toighár, Yassí, and Piáleh Páshá, altogether twelve large towers, which were garrisoned by forty thousand men; the Commander of Scutari afraid of Seyyid Battál, built a tower on a rock in the midst of the sea, wherein he placed his daughter and his treasures, hence it is now called the girl's tower (Kiz-kúllessí).

Seyyid Battál, after the conquest of Syria, having heard of the establishment of Scutari, hastened with seven hundred men only to Constantinople, laid waste Scutari, and crossed in a boat to the girl's tower, and carried off the Princess, daughter of Nicephorus, with all her treasures. He performed his prayers at the place which is called the garden of Scutari, and having begged from heaven the boon, that Scutari might be one day wholly inhabited by Moslims, he burned it down, and returned with immense booty to Modania. Nicephorus embellished this town afterwards in an astonishing way, and so did Mohammed II. and Súleimán, and it is always increasing by Seyyid Ghází's blessing. According to the description of the time of Sultán Murád IV., this town, built on seven hills and valleys, consisted of nine thousand houses, situated close to each other, with gar-

dens, vineyards, seráis, and yallís. The name of Scutari is a corruption from Eskidár (old house), which stood on the ground now called Scutari's garden, and is the place where the tent of Harún-ur-rashíd stood, and where Seyyid Battál made his first establishment. Scutarí is a great place of passage, because all foreigners from Anatoli, Arabia, Persia, and India, coming to Constantinople, pass through it. It is six miles distant from Constantinople. The boats, which intend landing here, go first towards Beshik-tásh, from whence they are borne here by the current, thus making the distance nine miles. The passage to Scutari is difficult, and great care must be taken particularly in a southerly wind. This town consists of seventy quarters of Moslims, eleven of Greeks, and one of Jews, but no Franks ; it is not fortified. The Judge (Mollá) is appointed, with the pay of five hundred aspers, and there are five substitutes subordinate to his jurisdiction. His legal revenues amount to forty thousand piastres a year. A regiment of Janissaries mount guard. There are also veterans of the gunners, armourers, and sipáhís ; a great number of noble and learned men have taken up their residence here. The Muftí, however, resides at Constantinople, and the Nakíb-ul-eshráf, head of the Emirs, has a substitute here ; there is also a Súbáshí and six hundred Mutewellís, or administrators of pious foundations, of which there are a great number in this town.

### *Mosques.*

The mosque of Mihrmáh, the daughter of Sultán Súleimán, was built by Sultán Súleimán in the year 954, in remembrance of the said Sultána, his daughter. The court-yard (harem), is ascended by a flight of steps on both sides ; and in the middle of the yard is a basin of water, adorned with plane-trees. On the outside of the mosque are sofas of stone, covered by cupolas, which are supported by columns. The chronograph is inscribed on the Kibla-gate (chief entrance) ; and there are two minarets, each one story high.

The mosque of the Sultána Válideh is a great foundation near the horse-market ; it was built by the mother of Sultán Murád III. Situated on the top of a hill, it represents a mountain of light. On three sides of it, from the Kibla-gate to the mihráb, are elevations (tabaka) for the people and lamps ; the windows are adorned with variegated glass ; the inscription on the Kibla-gate contains the chronograph. Outside are galleries covered with cupolas, which however are exceeded in height by the principal cupola of the mosque. The exterior court-yard is planted with plane and linden-trees. On both sides there is a minaret with one gallery. All the buildings belonging to it are covered with lead. It is the work of Sinán, and of an extremely solid construction.

The Mosque of the Sultána Válideh Kossem. Kossem Sultána was the lady of

Sultán Ahmed I., and the mother of three Sultáns, viz. : Sultán Osmán II., Murád III., and Mohammed IV. She was killed in the reign of the last by the Kizlar-Aghássí Súleimán, who dragged her by the hair and strangled her, by the advice of the grand vezír Síávúsh. She built it herself on the top of a hill, it is a lofty building, with a great cupola, sofas, a minaret, and a harem (court-yard).

The mosque of Sultán Ahmed I. is in the old style, with one minaret on the border of the Imperial garden Khúнкиár-baghjessí.

The mosque of Sultán Murád IV. with a low minaret, which holds but a few people.

The mosque of Sultán Selím I. is, like the preceding, a private Imperial mosque (khash), and not for the community (a'ám).

The mosque of Sultán Murád IV. in the garden of Istáros, and that of the same at Jámljah, a solid building.

The mosque of Mahmúd Efendí, in the town of Scutarí.

The mosque of Arslán Aghá, and that of Shemsí Páshá. The last a sweet little mosque, the work of Sinán, on the sea-shore.

### *Colleges.*

On the landing place is the college of Mihrmáh, that of the middle Válideh, that of the great or new Válideh, and that of Shemsí Páshá, all built by old Sinán; besides that of Lady Kelíma.

The houses for reading the Korán, are, that of the Sultána Válideh, that of Sultána Esmakhán, of Shemsi, and Hají Páshá, which are also the work of Sinán.

Kitchens for the poor (imáret). That of Mihrmáh is a most splendid establishment, where all passengers receive twice a day a brass plate, a dish of barley-soup and bread, every night a candle, and for each horse provender; but the gift to passengers is only for three days. The second establishment of this kind is that of the middle Válideh, where every Friday piláw and zerdeh are distributed amongst the poor; the servants of the mosque, who are regularly paid, amount to eight hundred. The third establishment is that of the new Válideh, which like the two preceding was founded for the poor; to whom is also open the kitchen of Mahmúd Efendí. In short there are no less than eleven dining establishments at Scutarí, which if I should minutely describe, the book of my travels would become a book of bills of fare.

### *Description of the Convents at Scutarí.*

There are altogether forty-seven Convents. The first is that of Mahmúd Efendí, a large establishment of the Khalvetís, of whom three hundred, day and night, praise the Lord with cries, which intoxicate the followers of divine love; that

of Abd-ul-kader Jeilání; that of Dútjî Zadeh also of Khalvetís; that of Kara Ahmed Sultán in the burial-ground; that of Háji Beg Tásh, near the yallí of Kia Sultán, at the Oxen's Harbour; that of the lepers, on the great road outside the town, where all the leprous (meskin) are lodged and provided for. If lepers are found in the town, they are carried to this place, whoever they may be. Leprosy being an epidemic in Rúmelí, those who are attacked with it are not allowed to stay in towns, but are lodged outside in separate houses; yet it is not so in Egypt, where this evil being very common, people who have lost a hand or foot by it already, eat, drink, and sleep together, so that leprosy propagated by families descends to their children and their offspring, who have neither eyebrows nor eyelashes.

*Description of the Baths of Scutari.*

The bath of the Sultán, on the market of the landing place, is a pleasant, well-built, delightful bath, with good waiters. The bath of the middle Válideh, very neat, and clean. The bath of Kossem Valideh; as it was the last built, the architect in its building mixed the different styles of the preceding ones, so that it is an incomparable bath. The bath of Jinjí Khoja is provided with water that rivals the spring of life. There are besides these eight hundred private baths.

*Description of the Caravánserdáis at Scutari.*

There are in all eleven Caravánseráis. The largest is that at the head of the landing place before the mosque; it has an hundred fire-places, and stables for an hundred horses, all covered with lead, and is the foundation of Sultána Mihrmáh. The Caravánserái of the middle Válideh is of the same extent, and has besides a separate place for camels. The Caravánserái of the great Válideh is appropriated for the lodgings of great men. Amongst the palaces, that of Kojá Mohammed Páshá, the vezír of Súleimán, is the work of Sinán, as are also the seráis of Háji Páshá and the yallí of Piáleh Páshá.

*Description of the Kháns.*

There are no less than five hundred kháns or houses for travelling merchants, but they are not all covered with lead; each of them has from forty to fifty fire-places; some of them are inhabited by sipáhís, who come here to pass a couple of months. The gates are shut with chains, and guarded by porters. Two of the best are, that of Nassif Páshá, and that in the horse-market.

*Sebíls.*

There are sixty-six sebíls, or establishments for distributing water, besides the



fountains, the most remarkable of which is that of Kara Mustafá Páshá, near the guard-house of the Janissaries.

### *Markets.*

There are altogether two thousand and sixty shops, but no bezestán, and no market exclusively appropriated to any particular guild; the handicraftsmen are all blended together, even the tanners are established in two different places; the market of the sipáhís is a street shut up at both ends. There are four thousand and ten vineyards, and three hundred gardens with fragrant flowers.

### *Walks.*

Scutari is surrounded on all sides with delightful walks, the finest of which, however, are those of the Imperial gardens. The most celebrated of all is that of great Jámlíja, where a kosk was built by the present monarch, the chronograph of which was composed by me, poor Evliyá. The walk of little Jámlíja is a hunting place, tufted with trees. The walk of Kilámish Búrní, between Kází-kói and Fener-bághjessí, a bay with a bottom of white sand, where lovers and their beloved swim like angels of the sea, and sport together. The gardens of Kádí-kói (Chalcedonia) of Hyder Páshá, of Al-Behader, of Sheja'á, of Kia Sultán, of Piáleh Páshá, and of the Falconers ('Úghánjilar) where they have their establishment during the time the Sultán resides at Scutari. The walk of Kiz-kullessí (Leander's tower); this is a high square tower of eighty cubits high, on a rock in the sea, at the distance of an arrow-shot. The rock is two hundred paces in circumference; it is defended by an iron-gate. Inside are seven rooms, and a cistern. It is garrisoned by an hundred men and a commander; there are forty cannons pointed on all sides. The pleasure-place of Salájik is a swimming place, where in the afternoon company assemble to swim, or to look on. The same is the case with the swimming-place of Shemsí Páshá. The walk of Kaishbinári is a woody place, with a delightful spring. The pleasure-ground of 'Alem-tágh abounds with game.

### *Of the Occupations and Traffic of the Inhabitants of Scutari.*

The soldiers are the first class, they dress in rich brocades. The other classes are those of the gardeners, the divines, the fakirs, the boatmen, and the merchants, who dress according to their means in dolimáns and ferrajehs of cloth; as the greatest part of them are Anatolians they speak the dialect of this province, but the gentlemen of the town speak in the purest way, and are poets and learned divines. The Dervíshes Jelvetí, at Scutari, being of the principal order of Dervíshes, you find here a great number of musical people, who sing different songs of divine love (iláhi) in the established rhythm. The number of the fair sex in this town is

very great, and poets have made some of them the subject of a Shehrenguiz, or town-revolt.

*Eatables and Beverages.*

There are white cracknels, good roast-meat, fresh kaimák, sherbet, with musk-raisins.

*Pilgrimages, or Monuments of great Sheikhs and Saints.*

The tomb of Sheja'a Bába, one of the companions of Seyyid Battál, who died while gardening from being stung by a serpent, and was buried in his own garden. The tomb of Asumání Dedeh, a man lost in contemplation, who lifted his eyes always to heaven, and talked to himself. When Sultán Selím I. marched into Persia, he encouraged the Sultán by saying: "March on Selím I. and endeavour to get on the way of the Imánís." This was of good foreboding, because the word endeavour (Chaldir) became the name of the field of battle, on which Sháh Ismail was slain. He is buried near the convent of Karaja Ahmed Sultán. The tomb of the famous Sheikh Hedayí Mahmúd; he died in the year 1038 (1628), and Weissí Efendí, who was one of his followers, wrote his chronograph; he is buried near his own convent. Close to it, beneath a high cupola, is also buried the vezír Khalíl Páshá. The late Mahmúd Efendí, who through his spiritual teacher, the celebrated Kissudár, got the name of Hedayí, was born at Sívrí Hissár, in Anatolia, and pursued the career of professors and substitutes of judges. Having one night in his sleep seen a vision of hell, he was so frightened, that as soon as he awoke he gave away all he possessed, and sat up a Sheikh, on his carpet, at Scutarí. In short he kissed the hands of seven Emperors, and marched by the stirrup of Sultán Ahmed I. He had an hundred and seventy disciples, and was the pole-star of his time, the treasurer of mystic truth, the fountain of knowledge, and the candle of the mihráb of contemplation. His excellent qualities and good works exceed all number. He composed no less than an hundred volumes filled with spiritual songs (iláhí) on ascetic subjects (tassawúf). Praise be to God! that I, poor Evliyá, had the good fortune to converse with him; he covered me with his cloak, and adopted me as his spiritual child. I glorified myself, that I have heard an infinite number of good maxims from his mouth, and that I have kissed his blessed hand. The tomb of Mevlaná Mohammed Emín Bedr-ud-dín Zádeh, born in Shirván, and buried near the convent of Karaja Ahmed Sultán. The tomb of Koyara Yáli Khair-ud-dín Efendí, a good natured man.

*Of the Buildings of Kadi-kói (Chalcedonia).*

The Greek Emperor Nicephorus was the first to establish a fortification here, being afraid of Seyyid Battál; Mohammed II. destroyed this castle, and assigned

the revenues of the place as Kháss to the Kizlar Agassí. There are eight hundred houses, one quarter of Moslims, seven of Greeks, six hundred vineyards, and some wind-mills on the shore. In the market is a small mosque, with one minaret covered with brick, built by Osmán Aghá, the Kizlar Agassí of Mohammed (the conqueror), a bath and an hundred shops. The harbour is full of fish.

## SECTION LXXVII.

### *Of the Imperial Gardens and other Walks in the Environs of Constantinople.*

The Imperial garden at the point of the Serái, to which Súleimán paid particular attention, has no equal in the world. Eight thousand gardeners (Bostánjí) are enrolled as a military body. Opposite to this is the garden of the arsenal, dating from the Greek Emperors. The garden of Kara Agach, laid out by Sultán Mohammed IV. The garden of Mírgúneh, at Kaghid-khánah, planned by Sultán Murád IV. The garden of Khalkalí, formed by Sinán at the command of Súleimán. The garden of Síávúsh Páshá, also planned by Sinán. The garden of Fetí-kói, laid out by Sultán Báyzíd II. The garden of Davúd Páshá and Iskender Chelebí, by Sinán. The garden of Dolma-baghjeh, established by Sultán Osmán II. The garden of Beshik-tásh, by Sinán for Khair-ud-dín Páshá. The garden of Sílívri, and that of Harámí Dedeh, by Mohammed II. The garden of Iskender Chelebí, formed by Sinán, for Súleimán. The garden of Hassan Khalifeh and Bebeg, by Selím I. The garden of Feridún, the meadow of Boyúk-dereh, the garden of Tokát, on the Asiatic shore of the Bosphorus, and those of Sultánieh, Jubuklí, and Kandillí, were all arranged by Sinán for Súleimán. The garden of Jámlíja, by Sultán Mohammed IV. The garden of Fener, laid out by the architect Sinán. The garden of Hyder Páshá also by Sinán, for Sultán Súleimán. There are altogether forty Imperial private gardens, but I have only mentioned those known to me. In each of them are from one to three hundred gardeners established, and to each is attached a stable with race horses (koheilán), which are ready day and night.

### *Walks in the Environs of Constantinople.*

Within the town itself, it must be remembered there are the Hippodrome (At-maidán); the place of the Aghá's meadow (Aghá chairí maidání); the place of the new garden (Jení-baghjeh maidání); the place of Wefa (Wefa maidání); the place of Báyzíd II., of Súleimán, of Mohammed II., of the horse-market, of the waggoners, of Sultán Selím, of the harbour of gallies, of the Prince, of the Seven Towers, of Ayá Sófiyah, of the Válideh, of Langha, of Búják-bághí, of Lálezár-bághí, of Emin Ogí, of Chárdák Ogí, of the wooden gate, of the Ayázmah's gate, of the great Ayázmah's harbour, of the Flower-hall, of Jubbeh Alí's gate, of the fanal's

gate, of the palace-gate, of Aivânserâi's gate, of the sand-gate, of Langha gate, of Langhasea, of Psamatia, and of Davûd Pâshâ's gate.

On the outside of Constantinople are the following: The field of Sûleimân outside the Sîlîvrî-gate, a fine meadow with a spring like that of life, and a towering koshk; the walks of New-gate, of the convents of Mevlevîs, of the guns-gate, of Zagaryaillessî, where all the Ottoman hunting dogs, pointers, are kept in the summer time. The chief is the Zagarjî-bâshî, one of the lieutenant-generals of the Janissaries; the garden of Bairâm Pâshâ, of Kassim Aghâ, the place of the gunners, of the tent-dressers, of the Yawûdûd's landing place, of the Destardâr's landing place, of Eyyûb, of Edris's koshk; the place for playing the jerid on the way to Kaghid-khânah; the walk of Alî Beg's village of forty houses, a mosque and seventy-eight tall plane trees; the walk of Lâlezâr, famous during the flowering of tulips; the walk of the koshk of the master of the horse (Emîr Akhor) on the river of Kaghid-khânah. When the horses of the Emperor are turned into the fields in the spring for green food, the master of the horse dwells in this koshk, where he gives a feast to the Emperor and presents him with two Arabian blood-horses, for which he receives a sable pelisse, and ten of his boys are taken into the Imperial harem as pages. It is a beautiful meadow, where the Arabian horses called koheilân, julfî, tarîfî, ma'nek mossafaha, mahmûdî and salawî are fed on the finest grass, trefoil and oats. Such luxuriant herbage is no where else to be found, unless it be in the fields of Passin in Rûmelî, on the steppes of Hamûn, in the vallies of Soghânlî, on the alps of Bingól, on the steppes of Wân, Salmâss, Terjân, and Kipchák. So famous are these meadows of Kaghid-khânah, that, if the leanest horse feed in them for ten days, he will resemble in size and fatness one of the large elephants of Shâh Mahmûd (the prince of the Gaznevîs). The walk of the convent of Kaghid-khânah is celebrated all over Turkey, Persia and Arabia. Turkish poets have praised its beauties in particular poems, called Sherenguîz (town-revolt). The river flows from the vallies near the Levendchiftlik on the shores of the Bosphorus. The washermen here wash shirts and other linen without soap, nevertheless they become extremely white after having been twice washed. Indian merchants also bring their bales to this place to immerse them once in the flood. On both sides the river is adorned with many thousand plane and cypress trees, maples and willows; the meadows yield luxuriantly all kinds of grass and trefoil. The herb Egreh is found here in greater perfection than at Asov, or in the marshes of Canistra. Here also grows good Aloe (Eger-gokî). On days of recreation many thousand lovers with their beloved repair hither in boats, and swim in the water to enjoy the sight of their loves without hindrance. There being many nets laid on both sides of the river, it happens that some of the swimmers entangle their feet in them and are drowned, fancying that they are caught by an angel of the



sea. Great precaution is, therefore, necessary, though there is not the least probability of sea-angels sporting here. All are in high spirits, and musical entertainments are carried on in the style of the assemblies of Hossein Bikara. A company of Ajemogláns with their colonel are on service here.

*Praise of the Powder-mill.*

It was begun by Báyzíd II., but built in stone and covered with lead by Súleimán. The inspector of the powder manufactory with his Kyayá and two hundred men are taken from the body of the armourers. There are an hundred cauldrons of bronze and many wheels, by the means of which, when driven by the water, the powder is ground in those cauldrons after having been turned up by the men with wooden shovels. If the kettles were of iron, the whole would be blown up. It is a dangerous place, and hence there is not much pleasure in visiting it. The wheels and grinding pestles make such a noise, that a man begins to tremble. The curious may look on it for a moment, but will then be glad to repair to the convent of Kaghid-khánah, where there are sofas and galleries, a kitchen of seventy fires like that of Keikawús, a cellar, twenty shops, an oven, a mosque and a well of good water, with rooms for two hundred Ajemogláns. The convent is provided with many thousand plates and dishes. Those, who like it, may remain here a fortnight as guests.

*The Pleasure-place of the Goldsmiths.*

According to the law established by Sultán Súleimán, the goldsmiths assemble once in forty years in the meadow of Kaghid-khánah, for twenty days and nights. They flock together from the whole Ottoman empire, when more than three hundred purses are spent by this assembly of upwards of twelve thousand men. The Emperor himself on this occasion repairs to this place, where his tent is fixed, when, as established by Sultán Súleimán, the head of the goldsmiths receives a present of twelve purses, because Súleimán, when a boy at Trebizonde, learned the goldsmith's art from a Greek master, called Constantine; he therefore built during his reign the fabric of the goldsmiths near the fountain of the Saka (carrier of water). Twelve goldsmiths are first allowed to kiss the Emperor's hand, they are followed by the Muftí and the Vezírs, after whom this grace is granted to the head of the goldsmiths, the Sheikh and Nakíb. The head of the guild then presents the Emperor with a table, ink-stand, bridle and sword, or mace, of exquisite workmanship all beset with jewels. In short from four to five thousands tents are pitched in the meadows of Kaghid-khánah, where during twenty days a sea of men is flooding and ebbing. Every twenty years the saddlemakers (serráj) assemble here in the same way, and every year the people of Constantinople are accustomed to

fix their tents in this place in the month of Sha'bán, in expectation of the feast of Ramazán, enjoying all kinds of amusements.

A thousand paces from these meadows is the place of Kaghid-khánah itself, which consists of two hundred houses of Moslims with gardens, a mosque, a bath, and twenty shops. In the time of the Infidels there was here a great paper-mill, and even now, below the mosque of Lady Daya, the place is to be seen, where the wheels were set. This factory is now lying waste, but might easily be repaired and converted from a paper to a powder-mill. From hence down to the bridge the river is bordered on both sides by tall plane-trees, in which many thousand herons have their nests; their plumes are a revenue to the U'stá of Emirgúneh Oghlí. On the western side of the village is the convent of the Hindoos, worshippers of fire, it is a small convent surrounded by some willows; if a Hindoo dies at Constantinople or in its neighbourhood, he is burned here. This I myself witnessed three times; but the convent of the Indian Calenders at the head of the bridge of Kaghid-khánah is wholly inhabited by Moslims. Sultán Ibrahim used to give dinners to the Fakírs at this convent.

Walk of the garden of Emirgúneh. Sultán Murád IV. having conquered Eriván carried off the Khán, Emirgúneh Yússúf Khán, to Constantinople, and made him a present of this garden. When Sultán Ibrahim mounted the throne, the grand Vezír, Kara Mustafá Páshá, being afraid that Emirgúneh might fly back to Persia, killed him, and the garden reverted to the Emperor. The building is all in the Persian fashion. The bath is surrounded on four sides with windows, on the outside of which roses are blowing and inside nightingales feeding their young. Under the shade of the trees planted before the garden, lovers delight in taking the fresh air.

The walk of Jenderehjí-kóí, so named from the famous letter-writer Jenderehjí Zádeh; there are two hundred houses, one mosque, a bath and some hundred plane-trees, that afford delightful shade.

The pleasure-place of the well's head (Chaibáshí). This is a fine stream, which flows between Eyyúb and Súlíjah into the canal of the Black Sea; it is the source of the river of Kaghid-khánah, a most sweet, delightful water; but when southerly winds agitate the sea, it is rather brackish at the koshk of the master of the horse, where the sea mingles with it. This is also the case with the river of Alí-beg. There are here some turf sofas, where people alight from their horses and carriages to enjoy conversation, and eat and drink in the shade.

The walk of the Aqueduct. Súleimán spent ten thousand purses upon this aqueduct of a thousand and one arches to convey water to Constantinople. It is so astonishing a work, that it might have been performed by the demons of Solomon, and is well worth seeing.

The pleasure-place of the basin of Sultán Osmán. It is formed by a valley dammed up in order to collect the water, by which the aqueducts are supplied. The inhabitants of three villages near it are obliged to cleanse this reservoir, when choked with bushes brought down by the torrents. It is a delightful place.

Aqueducts. The long aqueducts (úzún), the suspended (mo'allak), the fair (Guzeljah) those of Moderris-kói and of Kowúk, are at a day's distance from Constantinople on the western side. The long aqueducts twenty cubits high, extend to twelve hundred and twenty cubits, that of Kowúk, seventy cubits high, the suspended (Justinian's) of three stories high, each of which resembles the Ták-kosrah (arch of Chosroes). On the first story, a man may ride on his mare. The aqueduct of Moderris-kói of sixty cubits, but I do not know the number of arches, its pillars are of the size of the tower of Galata. They cost four hundred and twenty-six thousand three hundred ducats.

The walk of the mountains of Istranijah. These mountains terminate on one side in the mountains of Germany. The riflemen of the Janissaries have here fixed their abode. There is a convent of Begtáshís; they hunt for the Emperor harts, roes and deer, of which they make hams. They guard also the shores of the Black sea, and capture runaway slaves from Constantinople; but if these slaves have money about them they keep the money, and if these runaways are fair, they keep them for various services. These mountains are not to be visited singly, but only in large companies on horseback.

The walk of Sultán Selím's Mandra. Selím I. having conquered Egypt, brought from thence bulls of many colours, which he established in these mountains. The oxen that draw the wood to the old palace are of this breed; there are many thousands of them. A company of Ajemogláns of two hundred men with their captain have the charge of these bulls, each of which has its particular name. The leading men keep great dogs (samsún). The cows give from forty to fifty occas of milk. If foreigners come to this place they are well received, but it is a necessary precaution not to go there unguarded, because these Ajemogláns are a mischievous set of men, who hunt the runaways and the Russians who come from the Black Sea.

The hunting-place of the lake of Terkos, a resort of water-fowl.

The walks of the villages of Ketellí, Baklalí, and Turkasha. In short there are on the western side of Constantinople seventy villages in the woods, each of which has a mosque, a bath, and small market. One of the most famous walks is that of the lakes of Chekurejeh, much frequented by those who like fishing parties. Here are to be found the best fish of the kind, called Pissí-bálighí (Passer marinus, Psitta), it is a small round white fish, which has no fishy taste at all, one weighs an occa; there are but few of them. Every five or ten years are found in this lake

one or two tunnies. In the time of Yáncó Ben Madiyán, his brother Yassován brought the Danube from the Iron-gate down to Constantinople, as far as the village of Azálí. Here Yassován said, "Look, brother, I have carried the Danube like a woman by its hair;" for this vain boasting, he was instantly punished, because the Danube returned by the seas of Kirk-kilisseh and Chekurejeh, which communicate with the Danube to this day. Therefore tunnies, when small, find their way into these lakes, where they grow fat, and are caught from time to time.

The walk of the Ok-maidán (the arrow's-place). In the middle of it is a pulpit of stone, erected by Murád IV., for the prayer Istiská (in dearth of rain), also a convent of bowmen, which has already been described. The commander of this place is the Colonel, Ta'lim-khánejí, or master of the exercises of the Janissaries, who keeps watch with a company of Janissaries, and punishes those who graze their sheep here. Another commanding officer is the Ayetjî-báshí, instituted by rescripts of Mohammed and Báyzid II.; his office is to strangle with the bow-string those who steal an arrow from the place where it has hit the mark. In the room of the convent are suspended the arrows, bows, and weapons of different famous bowmen and wrestlers. In the place itself are many columns marking the famous shots. The most famous are those of Kara Siján, Sheján, Kara Landha, Kara Timúr, Tozkoparán, Khatát Sheikh, and Bákiráchlí. The last were attained by Sultán Murád IV. The Emperor fixes his tent here to look on all these specimens of famous bowmanship. All these celebrated bowmen are buried before the convent on the plain. We have already expatiated in other places in their praise.

On the Asiatic side of the Bosphorus are the following walks. The walk of Akbábá, visited in the season of cherries and chesnuts, by many thousand waggons (arábas) of amateurs, who spend here two or three months of the fine season. There is in the village of Akbábá, a mosque, twenty shops, a bath, and a convent, where some of the guests dwell. It is a famous place of resort. God bless Akbábá. The walk of Al-Behader, of Deresekí, and of 'Alem-tághí.

If I should minutely describe all the pleasure-places, gardens, yallis, and koshks, it would be a long work; therefore according to my narrow intellect I have given only the most famous of all the buildings, foundations, pilgrimages, and walks. It now remains to speak of the shops and guilds, which adorn the well guarded city of Constantinople, we are therefore about to enumerate, if it please God, all the handicraftsmen according to the constitutional laws of Sultán Súleimán, mentioning their patrons, and where they are buried, the number of shops, and men they employ.

## SECTION LXXVIII.

*Of the Merchants and Handicraftsmen, Shops and different Occupations in this vast Town of Constantinople, with the Regulations handed down to them from their Sheikhs or Ancients.*

God having created man in paradise, from whence he was seduced by the insinuations of Satan; Adam was taught by the mediation of Gabriel to sow the earth with corn during his life-time, and all the prophets similar arts necessary for sustaining life.

*Arts of the Prophets.*

Adam was, as we are told, a peasant; Seth, a weaver; Edris (Enoch), a tailor; Noah, a joiner; Húd, a merchant; Saleh, a camel-driver; Abraham, a dairyman at Aleppo, and afterwards, when he built the Ka'bah, a mason; Ismail, a hunter; Ishak, before he grew blind, a shepherd; Jacob, a speculative man; Joseph, in the prison, a watchmaker, and then a king; Job, a patient beggar; Shoaib (Jethro), a devotee; Moses, a shepherd; Aaron, vezír; Zilkefel, a baker; Jerjish (George), a sheikh; Loth, a chronographer; Kaffáh, a gardener; Azír (Esdras), an ass-driver; Samuel, the companion of the seventy-two translators, an interpreter; Elias, a weaver; David, an armourer; Solomon, a basket-maker of the leaves of palm-trees; Zacharias, an eremite; John, a sheikh; Jeremias, a surgeon; Daniel, a fortuneteller by the art *reml*; Lokmán, a philosopher; Jonas, a fisherman; Jesus, a traveller; and six hundred years after him, Mohammed, the last of the prophets, a merchant, and soldier in God's ways, who, according to the text, "Militate on the ways of God," witnessed himself twenty-eight victories. All these prophets having been taught their above-mentioned arts by Gabriel, communicated them to mankind, and became the Sheikhs and protectors of those arts.

*Heavenly Patent granted to Mohammed by Gabriel's Intervention.*

The Prophet being fifty-one years old, and residing at Mecca, in the house of Ommí Hání received through Gabriel the invitation to the heavenly visit (Miráj) and the celestial horse, called Refref. They shook hands together as brethren, and Gabriel said: "O Prophet, the Lord's greeting to Thee, he says: 'thou shalt mount this celestial conveyance (the Borák Refref), gird thy limbs with this silken handkerchief of paradise, and look upon the throne (Kursí), the firmament ('Arsh), the table of fate (Láh), and the pen (Kalem), on the eight paradises, the eighteen thousand worlds, and my own perfection.'" Gabriel girded him with the silken apron of paradise, which has since remained the costume of all workmen, who gird themselves with an apron at the commencement of every work, in order to bring it to perfection.

The Prophet in the night of ascension (Miráj), having seen the eighteen thousand worlds, approached God at the distance of Káb Kásein, and spoke with the Lord, as some say twenty-one thousand, and as others say, seventy thousand words. Káb Kásein is the distance between the two ends of a bow, which, as the commentators say, must be understood here as the distance between the two ends of the eye-brows, and that the Prophet was allowed to approach thus near Divinity. Returning from this ascension on the same night to his house of Ommí Hání, he found his bed still warm. This great miracle having become the talk of the prophet's friends, he could not continue to live on good terms with the disbelievers of Mecca, and he fled with the companions of his flight (muhájirín) to Medina, where he remained ten years. In the second year after the flight, or Hejira, he instituted the fast, and transferred the Kibla (or place to turn to during prayer) from Jerusalem to Mecca; and Abúbekr, choosing voluntary poverty, became the first of the Dervishes Nakshbendí. He was followed in the obeisance (Beia't) paid to the Prophet by Omar, the chief of warlike Dervishes. Osmán in the same way became the head of the Unitarians, and Alí of the Khalvetís. So that these four friends of the Prophet having paid their obeisance or homage to him according to the text, "Those who give homage to thee, do homage to God, and God's hand is upon their hands," they became four vezírs, and as many heads of religious orders. Beia't is the obeisance paid, Tarík is the name of a religious order, Shedd, taking the habit or religious tie, is so called from tying up the handkerchief round the head (imámeh, turban), and that round the loins (pishtimál, apron). He who has undergone neither the vow ('ahd), nor taken the habit (shedd), cannot be said to be of any religious order (tarík).

The vow ('ahd) has been instituted by three prophets. By Adam, who promised not to eat of the corn (the forbidden fruit of the tree of knowledge), who, for transgressing his vow, was exiled from paradise. By Abraham, who vowed to build the ka'bah, and who, for accomplishing it, was named Khalíl-allah, the friend of God. By Mohammed, who received the vow ('ahd) from his four above-mentioned friends, when placing their hands in his they paid him homage (beia't).

The taking the habit (shedd) has been exemplified by ten prophets, (1) Adam, who, when exiled from paradise, through shame of God and of all the angels, tied round his loins a fig leaf, (2) Abraham, who when building as a mason the Ka'bah wore an apron, (3) Noah, who did the same when building the ark as a joiner, (4) the Prophet girded himself with an apron on the night of ascension, (5) Abúbekr, (6) Omar, (7) Osmán, (8) Alí, (9) Hamza, and (10) Khaled Ben Welíd, all wore aprons. The last six were declared by the Prophet heads of orders, and received from him the faculty of investing others. Alí so invested Selmán the Persian, Amrú, the son of Samírí, and Belál, the Abyssinian, the head of all the Moezzins,

and Selmán invested seven others in the Prophet's presence. The meaning of this investiture, or religious tie (shedd), is to continually remind men of the contest with Satan, in order to resist his insinuations. The order Tarík, or religious fraternity, was introduced, first by Adam, who, shaking hands with Gabriel, made brotherhood with him; secondly, by Abraham; thirdly, by Mohammed, who also made fraternity with Gabriel; and fourthly by Abúbekr, who shook hands with Mohammed, on the day when they were shut up in the cavern (ghár).

The sweetmeats and other small presents offered by the Dervíshes, take their origin from those which Gabriel brought to Adam from paradise, they consisted of a kind of small bread and corn. Parrots and turtle-doves were also brought to him for his entertainment, and swallows and hens to Eve. The swallows roving over land and sea, found out Adam, who was at Ceylon; they brought a hair from his beard to Eve, who was then at Jedda, and a hair from Eve's head to Adam in Ceylon. Thus the swallows became the mediators of reconciliation between Adam and Eve after their exile from paradise. Adam and Eve then met on the tenth of the month Zilhejeh, on mount 'Arafát, near Mecca, which from this circumstance acquired its name of recognisance (*quia Adamus hic cognovit Evam*).

The four gates of health are justice, order, truth, and knowledge. The knowledge is that of God, according to the text: "Who knows himself, knows the Lord." Those who attain it are called Sheikhs with girded loins (*Pirí miánbesteh*), but their work must agree with their words, and they must be free from all guilt if they wish to deserve the title of Sheikh, Nakíb, and Imám.

Imám Ja'fer Sádik was the first who took the religious habit *Khirká* (cowl), which calls to mind ten things: (1) the cowl reminds of covering nakedness and shame, (2) its anterior part signifies the Sheikh, (3) to wash it is a precept of abnegation, (4) its coarseness signifies prayer, (5) its tying the giving up all desires, (6) its fastening the praise of God, (7) its completeness, righteousness, (8) its sleeves, the duties of a Dervish, (9) the exterior part, contemplation, and (10) its collar, mystery. The origin of the habit as a dress may be traced to Adam, who got a heavenly dress at the moment he was created, but lost it when driven from paradise, when he girded himself with the fig leaf. Seth sewed linen, and made of it the first habit, or cowl, which after became necessary to all Saints and Prophets; but in Arabia and Barbary innumerable people have no habit, excepting a piece of linen wrapt round their loins. Imám Ja'fer contrived to sew a border to it, which border signifies justice; the sleeves, religious order; the fulness of it, truth; and the collar, knowledge. It is the symbol of all religious orders, a magazine of mystic treasures. Its sleeves being short, according to the tradition, "The best dress is the short," signify that the wearer has withdrawn his hands from earthly

goods; its being sown together of different pieces and rags, is an evident renunciation of all the luxuries of the world.

On the night of ascension, the Prophet saw a koshk made of a single pearl, he asked Gabriel what it contained, and Gabriel not being able to answer the question, a voice came from God, commanding Gabriel to open the koshk, and to put the dress to be found therein on the Prophet. Gabriel accordingly invested the Prophet with the dress and crown, which he there found. Thus invested, he appeared before the throne, and spoke seventy thousand words. On his return he showed the turban (Imámeh) to his companions, in whose presence he put it on Ali's head, then on those of Abúbekr, Osmán, and Omar, and another day on the heads of Hassan, Hossein, and Fatima, saying this is my family. At this moment was revealed from heaven the verse of the Korán: "God's will is to keep far from you all impurity, O family of the Prophet, and to purify you in purity." The Prophet then said unto Ali: "As thou hast taken from me poverty, thou mayest grant it to others, who follow thee, and constitute them masters of the carpet and the girdle." Ali performed instantly a prayer of seventeen rika'at, and invested seventeen of his followers. The first was Selmán, who from that time became Protector of pages. It is of Selmán that the Prophet said the following words: "He is of our family, he understands the sciences both ancient and modern; Paradise every day and night longs five times for Selmán." He died at the age of an hundred and thirty; his tomb is at Medain. The second of those whose loins were girded by Ali was Amrú Ben Samírí, the messenger of the Prophet, and hence the patron of all messengers, buried at Homs. The third Belál, the Abyssinian, the patron of the Moezzins, buried at Damascus, within the Sheep's-gate; the rest of the seventeen, who were girded by Ali, will be mentioned at the head of the different professions, of which they are the patrons. Besides them, Oweis Al-karní became in Yemen the patron of the bowmen without having seen the Prophet. These chosen men having kissed the hand of the Prophet, and of his four companions, the Prophet said: "O, my companions! in the same way, in which you have received homáge from your servants, you shall tire each of your servants by services during a thousand and one days; give to those who deserve it, the cowl (khirka), that they may be for ever my people." He having thus said, they all uttered the Mohammedan proclamation, *Allah*, which has ever since been the rallying sign amongst all religious orders. All these sects and orders have particular queries, which, if any one is not capable of answering all his acquirements are illegal. The principles and statutes of all these guilds, corporations, orders, and faculties, are traced back to the Prophet, and from the Prophet through Gabriel to God. The regulation given by the Prophet is, that when any one is found worthy of being received into a religious order, all the ancients assemble together, eat a morsel



(lokmah), and examine the candidate (shaguírd), who is to be directed in the ways of God. If he answers correctly, if he produces something of his own invention, if he reads *Ibn Kethir* and the seventeen methods of spelling the Korán, if he knows it by heart, in short if he has finished his studies to perfection, they declare him worthy to be Sáhíbi-póst, that is possessor of a hide, on which the Dervíshes are sitting, (the carpet being reserved for the Sheikh, called Sahib Sejádeh, possessor of the carpet). If he is found not to be ripe, all the Sheikhs speak the truth about it, and he is obliged to undergo a service of a thousand and one days as a trial, by which he is to be ripened into perfection.

The way in which the novice is received is the following. The Nakíb, or prior of the order, takes the right hand of the novice in his left, and passing with him before the assembled lovers of divinity conducts him to the Sheikh Abbot (General) of this order, who is sitting upon the carpet and calls out four times. *Es-selám aleikum ya ehli sheriat*. "Greetings to you who follow justice." *Es-selám aleikum ya ehli taríkat*. "Greetings to you, who follow the order." *Es-selám aleikum yá ehli hakikat*. "Greetings to you who follow truth." *Es-selám aleikum ya ehli ma'rifet*. "Greetings to you who follow knowledge." Having in that way saluted, by the four gates of religious life, the novice says: "In the name of God the all clement, the all merciful," puts his left hand below the end of his girdle on his navel, and his right hand turned up on the carpet of the Abbot. He says, "Salutation to you, O knowing of God," moves backwards, then towards, and gives the above-mentioned four greetings, holding his hands across his breast. The whole assembly answers by the general acclamation, "Salutation to you who seek the knowledge of God." (*Talib bi ma'rifet-illah*), and "Salutation to you the knowing of God." (*Ya a'arif billah*.) The Nakíb and Chaúsh (usher) or porter then take the novice by his hands and lead him into the middle of the assembly, where he exhibits all he knows, and if the assembly is satisfied with his knowledge, they say: "We judge him worthy of being the possessor of a hide (sáhíbi-póst), God bless him! he deserves it;" they then pray together a *fatihah*, and all cry, *Allah Ekber*, "God is great;" *La ilah illallah*. "There is no Gód, but God;" *Allah Ekber*, "God is great!" give blessings to the Prophet, to his four friends, to the martyrs of Kirbelah, to the twelve Imáms and to the founders of the hundred and seventy religious orders, in so far as the Abbot remembers their names, and place the novice in the hands of the master (ústá), who leads forth the novice (ferzend) as his disciple (shaguírd), ties his girdle round his loins, give his own stick into his hand and takes his right hand within his own, so that the thumb remains separate; meanwhile the whole assembly pronounce the verse of obeisance. "Those who give obeisance to thee, give it to God, and God's hand is upon their hand;" they then pray a *fatihah* and pass their hand over the face. After which

the Pír, or ancient, Sheikh, or abbot, ústá, or master, gives to the youth, jowán, muríd, or candidate, shaguírd, or disciple, the following instructions.

*Instructions to the Novice.*

“ My son do not look on forbidden things, do not eat and drink of them nor dress with them, do not lie, do not betray the rights of salt and bread, nor despise the old, who taught you ; do not walk before the great, be patient and forbearing ; do not stretch your hand beyond your reach ; keep faithfully the trust committed to you ; be content with the glory of poverty.” Having given this salutary advice, the Sheikh pulls the novice by his right ear, and giving him a sound box upon it, says, “ My son, do not be careless, open thy eyes, day grows into evening.” He then says the fatihah, which is repeated by the whole assembly. The master then ties, besides the girdle which the novice wears already round the waist, a handkerchief, or apron of silk, woollen or camlet, underneath the right arm of the novice in the form of a bandelier or bowstring, which is the signal of his having attained the necessary perfection. Being girded in this way the whole assembly cry out : “ Begone, God assist thee ! Thy hide be blessed, and thy acquirements lawful ! ” The Novice says, “ In God’s name,” and kisses the hands, first of the sheikhs, who are invited as guests, then the sheikh of his own order and convent, the Nakíb, Duají, and Kyayá, after which he retires, walking backwards with great modesty to the gate, and the fatihah of retreat is said. The Novice, then walking like a peacock, advances towards the kitchen, where all the Elders bring to him the sweetmeat called risalokmassi (the morsel of resignation).

It is in this way, that I, poor Evliya, was received into the order by my superiors. A man thus directed, attains Divine Mercy, his face is white in both worlds, and he is amongst those, who on the day of judgment, will be congregated under the banners of the Prophet. God make it easy with blessing ! You must know, that if one of the elders, or their successors is guilty of any fault, he is put into prison by the council of the elders ; the greatest confinement is for three days, because a longer time would prevent him from taking care of his family and business. They are never allowed to speak a word, which is contrary to the four gates ; law or justice, truth, order, and knowledge. The sheikh, or Nakíb, who speaks words to no purpose, goes out of his way. The superiors, however, must take care to inquire well into the fault, and not punish it too severely. If the charge of guilt is not calumnious, but well asserted, the guilty party is punished by a bastinado, proportioned to his guilt, up to eighty-three strokes, and the sheikh, possessor of the carpet, must never lift the stick, which he is striking with, higher than his ear, to do which is reckoned to be mere injustice and passionate behaviour. The punishment of carrying a heavy stone round the neck has the follow-

ing origin. Moses, never showing his body, on account of the continual emanations of divine light, was said by his people to be leprous and attacked with elephantiasis. One day he entered the Nile to bathe, and laid his dress on a stone upon the shore. Suddenly the stone began to walk, taking its way straight to the capital (Memphis). Moses seizing his staff, began to run after the stone, and the people by this opportunity witnessed the brilliant whiteness and cleanliness of his body. Thousands of disbelievers turned faithful on this occasion, and said : " There is no God, but God and Moses is God's speaker." Moses, very angry at being seen in this state of nakedness, reached at last the stone, and in his wrath perforated it with his staff in twelve places. The stone then began to speak, and said, " O, Moses, I walked by the Lord's command, and was the cause that your purity has been witnessed by the people." Moses being sorry for his unjust behaviour, said unto the stone, " I have perforated thee in twelve places, for which I beg thy pardon. A Dervish, Dervishes forgive." From this event, the saying, *Dervíshe Dervishán*, (a Dervish is forgiven by Dervishes), has remained current to this day in the mouth of Dervishes. " Well," said the stone, " I am satisfied with your excuses, Moses, but now take a rope, pass it through one of the holes, and keep me, till you may one day want me as a collar for penitence." Moses did so, and suspended the stone from his own neck ; this is the origin of the stones suspended by a string from the necks of Dervishes ; the common one which they continually wear, and the stone-collar as punishment, both take their origin from this event, and are called sigil-táshí.

The stone accompanied Moses in the desert and having journeyed on his neck during forty years, one day spoke again, saying ; " O Moses put me on the ground, and give me twelve blows ; you shall then see strange things." Moses did as he was told, and lo ! twelve rivers rushed out from the twelve holes. From one of these rivers the army drank ; from a second, the women ; from the third, the horses ; from the fourth, the camels ; from the fifth, the bulls ; from the sixth, the sheep ; from the seventh, the goats ; so that the men and animals all quenched their thirst. At the same time it rained manna from heaven and the sweatneat tereh, gezungú, and halva, and quails descended in crowds from heaven, all roasted. After which Moses again took up the stone and went his way.

Now we have explained the mysteries of the homage (beia't) the girding (shedd) and the stone (sigil) ; but before any one can attain the perfection of a sheikh he must know well the Islám religion (imán) the dogmatical part (itikád) of faith, and obedience (tobeh). The head of penitence is Ikhláss, that is sincerity and purity. The purity consists in obeisance, devotion, retirement, modesty and righteousness. Hassan of Bassra being asked, whose disciple he was, answered, he was the disciple of the way, and being again asked of what way, answered of

the Mohammedan way. The foundations of each order (tarikát) are the following six : (1) Penitence, (2) Respect for the Sheikh, (3) Exterior purity, (4) Interior purity, (5) Contentment, (6) Seclusion. The sciences of the order are : (1) Knowledge, (2) Generosity, (3) Liberality, (4) Sincerity, (5) Meditation, (6) Confidence. The columns of the order are equally six in number : (1) Science, (2) Mildness, (3) Patience, (4) Resignation, (5) Goodnature, (6) Sincerity. The conditions of the order are also six, like the preceding : (1) Good actions, (2) Prayer, (3) Renunciation, (4) Abnegation, (5) Fear, (6) Desire.

If any one who goes by the name of Antient (Pír) cannot answer these questions just mentioned, he does not deserve the title of Pír, because his actions do not agree with his words, and he deserves the malediction of God. A Pír is one who abstains from forbidden things, and who is pure and righteous in his faith.

Imán, that is faith, or religion, is of different kinds : (1) The religion of the Angels, (2) of the Prophets, (3) of the lovers of truth, (4) of the believing, (5) of the hypocrites, (6) of the resigned (Moslims), (7) the religion or faith deposited in the souls of the Infidels, who at last turn to the right way by the grace of God. Faith, or religion, (Imán) is a brilliant tree, the roof of which is the Korán, the bark, modesty; the trunk, thanksgiving; the branches, virtuous reserve; the leaves, repentance; the fruit, the grace of God. The true signification of the word Imán is a continual battle with the devil, and the signification of the state of a Dervish, poverty. The stations of poverty are the following eight : (1) Penitence, (2) Patience, (3) Thankfulness, (4) Resignation, (5) Devotion, (6) Example, (7) Retirement, (8) The science of God; because Adam was penitent, Edris devote, Noah grateful, Moses resigned, Job patient, Jesus retired, Mohammed knowing the Lord. Ja'fer Sádik stated the foundation of poverty to be goodnature; its lock, rectitude and righteousness; its fruit, self-knowledge; its treasure, the knowledge of God; and its jewel, the state of leprosy (meskín). Who-soever in that way knows himself is sure, according to the saying of Alí, to know his Lord. Amongst the hundred and seventy orders of Dervishes, there are many pious souls who know themselves, and by knowing themselves, know their Lord, who knows their number. Some of them are called Umera (inspectors), some Evtád (poles), some Nujebá (chosen), some Nukebá (nobles), some Budelá (imbeciles), some Múlamiún (distracted), some Rujebá (holy men), some Ukelá (wise), some Fukara (poor); some walk under the common dress of the people, some as sheikhs, and some as drunkards; the tradition says : " My saints are under the vaults (of heaven), nobody knows them but I."

### *Of the different forms of Dervishes.*

The dervishes of the order of Selmán (the Prophet's barber) always carry

razors and whetting-stones about with them to intimate, that they have killed their souls. The beard, whiskers, eye-brows and eye-lashes, which they shave have the signification of as many renunciations. The shaving the beard signifies the having renounced the ornaments of the world; the shaving the eye-brows indicates that there is no veil between God and his servants; the shaving the whiskers expresses, the resignation which has no objection to an ugly face, and the shaving the eye-lashes means a total abstinence from all forbidden things. The fire-marks are so many self-penitences. The pilgrims going to Mecca if they have omitted any of the necessary rites or performances make it up by a sacrifice, that their fault may be forgiven. On the same principle dervishes, who find themselves guilty of any fault brand themselves with fire-marks that they may be spared by the eternal fire. Those who have one hundred and one fire-marks on their head proclaim by them that they have tried one hundred and one orders, and have given up all earthly things. Those who wear on their foreheads the fire-mark of resignation must cherish in their hearts no other desire than that of God. Those who brand their ears must fly rebellion and lay the finger on the mouth as a sign that they are always ready to speak the truth. The rings which dervishes wear on the neck signify that they submit their neck to the law, and the bracelets on the arms are symbols to admonish those who wear them to keep their hands off all that is prohibited. Bare feet and bare head are the signs of divine love. Respecting the head-dress of the Dervishes called *Táj*, or the Crown, forty questions might be asked and answered. The custom of wearing it dates from Adam, for he and the one million two hundred and forty thousand prophets, who came after him all wore the crown of prophecy. Mohammed, the last of Prophets, received it on the night of *Miráj*, or his heavenly ascent, from the hand of God. This crown was only worn by the family of the Prophet, and nobody else has obtained it since. It is from this crown that all those turbans of different dervishes are derived, which distinguish the different orders of the Dervishes. The Dervish wears a hatchet to declare, "I am a Moslem:" a club, "I am a *Pír*, invested with a staff:" the girdle, "My limbs are girded to do good works:" a sling, "I drive away the devil:" a cup, "I am a deep ocean of meditation:" a dial, "I watch the hours of praying:" a rope or halter, "I have courage to bridle my soul:" a leather round the waist, "I am modest and chaste:" a hide on which he lies or sits, "I am a victim in the ways of God, and sit on the carpet in my own way:" an *ihram* or pilgrim's cloak, "I am initiated into all mysteries, and I have performed the rites of pilgrimage:" he lets his hair grow to express, "I follow the Prophet's example; and he sticks an iron wire to his head, "I am ready to wage battle with the devil." In short the inside and out of a Dervish is covered with a thousand and one signs that give occasion to a thousand and one questions. He who shall be capable of

answering them all must be master of the science of mysticism (İlmî leden), an ascetic (tassawúf), and an ocean of knowledge, but I, poor Evliya, am not ; I am still looking out for a spiritual director (murshed), who may guide me in the true way. Every Dervish is not a Súfî, though he may be a true unitarian Dervish. It was from some Dervishes of this description that I obtained the following answers. Their rites they say date from Adam and Jesus ; the first after his exile from Paradise, travelled from Ceylon till he met Eve on the mount 'Aráfat. The third travelling prophet and founder of Dervishes was Mohammed, whose travels and victories are sufficiently described in his biographies (Sirr). All the Dervishes who now exist may be traced back to Adam, Jesus, and Mohammed, though every order has a particular patron and founder, who shall be mentioned at the description of the guilds and corporations in alphabetical order. Now we will just notice the four renunciations mentioned above, which we hinted at by the shaving the beard, the whiskers, the eye-brows and eye-lashes. A true Dervish must abandon his soul, the world, wealth and rest. The renunciation of these four things alone makes a complete Dervish.

*Of the Alphabet of the different Orders.*

The foundation of all sciences are the letters of the alphabet, wherein God, the Almighty, has manifested his eternal power in a way to confound all the powers of intellect. God has sent to his Prophets an hundred and four books. The four holy writs, the Pentateuch, the Psalter, the Gospel, and the Korán, and the hundred sent to other prophets are all composed by the combinations of the twenty-nine letters. It is said that there are seventy-two different languages in the world, but God knows there may be a thousand and seventy-two nations on the surface of the earth, each of whom has its particular language. I myself have, in the course of my travels of forty-one years, met with an hundred and forty-seven languages of different nations, whom I have heard speak ; and all these languages are combined of the twenty-nine elements of the alphabet. If there were to come into the world some hundred thousand more Aristotles they would never be able to add a letter more, nor to change the fundamental forms of language. In the Persian, it is true, there are the letters *p, j, and g*, which are not found in the Arabic alphabet ; they are, however, expressed by the same signs. In the Circassian language there are some rude sounds like those of a woodpecker, which cannot be written, and which are uttered and understood only by the Circassians themselves. The science of the alphabet is one of the most necessary to get on with in the secret and mystic sciences.

What is called the Alphabet of Dervishes consists of the following ten elements : (1) To know yourselves to be a Pír, (2) to sow every where science, (3) to water with the water of good taste, (4) to thresh on the floor of abstinence, (5) to walk

with a decent air, (6) to do service, (7) to be aired with the wind of desire, (8) to measure with the measure of life, (9) to grind on the mill of love, (10) to bake in the oven of patience. These questions, which constitute the Dervíshes' alphabet conduct to further science, and those who desire to be led in the true path, arrive by it to Mohammed, by him to Gabriel, and by Gabriel to God. In every thing it is necessary to be led by a guide, as is said in the book *Meftáhal-ikbál* (the key to felicity) on the occasion of some verses declaimed by Alí in the Prophet's presence. The prophet hearing them, blessed Alí, and put on his head a black crown, with two *Tailesán* (a kind of handkerchief, the *Talas* of the Jews,) hanging from it. This crown was called *Zov-es-saháb*, and was the same that Mohammed had received from God's hand on the night of his heavenly ascent (*Miráj*). The crown (*Táj*), which the different orders of Dervíshes wear, is symbolical of it. The sheikh who wishes to be worthy of his crown, must be able to answer the four following questions: *Q.* Who is thy *Imám*. *A.* The *Imám* of my body is the *mihráb*, the *Imám* of my soul is the *Korán*, the *Imám* of my heart is Mohammed, and the *Imám* of my intellect is Gabriel; *Q.* How many *Kiblas* are there. *A.* The *Kibla* of my body is the *mihráb*, the *kibla* of my soul is the celestial *Ka'bah* in paradise, the *kibla* of my intellect is *Kursí*, (the throne of God,) and the *kibla* of my heart is *'Arsh*, the heaven, as the residence of God. *Q.* What do the five letters of the word *Dervísh* signify (*D, r, w, í, s*). *A.* *D* signifies *Derd*, that is doleful, a thin body and yellow face; *R* the absence of hypocrisy (*Ria*); *W* signifies *Widá*, that is to take leave of the world; *I* signifies not to believe every body *Yamán*, or implicitly; *S* to be always *Shádman*, or goodhumoured and gay through divine love. *Q.* What do the three letters of *Soof* signify. *A.* Each letter admits of three significations; *S* signifies *Sidk*, *Safah*, *Sabr*, *Sincerity*, *Joy*, *Patience*; *OO* or *W* signifies *Wedd*, *Wefa*, *Wahdet*, *Love*, *Constancy*, *Unity*; *F* signifies *Fikr*, *Fikd*, *Fena*, *Poverty*, *Privation*, *Perdition*. In the same way also the word *Táj* is explained by Persian verses.

There are in the *Fútúwet-náme*, or constitutions of the different orders, many thousand questions and answers like those mentioned above. We content ourselves, however, with those we have collected here. The constitutional books of the different guilds, with their laws (*Kanún*), their public processions and *Pírs* shall be explained, if it please God, in the alphabetical order.

#### SECTION LXXIX.

*The Description of Constantinople, made in the Year 1048 (1638), by order of Sultán Murád IV., containing the summary of Buildings of every kind.*

Sultán Murád IV., the conqueror of Baghdád, son of Ahmed I., (God's mercy upon him and all his ancestors) delighted in conversing with learned men, parti-

cularly with those skilled in chronology. One day at one of these assemblies of learned divines and historians, mention was made of the description of the old town of Constantinople. Sultán Murád said: "Though so many countries and residences have been minutely described by geographers and historians, yet this my residence of Constantinople remains undescribed." The Muftí, Yahyá Efendí, the son of Zekeria Efendí, who was present, answered: "My Emperor, in the Korán this noble town of Constantinople is mentioned by the verse: 'Have the Greeks not been vanquished in the lowest ground?' The builder of this spot marked out in the Korán was first Súlcimán (Solomon), then Alexander Zúlkarnín, who lived 882 years before the Prophet; it was then repaired by thy great ancestor Mohammed II., and then at your own order, my Emperor, by Lala Beirám Páshá, when you undertook the expedition of Eriván. It is in order to glorify this town and its inhabitants that the Prophet delivered these words. 'They shall conquer Constantinople, how good a Prince its Prince, what good troops its troops.' Travellers call this great capital, the splendour, the power, the magnificence of Greece, the pride of Macedonia, the star of Rúm; the town, the excellent town, of which the Korán says: 'Have the Greeks not been vanquished?' Many thousand poets have described its beauties in Shehrenguíz, or town-revolts. (The kind of poem mentioned above.)

*Praise and Eulogy of Constantinople.*

You imagine you see the meadows of Paradise,  
In Islambúl, Brússa and Edreneh,  
They are adorned with the Fair,  
Islambúl, Brússa and Edreneh.  
In the hot baths at Brússa,  
In the Túnja at Edreneh,  
In the sea at Islambúl,  
Sport the Angels of the sea."

The Muftí having quoted these verses (of one of the town-revolts) in order to give a description of Constantinople, our master, Evliya Efendí, declaimed the famous arabic verse:

I've seen the towns of all the world  
But nowhere saw I one like this.

Others who were of the assembly said: "My Emperor, we have read many curious books, we have travelled seventy or eighty years, we were present at the conquests of the greatest towns, but nowhere saw one like Constantinople; we saw travellers of an hundred and twenty to an hundred and fifty years old, who had spent their lives on the road, who also said that they had never seen a town, which as to situation, clime, and beauty, could be compared to Constantinople." The Sultán said: "Dear companions, and you, Muftí Yahyá Efendí, if it please God we



will wrest Baghdád from the hands of the Persians, and deliver from their heresy the tomb of the great Imám, Na'mán, the son of Tabet, the father of Hanífeh, the founder of our orthodox sect. In order to assist me in this great expedition, I desire that all guilds of Constantinople, both large and small, shall repair to my Imperial camp. They shall exhibit the number of their men, shops, and professions, according to their old constitutions, they shall all with their Sheikhs, Nakíbs, Pírs, Aghás, Kyayás, Yigit-bashí, and Chaúshes, on foot and on horseback, with their complete eightfold music, pass before the Alai-koshk, that I may see how many thousand men and how many guilds there are. It shall be an Alai (procession) the like of which never was seen before. A general description shall be made of all the Imperial mosques, of the Vizirial mosques, of the mesjids, colleges, houses for reading the Korán, and houses for reading the tradition, schools, convents, kháns, baths, magazines, caravánserais, palaces of the vezírs and great men, fountains, establishments for distributing water, conduits, cisterns, quarters of Moslims, Christians, and Jews, churches and synagogues, ovens for bread and biscuits, water, wind and horse-mills, halls and repositories, of all the houses, gardens, koshks, yallís, and all the monuments to be found in the four districts, ruled by the four great Mollás of Constantinople. The inhabitants of all the quarters, the guilds, the Imáms, Khatibs, and Kyayás of the quarters shall assemble and note down every thing, and then send the complete description to my sublime Porte. Those who make the description shall be men of impartial character, if the contrary should be found I shall order them to be quartered." He gave the command that the guild of the Búza-makers should pass the last of all, and no inn-keepers be found in the Imperial camp. "They shall assist the Búza-makers and serve them as Yamák or fellow-assistants in the procession, they shall not be allowed to play like the other guilds their eightfold music, but pass only with cymbals and drums; it shall be known on this occasion how many Búza and wine-houses there are, and how many inn-keepers." The Sultán issued for this purpose Khattí-sherífs, directed to the great vezír Bairám Páshá, to the Muftí Yahyá Efendí, to the Mollás of Constantinople, Eyyúb, Galata, and Scutari, commanding them to make an exact description of all the guilds and professions with their chiefs and foundations, monuments, and pious legacies. They kissed the ground, and in obeisance of the Sultan's orders they made a most complete description of the shops, guilds, foundations, and monuments to be found in each quarter, it was an hundred thousand times more complete than the description, which had been made in the reign of Sultán Selím by Mollá Zekeria Efendí, because from his time till that of Sultán Murád IV. Constantinople had so encreased, that no room was left for any further building. The description of Constantinople and all its suburbs and villages on both sides of the Bosphorus was

completed in three months. It formed a complete book, bearing the title *Evssüfî Kostantanieh*, that is to say, "Description of Constantinople." The Historiographer, Solák Zâdeh read it day and night in the presence of the Sultán, who exclaimed, "O, my God! let this town flourish to the end of time." My gracious Lord, Melek Ahmed Pashá was at this time sword-bearer (silihdár) to the Emperor. Having been named, after the conquest of Baghdád, Governor of Diarbekr, this description of Constantinople remained in his hands, and it is from this original, that I, poor Evliyá, have copied the following.

*Most Humble Report to the Sublime Porte.*

According to the Imperial rescript, the following is the description of the excellent town of Constantinople. May God preserve her from decay and fall!

Under the four Mollás of Constantinople, Galata, Eyyúb and Scutari, justice is transacted at six hundred and seventy tribunals. Great mosques of the Sultáns (Jami'í Selatin) 74. Great mosques of the Vezírs (Jami'í Wuzera) 1985. Small mosques of the town-quarters (Mesjid) 6990. Other mosques great and small, 6665. Dining establishments for the poor (Imáret) 19. Hospitals (Bimáristán) 9. Abecedarian schools (Mekteb) 1993. Houses for reading the Korán (Dár-ul-kiyaret) 55. Houses for delivering the tradition (Dár-ul-hadíth) 135. Great convents (Kháneh) 557. Cells and rooms of Dervishes (Závieh) 6000. Sick-houses for strangers (Táv-khánah) 91. Caravanseraüs (Káravánseraü) 997. Kháns of merchants (Khán) 565. Kháns for single men (Khání-mojerred) 676. Quarters of Moslims (Mahalleí-Moslimin) 990. Quarters of Greeks (Mahalleí-Rúm) 354. Quarters of Jews (Mahalleí-yehúd) 657. Quarters of Franks (Mahalleí-Freng) 17. Quarters of Armenians (Mahalleí-Ermení) 27. Palaces of Vezírs (Serái Wuzera) 6890. Baths public and private (Hamám) 14,536. Fountains public and private (Chesmeh) 9995. Water-pipes (Mosslúk) 989. Establishments for distributing water (Sebíl-khánah) 200. Fountains called Ayázmah, sweet and bitter (Ayásmah) 100. Wells (Cháh) 60,000. Cisterns (Sahrnáj) 55. Magazines of water (Makhzenima) 3000. Covered Markets (Bezestán) 3. Flour-halls (Kapán-dakík) 37. Imperial balances (Kantár-míri) 35. Repository for grinding coffee (Amánet takhmís) 2. Repository for silk (Amánet harír) 1. Repository for wax (Amánet shemí) 1. Repository for gold-wire (Amánet sirmakesh) 1. Repository of the custom-house (Amánet gomruk) 1. Repository of the land custom-house (Amánet Karagomruk) 1. Repository for oil (Amánet yághkapán) 1. Repository for fish (Amánet bálik) 1. Repository for salt (Amánet túz) 1. Repository for biscuit (Amánet peksimát) 1. Repository for wine (Amánet khamr) 1. Repository for powder (Amánet harúd-khánah) 1. Repository for prisoners (Amánet esír-khánah) 1. The Imperial Mint (Dharab-khánah) 1. Magazine of

cloth (Choka enbári) 1. Magazine for corn (Bogdaí enbári) 1. Magazine for barley (Arpa enbári) 1. The Magazines of Báyzíd, of Súleimán, of wood, of horses, of flour and of hay; of each, 1. The stables of the palace and at the place Wefa, 1. The Armory, 1. Prisons of State, 4. Prisons for criminals, 4. Ovens, 600. Wind-mills, 600. Water-mills, 28. Houses of the inspectors of provisions (núzúl), of vegetables (Sebzeh-khánah), of mutton (koyún), of the Inspector of the town (Shehr-eminí), of the Inspector of the kitchen (Mútbakh-eminí), of hams (Pasdurma) of slaughter-houses (Sal-khánah). Barracks of the Janissaries, old and new, and of the Seg-barms, 162. Barracks of the Ajemogláns, the armourers, and the caulkers. The Arsenal, and the barracks of the bombardiers. Four houses of Mevlevís. One house for yoghúrd. The paper manufactory of Battál, 1. The royal lion-house, 1. Houses for dyeing, 70. Houses for silver-ware, 10. The Musket manufactory, 1. Leaden-hall, 1. The Music-house, 1. House of the Tent-pitchers, 1. House of the Pliks, 1. House of the Painters, 1. House for the Sakas, 1; for the gunners, 1; for the founders, 1; for the tailors, 1; for the waggoners, 1; for the fire-workers, 1; for the exercise of the Janissaries, 1; for the Samsúnjí, keepers of the great dogs, 1; for the Zagarjí, or keepers of the pointers, 1; for the Bostánjís, 1; for the falconers, 1; for the head of the goldsmiths, 1; for the kettle-makers, 1; for the button-makers, 1; for the saddlers, 1; for the glass-makers, 1; for the architects, 1; for the carpet-makers, 1; for the chalk-makers, 1; for the head of the merchants, 2; for the vinegar-makers, 1; for the confectioners of sour fruits, 1.

The monuments and burying places have already been described. In the description of Sultán Murád IV. all the buildings are accurately laid down, with the history of their builders. I, poor Evliya, was afraid of the size of the volume, and have therefore contented myself with the extract above given; but, if it please God, that I shall take a review of this my first sketch, I propose giving an exact description of all the different fabrics (Kár-khánah) which are here noticed by their names only. I am now going to detail the shops, and different guilds of handicraftsmen, which exist in the town of Constantinople.

#### SECTION LXXX. •

*Of all the Guilds and Professions existing in the Jurisdiction of the Four Mollás of Constantinople; with the Number of their Shops, their Men, their Sheikhs and Pirs.*

They are distributed into fifty-seven sections and consist altogether of a thousand and one guilds. The first are the Chaúshes (Ushers) upon whom it is incumbent to collect and assemble the rest, and are called Alai chaúshes, viz.: Ushers of the

processions and public entries. Their patron is Malek-ushtur, who from having killed a dragon in China is vulgarly called Eshder (dragon), but he got his name from having lost one of his eyes in battle. He is the eleventh Pír, who was girded in the presence of Alí, and was the head of all commanding officers. Being a very brave fellow he used for battle to adorn his head with wire, and his horse with little bells, and taking a club in his hand, he thus headed the brave men in the battles of Syria. His tomb is at Cúfa. When I, poor Evliyá in the year 1076 (1665), was in the service of Mohammed Gheráï, the Khan of Crimea, he thought of building a monument at Eskiýúrd, where the tombs of all the Kháns of Crimea are. In digging the earth for the foundations a piece of square marble was found with an inscription in the Chagalaian language, stating it to be the tomb of Malek-ushtur, the companion of the prophet, killed by the arrow of Sâlsál in the year 300. According to the computation of the learned divines present, 770 years had elapsed since his death. Mohammed Gheráï having found this tomb gave up the idea of making one for himself, but erected a cupola over this with an inscription in large letters (jellí) and founded a convent with a turbeh-dár, or keeper of the monument, attached to it. I saw it at Bághjeh-seráï. The Chaúshes adorn their horses in honor of their patron with sea-horses' bristles, and different glittering ornaments, dress in brilliant stuffs, carry in their hand a Chákán, on their waist a sword and on their head seven feathers like those of Simúrg, and crying out with a voice like Modikarb and Malek-ushter put the columns of the army in motion.

(2) The patron of the Súbáshí (officers of police) is Ins Ben Málek, to whom the prophet had entrusted the care of keeping the town of Medina clean. He is buried at Bokai, near Medina. Selmán, the Persian, girded his limbs in the presence of Alí, and all the Súbáshís, or officers of police, trace their genealogy up to him. After them come,

(3) The Pages, who, dressed in rich brocades, are mounted on Arabian horses. Their patron was in the eldest time Yússúf, but in the time of the Prophet their patron became, together with Ins Ben Málek, the barber, Selmán, the Persian. The tomb of the first, who served in the Harem of the Prophet, is at Medina, and Selmán's in the exterior part of the house, as is handed down by tradition: "Those who belong to our family know the science of the antient, and of the modern time; Paradise longs for Selmán every day and every night five times." He died when three hundred and thirty years old; his tomb is at Cúfa. The great Imám Abú Hanífeh saw him, and learned from him all the rites of ablution and devotion in the same way, as they were performed by the Prophet.

(4) The Ajemogláns, or boys from whom the Janissaries are formed. After the conquest of Mecca in the tenth year of the Hejira, Abú Sofián Ben Sahr Ben Harb, Halím Ben Jerám Bedíl Ben Werta, Akarma Ben Abú Jehel, Abd-ullah Ben Saíd Ben Ebí Súrkh, and Ebí Kaháfa, the father of Abúbekr, all

came to embrace the Islám in the Prophet's presence, and, their relations not having turned Moslims, they begged, that their property might be confiscated and their children made prisoners. The Prophet granted them this permission and made them a present of the children taken prisoners, committing to them the care of their education. It is from them that the first establishment of the Ajemoghlán dates. In the same year the Prophet sent Khaled, the son of Velíd, with an army into Syria, and he it was who gained the first victory against the Greeks. He took forty thousand prisoners whom he led to Medina, and of whom the Prophet made a present to the victors. This is the second origin of the Ajemoghlán. Sultán Orkhán having taken some hundred prisoners made a present of them to Saint Háji Beg-tásh, who educated them and presented them again to Orkhán upon his going to war, with the words *yení cheri dur*, that is to say, "They are a new militia," and having distributed them into different classes, distinguished by different colours, he called them his Ajemoghlán, or rude boys (novices). Thus Háji Beg-tásh became the patron of the Yení-cheris (new militia) and the Ajemoghlán (novices). Háji Beg-tásh, born in Khorasan, was buried in the town of Kír. Thousands of these novices follow in the Alai, or public processions, immediately after the Súbáshís in a particular fancy dress of crooked hoods, with shovels and brooms to clean the ways. They are followed by,

(5) Ariján, or dung-searchers, who are attached to the Choplik-súbashí, or officers for the cleansing of the town. Their duty is to collect all the dung, muck, and soil in the streets of Constantinople in baskets, and carry it to the dung-troughs along the sea-shore. Here the object of search is to get out pennies, nails, or any thing of that kind. Sometimes they find precious stones lost from diadems, girdles, &c. They pay every year to the Taher-subáshí, or commanding officer of police for cleanliness, the sum of sixty thousand aspers, in order to be allowed to search the dung-hills of Constantinople. Their patron is Werrád, the barber, who with Zúlnún, the Egyptian, came to the Prophet and embraced the Islám in his presence. He was girded by Selmán, and became the patron of all journeymen cleansers. He is buried at Abbás in a garden. These men, in number five hundred, wear great black boots, kaftáns of red or black leather, pointed caps, on their shoulders, they carry shovels and hoes, on their backs, wooden troughs, and in their hands brooms. They pass with great noise and clamour carrying their baskets.

(6) The Sextons. They acknowledge as their patron, Cain, the son of Adam, who murdered his brother Abel for a girl's sake. Not knowing how to hide the body, he saw a raven excavating with his beak a cocoa nut, in imitation of which he dug a grave to bury Abel's corpse. He is buried on Mount Aráfat, in the place where Adam's kitchen stood. The stone with which he slew his brother is seen in the same cave ; it is a reddish kind of stone. Cain has remained the patron of all

those who shed blood and dig graves, as well as of the jealous. The sextons number two thousand and eight, they pass with shovels and hoes, and are obliged to bury the martyrs on the field of battle.

(7) The Miners (Laghúmjián), five thousand men. Their patron is Nakkáb from Yemen, who was girded by Selmán Pák. He is buried at Yelemlem, the place where the pilgrims of Mecca take the Ihrám, or dress of pilgrimage. They walk armed and carry great honey casks ornamented with branches on their shoulders, with shovels and hoes in their hands, and have baskets and troughs in which they collect the earth, which they take away in cleansing the roads. In the camp they are obliged to dig the little-houses, and at the sieges to excavate the mines, and blow up the walls with powder. They are for the most part Armenians from Cæsarea, a bad smelling set of men, but necessary in sieges. Their Armenian names are Serkis, Wartán, Derder, Asvadur, and Mohán.

(8) The Pioneers (Salahorán), nine thousand men. Their patron is Modikarb, who was girded by Alí. He was killed on the track of the pilgrims of Syria, at four stations distance from Medina, and is buried in the same place. The pioneers clear the roads for the army through woods and forests, fill up marshes, and make the roads passable for heavy artillery. They carry shovels, hoes, hatchets, and mattocks, like Ferhád. They are one of the most indispensable parts of the army.

(9) The Miners with hatchets, and Stonecutters. Their patron is Kassem, the son of Nossair, who was girded by Selmán in Alí's presence. All miners trace their origin back to him. All the stonecutters are armed. They carry their implements of mining, shovels, hoes, mattocks and hatchets about them, and pass crying out "Hái" and "Húi." Their business is to level ground which would stop the march of the army, and to blow up walls. As they belong to the army, the Christians who are amongst them are all subject to the Taher-súbáshí, or officer of police for cleanliness. The nine corps now mentioned are reckoned to form a part of the infantry of the camp; they all go armed, but are obliged to prepare the roads all the way from Constantinople. Their Aghás (Generals), Yúz-báshí (Captains), the chief of the miners (Laghúmji-báshí), and the Taher-súbáshí walk together, and are followed by their pages, and the eightfold music, passing with a thousand frolics under the Alai-koshk, from whence the Sultán views the public processions. It is of the strictest necessity that these nine troops march the first of all, because it is their duty to form the roads, on which the rest are to follow.

### *The Second Section.*

The head of this section is the Assass-báshí (Provost), who was instituted by Mohammed II. He goes to war at the head of a regiment of Janissaries, five thousand strong, who form the seventieth body.

(10) These are the Assasses who carry sticks in their hands and wear úskúfs (coifs) on their heads. Their duty is to keep off the crowd on both sides of the way, and to execute the culprits of the army.

(11) The men of the Súbáshí of the town (Shehr-súbáshissí) or lieutenant of police. They have no particular patron amongst the companions of the Prophet, as they did not then exist. Their origin dates from Mohammed Ekrád, the Egyptian Súltán, in whose time the house of Imám Shafi'í was plundered, and all his books written on the four sects lost; at last one of the partisans of Shafi'í made an offer to the Sultán to find these lost books. One of the Divines of that time, who decided every thing against the sense of the four legal sects, called Khamisi, was plundered, and on this occasion the books of Shafi'í were found, with whose permission a Súbáshí, or officer of police, was established, since which time Shafi'í has passed for their patron. The first Súbáshí was one Alí, who is also buried near Shafi'í. Six hundred persons, with sticks in their hands, are an unmerciful set of people; they arrest, execute, strike, and hang. They pretend that Omar Ayár is their patron, which is far from truth.

(12) The Executioners (Jellád). Their patron is Job, from Bassra, who was girded by Selmán in the Prophet's presence. He was the first, who, according to the text of the Korán, cut off the head of a murderer, and so became the patron of hangmen. His duty was to prepare those, who were condemned to death, to comfort them by exhortations, to direct their faces towards the Kibla, to fix the head of the man about to be killed with his right hand, then to take the sword in both hands and to sever the head from the body, to read a fatihah, and to admonish all those present, that they might take warning from the culprit. This patron of executioners died at an hundred and seventy years old; he himself brought the corpse of Moavia to Damascus, where he buried it, near the Páshá's gate, built a cupola over it, and was himself buried there. A son of my gracious Lord, Melek Ahmed Páshá is also buried there, and culprits are even now executed in face of his tomb. It is a place of general pilgrimage. The executioners are the men to whom the verse is applied: "If it was not the Sultan's command, the executioner would commit no cruelty." The greatest model of hangmen was the executioner of Sultán Murád IV., Kara Alí, who was girded with a fiery sword, and wore in his girdle all the instruments of torture and of his profession, nails, borers, matches, razors for scorching, steel-plates, different powders for blinding, clubs for breaking the hands and feet, hatchets, and spoons, and was followed by his servants carrying the rest of the seventy-seven instruments of torture. Then by other servants with gilt, well carved, well greased, and well perfumed pales, with ropes and chains on their waists, and drawn swords in their hands. They pass with great vehemence, but no light shines from their faces, for they are a dark set of people.

The corporation of thieves (Khirsiz) and footpads (Kara-khirsiz) might be here remembered as a very numerous one, who have an eye to our purses, and pretend that Amrú Ayár is their chief. But far be they from us. We say the same of the corporation of pimps and bankrupts, who are innumerable. They do not appear in public processions, and are not known individually, but the thieves pay tribute to the two officers of police (the Súbáshí and Assass-báshí), and get their subsistence by mingling in the crowds of Constantinople, and by cheating foreigners.

The press-gang of the Arsenal have no particular patron, and are a faithless set of people, ruled by the Kyaya of the Arsenal. When the fleet is at Constantinople they entice poor fellows to go with them into wine and ale-houses (Búzá), putting a couple of hundred piastres in their pockets; when they are drunk they chain them in the galleys, under the pretext that they have spent Imperial money, and only set them free at the end of the campaign, with a pay of one thousand aspers. Sometimes they dupe them a second time by promising them two thousand aspers. They are a wonderful set of sharpers, who get quiet people into scrapes and so to the galleys.

The corporation of boys amount to five thousand: they are a wandering tribe, who rove about Babúllik, Findik, Kúmkarú, Sanpolo, Meidánjik, Tatavla, and other bad places; on their vileness being proved, they are entered on the registers of the Súbáshí. There are many other corporations of strolling and idle people like the seven abovementioned, but they are known to nobody but the Súbáshí. A great number of such fellows pass at the public processions in the Súbáshí's train, but it is not easy to ascertain to which of the above-mentioned classes they belong. They form a great crowd.

(13) The Arab grooms (Sá'ís), it is impossible to number. Their patron is Kanbúr Alí; Selmán, the Persian, tied round him the girdle, and all grooms trace to him their lineage. He was killed by the tyrant Hejáj. They pass in the procession, singing Arabic tunes and clapping their hands. The head grooms of the vezírs pass in this crowd on horseback as their chiefs. They are followed by

(14) Mekkárí, otherwise called Kirají, horse-jobbers, who let them out to merchants, soldiers, and other travellers. They are three thousand strong, and pass with their horses and saddles, adorned with all kinds of flowers and trappings. Their patron also is Kanbúr Alí (hunch-backed Alí), and in time of war they are much wanted.

(15) The Watchmen (Pasbán), who number twelve thousand, or as some say forty thousand, but this is exaggeration, for the watchmen of the old and new Bezestán are not more than three hundred, and all paid and put down in the registers. They watch only in the Bezestán, the rest walk every night through the streets of Constantinople. They are under the inspection of the Súbáshí. At



the public processions they light in mid-day great lanthorns, wax-lights, and torches, carry staves with iron points in their hands, are armed with swords, bows, and cuirasses, and wear on their heads a wonderful kind of cap made of wolf's skin. They pass, striking their staves on the ground, crying out as if they were catching thieves: "Get hold of him!" "Don't let him escape!" "There he goes!" and taking hold in way of jest of the nearest spectators, they frighten them for fun. The crowd of spectators therefore open on both sides, when they approach, to give a free passage to their frolics. Their patron is mad Húrum, who was girded in Selmán the Persian's presence. He is buried at Lahsa, on the Persian gulph. These people have no shops or barracks, but they take the van of the Ottoman army, to clear the way and ensure safety, because it would be wrong to establish an Ottoman camp, where there is no order or commanding officer. Commanders are the soul of the world. The tradition says: "If there was no Sultán the world would be in confusion, and men set one against the other." These watchmen, therefore, have the duty of taking the lead of the army, and of providing for the safety of the camp. These aforesaid corporations move along, crowd upon crowd, under the Assass-báshí (the Provost), the Súbáshí (lieutenant of police), the Laghúmji-báshí (head of the miners), and At-báshí (chief of the grooms and horse-jobbers). Thus they pass altogether underneath the Alai-koshk, from whence the Sultán looks upon the processions.

### *The Third Section.*

The chief of this section is the Mollá, or judge of the camp, appointed with five hundred aspers. The judge in the time of the Prophet was Abd-allah Ennomairi. Selmán, the Persian, girded his loins in Alí's presence, and gave him the license. He was the inspector of the Prophet, who kept the tenth of the booty, and performed the functions of judge, and was a disciple of Alí. The judges of the Islám trace their lineage up to him; after him came the great Imám (Abú Hanífeh), on whom Moslim judges now look as their patron, but they are greatly mistaken, because this great Imám died in prison for not having accepted a judge's place. God's mercy upon him!

(16) The corporation of the standard-bearers ('Alemdár, Sanjakdár). A hundred guilds have a banner, the finest of which is that of the judge of the camp's. The patron of the standard-bearers is Berídeh Islemlí, who bore the Prophet's banner. Selmán, the Persian, girded his loins in Alí's presence. His tomb is at Mervi, he fell a martyr in the sixtieth year of the Hejira. In the reign of Moavia he lost his office, and Eyyúb became standard-bearer, who fell a martyr before the walls of Constantinople, where he is buried.

(17) The corporation of the Couriers (Sáí), numbering four hundred; their des-

tination is to convey the letters of the Ottoman victors to their country. Their chief is Amrú Ben Ommia Dhomairí, who was girded by Selmán, the Persian, in Alí's presence. His tomb is at Homs. He was the messenger of the Prophet. These couriers carry in their hand a halberd, on the head a glory of gold-wire, and at the waist a cup and sling. They pass on foot.

(18) The Apparitors (Mohzir) number two hundred. The tomb of their chief is at Abbas. They carry a stick in their hand, and walk in rows before the Kázi-asker.

(19) The Imáms, Vezírs, Beglerbegs, and other great officers, amount to three hundred men. Their patron is the great Imám, who is buried at Bághdád, but the first patron was the Prophet himself, who heads the spirits of the Prophets.

(20) The Khatibs (who say the Friday's prayer, Khutbeh), number four hundred. Their patron, Osmán the Caliph, whose girdle was tied on by the Prophet himself, and who read sometimes in his presence the Friday's prayer, Khutbeh. He is buried at Bokara, near Medina.

(21) The Judges and Mollás are five hundred. Their patron has been mentioned above. To increase the dignity of the camp, even those who are out of place follow it, and get sometimes a pension in that way.

(22) The Sheikhs are three hundred. They go into war without reward, and without hatred, only to militate in the ways of God. Their patron is Hassan Bassrí, who was girded by Selman, and to whom the Sheikhs of all religious orders may be traced back. He died at an hundred and seventy years old, and is buried at Bokhara.

(23) The Preachers (Wá'is) are four hundred. They are also in the train of the Kázi-asker. Their patron Kamel Ben Díari was directed by Selmán, who girded his loins. Some Sheikhs, who trace their origin back to him are called Kemilí. He was killed by Hejáj, and is buried at Cúfa.

(24) The Mofessirín, or commentators of the Korán, who also follow the Kázi-asker into the field. Their patron is Abdallah Ben Abbas, the first commentator of the Korán in the time of the Prophet. He is buried at Mecca at the place called Ebtah, near Manssúr Dewánikí.

(25) The Deliverers of tradition (Mohadithin) numbering six hundred, also go into war with the Kázi-askers. Their patron is Abú Horeireh, who is buried at Jiza in Egypt. At the feast of Mevlúd (the prophet's birth) many thousand persons assemble at his tomb. It is a pilgrimage of both great and little, and because he was foster-father of cats, a great number of them are found here.

(26) The Moezziñs, or Proclaimers of Prayer, from the Minaret. Seven hundred Moezzins of the Vezírs and Emírs mount on horseback in the suite of the Kázi-askers. Their patron is Belál, the Ethiopian, whose waist was girded by Alí in

the Prophet's presence. It was to him that the Prophet said these words : *Ya Belál ganní al-ghazál*, " O Belál, sing a fine song." His tomb is at Damascus, inside of the sheep-gate, underneath a cupola shut in with iron-railings. He is also my patron as Moezzin. God bless him !

• (27) The Sofís (Mystics) who proclaim the unity of God under the banner of the Kází-asker. Their patron is Abú Derdai 'Amerí, the first of Mystics, of whom the Prophet said, that on the day of judgment he will be the first with whom the Angels will shake hands in Paradise.

(28) The Motevelís, or Administrators of Mosques, as they are under the inspection of the Kází-askers they also go with them into the field. Their patron is Sofián Túrí, whose tomb is near Mecca. The mother of Mohammed IV. converted his house into a hospital. There is also a well of fresh water, where, before the hospital was built, the sick repaired in order to get cured by drinking from the well.

(29) The Porters of justice, (Bewabán shariat), number eight hundred men, who take the field with the Kází-askers. Their patron is Ebí Sheibeh, who was girded by Selmán, the Persian. The Prophet delivered the keys of Mecca to his family, who keep them even now. He is buried in the upper part of Mecca near Abúbekr.

(30) The Keepers of the register of the tribunals of justice (Mokayidin mehkemeh), two thousand in number, who acknowledge for their patron Okail, the brother of Alí, who was killed at Cúfa and is buried at Baghdád.

(31) The Men of the Mosques, who greet the Sultan with acclamations. Their number amounts to three thousand ; their patron is Sheikh Manssúr Ben Moad, who is buried at Nejef ; they pass in the procession in the train of the Kází-asker making acclamations to the Emperor.

(32) The Singers of hymns in the Prophet's praise (Na'át-khan) are four thousand. Their patron is Sheikh Mohammed Bússairí, the author of *Al-borda*, (the poem in Mohammed's praise). He is buried at Cairo near Sheikh Akba Joheini.

(33) The Háfises, or men who know the Korán by heart. Their number at Constantinople amounts to six thousand men, besides three thousand women. Their patron is Moslem, the son of Okail. In the Prophet's time there lived no less than ten thousand persons, who knew the Korán by heart ; one of them was the daughter of Omar Hafsa, from whom all those, who have since known it by heart, are called Háfises. Her father collected the Korán, and as she read it with him, this lesson is called that of Hafsa, who is also the patron of all female Háfises, or women who learn it by heart. These Háfises are mounted at public processions on race-horses (kohcilán), and pass reciting the first súra of it.

(34) The Clerks, (Yázíjián), are from four to five hundred, they are busy at the

gate of the great Vezír and in the market of the camp in writing letters and petitions. A most necessary set of men. Their patron is Kassem Ben Abdallah from Cúfa, who was girded by Selmán, the Persian ; he is buried at Jedda near Eve's tomb.

(35) The booksellers (Sahháf). As they are for the greatest part servants of the 'Ulemás they adorn their train with loads of books that are carried on litters. Their patron is Abdallah Yetimí, who was girded by Selmán, the Persian ; he is buried between Damascus and Bassra.

(36) The Poets, in number eighty, follow the Kázi-asker, declaiming poems. Their patron is Hassan Ben Thabet, the Prophet's poet who was girded by Selmán, and is buried at Medina ; I have not visited his tomb.

(37) The Orators (Meddáh), or story-tellers of the Coffee-houses are eighty in number. They carry Chákáns in their hands, and have their Vade-mecums stuck in their girdles ; they pass on litters telling eloquent stories. Their patron is Sohaib Rúmí, who was the Meddáh, or story-teller of the Prophet, to whom he read the stories of Antar. The Prophet said to him, "if you would relate the victories of my uncle Hamza, you would incite by them my people to war." This was the motive for the composition of the warlike histories called *Hamza-námeh*. He began first, but the most famous of all was composed in the year two hundred and sixty-one of the Hejira, by Abúl-me'álí in sixty volumes, which subdivided by the Meddáhs of Rúm (Turkey) make a collection of three hundred and sixty-six volumes of *Hamza-námeh*. Sohaib used to relate the description of the battles of Ohod, Bedr, and Honain, to the great delight [of the Prophet] who said of Sohaib that he would be the first, who should give him to drink from his basin in paradise on the day of judgment. He died at an hundred and ten years of age, and is buried on the east side of Sivás, in a great building situated on a rock. He was girded by Alí in the Prophet's presence. All Meddáhs trace their lineage to him.

(38) The Singers (Khuánendeh-guán) are three hundred. Their patron is Hamzá Ben Yetíma, who sung in the Prophet's presence, and from whom all singers trace their descent. He is buried at Taíf. The singers sing divine hymns to incite the Moslims to war. They sing, "O God, who leadest the true path, make our road easy," and thus singing pass beneath the Aláí-koshk.

(39) The Astronomers (Muncjimán) are seventy in number. Their patron is Imám Alí, who commented on the verse of the Korán, "and we have destined to the Moon stations," and made this science popular for the true observance of the five times of prayer. His tomb is at Cúfa, where he was slain by that cursed Ibn Meljem when at prayer. The Astronomers adorn litters with their astrolabes, compasses, time-keepers, and ephemerides, and pass with the head Astro-nomer, who is dressed in the turban (úrf) and in an 'abbá lined with *petit gris* and mounted on horseback.

(40) The Soothsayers (Remmál) in number three hundred. They also dress like divines and pass with the train of the Kází-asker on litters, upon which their tables for fortune-telling, and books of divination are spread out with pomp. They say in passing by to the gazing crowd, "We are ready to tell you your good and bad fortune and advance your designs." Their patron is Imám Alí, whose divination is famous by the name of Reml Alí. It is an ancient science and dates from Daniel, who learned it from Gabriel.

(41) The Priors (Nakíb) or second authorities of religious orders, are three hundred. Their patron is Jáber Ben Anssarí, who is buried on the east of Alexandria in the place called the gardens of Ramla; where there is a mosque and convent. He received the girdle in the Prophet's presence from Alí and all Nakíbs descend from him.

(42) The Abbots (Sheikhs), or first authorities of religious orders, are nine hundred. Their patron is Ebú Obeid Jezerí, who was girded by Alí in the Prophet's presence. He is buried under a small cupola on the road Shoaib-en-na'm to the Ka'bah. He is the Pír of all religious orders, because he was given as chief by the Prophet to the Anssarís; one of the most distinguished companions of the Prophet.

(43) The Sheikhs, or heads of the different guilds of handicraftsmen, are one hundred and five. Their patron Selmán, the Persian, was girded by Alí in the Prophet's presence.

(44) The Chaúshes (Ushers) are four hundred and fifteen. Their patron is Omar Ben Haddám, who received the girdle from Selmán the Persian, he is buried in Yemen near Weis-ul-karní; he is the patron of the Chaúshes attached to the guilds and corporations of handicraftsmen, but the head of the Chaúshes of the Vezírs and Beglerbeks is Málek Eshdur buried in Crimea.

(45) The Sweepers (Ferráshán) and all the Dervíshes, their number is infinite, but three thousand accompany the procession in the Mollá of the camp's suite. Their patron is Nossairí the Indian, he was girded by Selmán the Persian. His tomb is at Bassra. They carry brooms in their hands, and have sponges of the island Senbegí (Symi near Rhodes) suspended from their necks.

(46) The Messengers of death and washers of the corpses. They are patronized by Amrú Ayár, who was girded by Alí, and who is buried at Homs. Their business is in the Ottoman camp to wash the martyrs who fall in battle, and to bury them.

Besides these all the Imáms and Moezzins of the Vezírs and great men, who take the field fully armed, mounted on Arabian horses, pass singing iláhís, or hymns of divine love, such as, "O God, who leadest the right path, make our way easy." The Imáms, Katíbs, and Moezzins of the Imperial and Vezirial mosques at

Constantinople, who remain at home quietly, assist the Imáms and Moezzins, Háfises, and Firráshes, who go to the war by giving them a month's pay. The Imáms of the Emperor receive one portion (pái). The Imáms of the Vezir but one (of their regular pay). The rest of the money collected is divided into equal parts. The number of the Fakírs, who besides those mentioned go to the war, is known but to God.

(47) The Schoolboys, who accompany the procession, and whose number is also known only to God. Their masters are nineteen hundred and ninety-three in the abecedarian schools, and are under the immediate patronage of the Prophet, whose master and patron was Gabriel himself, sent from the Lord. The Prophet was himself the master of Hassan and Hossein, who are the patrons of the schoolboys. These boys great and small make themselves caps of paper, and play on tambourines, which they carry in their hands; in this manner they accompany the public procession, dancing and frolicking in a thousand ways, some singing *U'nsor es-sultán*, "Be victorious, O Sultán," some repeating the names and attributes of God, headed by their masters. Others dressed in night-caps, with various ornaments of wire, sing *Allah únsor es-sultán*, "O God give victory to the Sultán," clapping their hands to keep the measure. They are like an army of Jinns.

(48) The Sheikhs of the beggars (Dilenjí), number seven thousand. Relying on the text of the Korán: "Alms are for the poor (fakírs), and the wretched (mes-kín)," they pass in a great crowd of strange figures with woollen cloth, and turbans of palm-leaves, crying, *ya fettáh*, "O all-opening;" some blind, some lame, some paralytic, some epileptic, some having lost a hand or foot, some naked and bare-foot, and some mounted on asses. When they place their sheikh in the centre, and when, after his prayer is performed, they all cry together "Allah, Allah, Amín," the sound of this cry of seven thousand tongues rends the sky. This prayer is performed for the Emperor's health immediately under the Alái-koshk, where they receive alms. They are under the patronage of Sheikh Háfí, whose loins were girded by Selmán, the Persian, who received alms from the returning Moslim victors, by saying, *Sheien lillah*, "Something for God's sake." He is buried at Medina.

(49) The Sheikhs of the fields (of battle), Sheikh-ul-arsát, are fifteen. They are particularly distinguished by immense turbans, resembling the cupolas of a Hamám, which, as they are unable of themselves to bear the weight, are supported by five or ten persons. Some of them are on foot, some mounted on asses, and some are mounted on low horses, with taller ones carrying the weight of their turbans.

(50) The Sokhtas or Talibs, that is to say students of the colleges. There is an infinite number of them, from which twelve thousand are chosen to figure in the public processions, dressed in different colours, and adorned with manifold caps, carrying in their hands their books, as Kúdúrí, Multeka-ul-ebhar, Kusháf, and

Kázi-khán. They are armed with swords, slings, and bows and arrows; some declaiming verses or reciting lessons. At the Aláï-koshk they comment on the verse: "Militate in God's true battle." Sultán Murád IV. was so much pleased with this exertion of the students, that he made them a present of three purses of ducats. Their patron is Amrú Derdaí 'Amerí, who was girded by Selmán, the Persian.

(51) The descendants of the Abbasides, that is the family of the Prophet, his children (Emírs, Seids, and Sherifs,) number seventeen thousand. When these children of the Prophet make their appearance in the procession, all the spectators rejoicing, cry, *Allahum sall ala Mohamedin*, "O God be propitious to Mohammed." Their passage is like a heavenly light shining forth, and they all pass in great pomp. Their immediate patrons are the Imáms, Hassan and Hossein, with their mother Fatima, and their grandfather Mohammed. Hassan is buried at Medina, where he died from poison. Hossein was slain at Cúfa in the war with Yezíd, and his body is buried in a famous monument near Baghdád. His head was sent by Yezíd from Damascus to Cairo, where it is deposited underneath a high cupola, called Meshhed Imám Hossein near Khalíl's Khán. The mosque at this place being of the same size, the annual awning of the Ka'bah is fastened on the columns and constructed here, from whence it is carried to the Ka'bah. This mosque is much visited both day and night by all the inhabitants of Cairo. The train of the Emírs, Seids, or Sherifs, is closed by their head, the Nakíb-ul-eshráf, who with his green turban, and dressed in an Abbá, lined with petit-gris, is mounted on an Arabian horse. His appointments yield five hundred aspers, like those of a Mollá. On his right hand are the head Astronomer, also a Mollá of five hundred aspers, with the Choka-dárs of the Vezír and his Apparitors; the chief of them, Múhzir-báshí, and behind them their pages, elegantly dressed, with their eightfold music. Here ends the train of the Kázi-askers, or the third section.

#### *The Fourth Section.*

This is headed by the Proto-medicus, Hekím-báshí, who is a Dervish, with a Mollá's place of five hundred aspers. He wears the turban of the 'Ulemás (úrf) the Abbá furred with petit-gris, and is followed by his Apparitors (múhzir), by Porters of the Imperial palace, by Choka-dárs of the Vezír, and by an hundred Pages (Ichoghlán). The town of Tekir-tághlí (Rodosto) is given to the chief Physician (Hekím-báshí) as a revenue. The patron of the physicians is Zúlnún, the Egyptian. The governor of Egypt, Mokákas, being extremely fond of the Prophet, sent him different ambassadors with the message, "O Mohammed, the Greeks are going to take Egypt from my hands, do me the favour to send a Moslim army with a chief capable of defending me." The ambassador, who carried this message, with a present of a cloven sword, a mule, and four female slaves, was Zúlnún, the Copt. The Prophet gave the cloven sword (zúl-fakár), and the mule.

(daldál) to Alí, one of the maidens to Abúbekr, one to Zobeir, and one to the poet Hassán, who had by this poet Abd-ur-ruhmán Ben Hassán. The sister of this maid, Mary the Copt, the Prophet kept to himself, from whom was born Ibrahím, the son of the Prophet. Zúlnún, the Copt, having witnessed the Prophet's perfections and qualities, turned Moslim, and being asked by the Prophet what was his art, answered, "I am a writer and poet, physician, and surgeon." The Prophet gave his orders to Alí, who girded his loins, and permitted him to kiss the Prophet's hand. Thus he became the chief and head of all physicians and surgeons. He accompanied Amrú, the son of Aass, on his expedition into Egypt, and was killed by an arrow at Fostát, the ancient Cairo. He is buried on the side of Sheikh Akbá Johainí, near Imám Shafi'i, underneath an high cupola.

(52) The Physicians, in number one thousand, have altogether seven hundred shops. At the public processions they adorn their litters with all the instruments of their shops, with clysters, draughts, pills, &c. feel the pulse of sick men, and give medicines to them. The Prophet said, "Science is twofold, the science of bodies and the science of religions." According to this tradition it is not allowable to reside in a town, or in a camp, unprovided with clever physicians and surgeons. This science is very old, and in the earliest time it was patronised by Doctor Lokmán, by Pythagoras the Unitarian, and by the divine Plato, by Hippocrates, Socrates, Aristotle, and Galen, who split a hair into forty parts, and raised a ladder for science to ascend to heaven; but finding, however, no remedy against death, they were obliged to leave this world.

(53) The Doctors for diseases of the eyes (Kohlál), are eighty, established in forty shops. Their eldest patron was a Jewess of the time of Moses, who was directed by God to apply to her for relief for his sore eyes. The woman took dust from under the right eye of Moses and put it into his eye, by which means he was cured. She exercised the profession of an oculist during two hundred years. The patron of the oculists in the Prophet's time, who was girded by Selmán, the Persian, is buried at Isfahán, and the dust of his tomb is reckoned a specific against sore eyes; therefore the kohl of Isfahán is yet famous amongst the poets. These oculists make a show upon litters of all their unguents, collyria, and instruments; giving physic to men with diseases of the eye.

(54) The Merchants of collyrium (tútíá) are one hundred. They exhibit in different boxes various collyria, as the flower collyrium, the prophet's collyrium, and so on.

(55) The Confectioners of electuary (Ma'júnjián). Their true patron is Obeid Attár (the grower), who was girded by Selmán, the Persian; he was killed with Hamza, and is buried at the foot of mount Ohod. They adorn their litters with the boxes and cups of their electuaries with silver spoons, and their assistants grind



in bronze mortars all kinds of spices. Fair youths carry silver cups, with musked sherbets and electuaries, which they offer to the spectators, and dispose of with a thousand wanton frolics.

(56) The Surgeons (Jerráh), are seven hundred, with four hundred shops. Their patron is Abú Obeid, the butcher, who was girded by Selmán. His tomb is at Lahssa. They parade at public processions, with litters full of instruments to draw teeth, saws, lancets, and other instruments of surgery. They pass with jests as if they were dressing wounded heads, broken arms or feet.

(57) The Apothecaries, or sellers of physic and sherbets, have five hundred shops, and are six hundred in number. Their patron is the Physician Alí Ben Sofián Thúrí, who is buried in Yemen. Their shops are at Sultán Báyzíd's mosque, near Khojá Páshá, in the quarter of Meidánjik, and at Galata. Their business is to extract sherbets and medicines from Indian spices and fruits; they keep these remedies in bottles, with which they adorn their shops; as such medicines are much wanted in the camp for wounded warriors, they accompany the public procession all clad in armour.

(58) The Merchants of rose-water (Gulábjián) are seventy, with forty-one shops. Women of Adrianople sell rose-water in large vessels of bronze before the old Bezestán. Others sell water of frankincense, of amber, of jasmine, and many other perfumed waters of this kind. Their patron is 'Atr-ud-dín, the Indian, who is buried in India, at the town of Div. The Prophet liked extremely all kinds of scents and perfumes, and 'Atr-ud-dín (the essence of religion), therefore presented him always with such. He received the girdle from Alí, and was created by him a Pír, or patron. They pass at the public procession, pouring on both sides rose-water and frankincense-water in large streams on the spectators.

(59) The Perfumers or merchants of essential oils (Dehhán), are one hundred and fifteen, with eighty shops. Their patron, Abd-us-samed Ziát, from Bassra, was girded by Selmán; he is buried at Karvarna, near Baghdád; where his tomb is a place of general pilgrimage. It exudates continually a kind of greasy earth, which, if applied in the bath to the bodies of leporous persons, cures their disease by God's command. The perfumers extract the essential oils from almonds, cypress-nuts, pistachios, hazel-nuts, and other similar fruits. With the bottles full of such oils and essences they adorn their shops and their litters on public processions, and, in passing by, perfume the crowd with essences of roses, jasmine, basilicon, hyacinths, &c. They pass in the suite of the Proto-medicus or Hekím-báshí, who is followed by the Kohhál-báshí (the head of the oculists), the Jerráh-báshí (the head of the surgeons), and the substitutes or assistants (Khalfa) of the Proto-medicus, who carry sticks in their hands.

(60) The Keepers at the hospitals for the insane (Bimar-khánahjián). Their

patron is Dívāneh Hurúm, who was a favourite of Selmán, and the intimate friend of Hamza ; I do not know the place, where he is buried. Two hundred keepers of the bedlams (bímár-khánah) of Constantinople, at the public processions, lead from two to three hundred madmen in golden and silver chains. Some of the keepers carry bottles in their hands from which they give medicines to the madmen, while others beat or box the fools to keep them in order. Some of them are naked, some cry, some laugh, some swear, and attack their keepers, which puts the spectators to flight. If I were to describe all the fits of the madmen and fools on such a day of public procession, I should fill a book.

(61) The Attendants of the common hospitals (Khuddámí Múristán.) There are seven hundred servants employed in the five great hospitals of Constantinople. Their patron received the girdle from Selmán Pák ; his tomb is not known to me. They pass administering medicines to the sick, who are carried on litters. In the midst of the sick, walk the Assistants (Khalfa) of the head of the physicians and surgeons, fully armed with their eightfold music.

#### *The Fifth Section.*

This is led by the Chiftjibáshí, or head of the Farmers and Peasants.

(62) The Farmers and Peasants have of course no shops, but within the boundaries of the four Mollás of Constantinople, twenty-six thousand fields have been described as cultivated by fifty-seven thousand peasants. Their first patron and first cultivator of the ground was Adam, and their patron from the Prophet is Reyáth Ben Omar Al-haráth. He was girded by Alí, and his tomb is at Hárán. Their Aghá appointed by command of the Bostánjí-báshí, is the Terekehjí-báshí. The peasants pass with rude sandals on their feet, coarse cloaks (abbá) and head-dresses framed of wire in different forms. They lead bulls, oxen, and buffaloes with gilt horns, and silken saddle-cloths and covers, yoked together, and carry in their hands the implements of agriculture. They drive the buffaloes as if they were ploughing and sowing, and say : "The seed comes from me, the blessing from Thee ! give it, O God, give it." From the bags hanging on their necks, they throw out handfuls of corn and wheat on the people, saying, "It is not my hand, but it is our father Adam's hand. O God, bless it as thou didst bless Abraham !"

(63) The Gardeners (Bághbán). In the circumference of the jurisdiction of the four Mollás of Constantinople are four thousand three hundred and ninety-five gardens, every one of which may be compared to the paradise of Erem Zat-ul-amád ; the gardeners are altogether forty-three thousand nine hundred men, because some gardens have more than one gardener attached to them. Under the command of the Terekehjí-báshí they form a troop of forty thousand men, who pass with hoes, shovels, saws, and all the implements of gardening. They exhibit the watering machines drawn by oxen, and pass vociferating, *Oha, Diha, Allah, Allah !* "Be propitious,

O Lord, grant bliss, O Lord, grant strength." Their fanciful head-dresses are adorned with flowers, and they throw flowers on the spectators on both sides. They are a numerous troop. Their patron is Abú Zeid, the Indian, commonly called Bábá Reten, he was the gardener of the Prophet, and was girded by Selmán Pák.

(64) The Grafters (Ashliján Eshjár) are five hundred. They take branches of the best fruit trees, and by grafting them on other trees they produce most savory fruits, thus a vine grafted twenty-six different times produces twenty-six different sorts of grapes, and a mulberry-tree grafted is seen to bear from seven to eight different sorts of mulberries. Their patron is the same with the gardeners, Bábá Reten. They carry on their heads plates of fruit, which they distribute amongst the spectators, and in their hands, branches, as well as knives, saws, and other tools for grafting.

(65) The Vendors of vegetables (Sebzeh-vátj) five hundred men and shops. They sell in their shops all kinds of vegetables, and in passing by throw on the spectators fresh cucumbers, carrots, parsley, &c. They are patronised like the former by Bábá Reten.

These four above mentioned corporations of peasants, gardeners, grafters and sellers of vegetables pass with an incredible noise. As they are producers they pass in the public procession immediately after the Divines and Doctors. Bread, which is the column of faith and support of life, is the result of their labours. The Terekehjí-báshí, their head is accompanied by five hundred Bostánjis with pointed caps, and fusileers followed by the eightfold music.

#### *The Sixth Section.*

This section is headed by the Chief of the Bakers.

(66) The Bakers, those columns of faith, acknowledge for their first patron Adam according to the verse of the Korán: "This is the tree, and you will be of the unjust." This was the corn-tree of which Adam was forbidden to eat by the Lord, but having transgressed the Divine command, he was exiled to earth, where Gabriel brought to him again the corn, which he boiled, and made a soup of corn (groats). From thence came the form of invitation usual even now, "Come let us eat the Father's soup together" (Ash Bábá not Mohallebí, or Pabodeh, which are technical names of different kinds of dishes.) Gabriel then taught Adam to grind the corn to make flour of it and to bake it into bread, of which he eat while it was yet warm; it is from this circumstance that Adam became the patron of the bakers, but in the Prophet's time their patron was Omar Ben Omrán Berberí, who received the girdle from Selmán Pák in Alí's presence. He is the second and recent patron of the bakers. He died at the age of eighty seven, and is buried near Medina at Bokai. I visited his tomb five times. The Bakers having a great number of

assistants (yamák) they form a considerable troop. They have nine hundred and ninety-nine shops. They figure at the public procession on wagons, and represent their business, by some of them kneading, some baking and throwing small loaves of bread among the crowd. They also make for this occasion immense loaves, the size of the cupola of a hamám covered with sesamum and fennel; these loaves are carried on litters and wagons, each weighing fifty quintals, or on rafts made of poles (kazák) which are dragged along by from seventy to eighty pair of oxen. No oven being capable of holding loaves of so large a size, they bake them in pits made for that purpose, where the loaf is covered from above with cinders, and from the four sides baked slowly by fire. It is worth while to see it. Besides these they bake some small sorts of bread and cake called Ramazán pídeh, sümün, and lawasha, which they throw out in the Emperor's presence; it would be too difficult to carry all this load of bread till they come to the house of the Mollá of Constantinople, where however they carry some large loaves, and then abandon them to the people. The end of the *Alái*, or public procession, is at the Mollá's house, thence every body dispersing and going home.

(67) The Bakers of the Janissaries (Etmekjián Yení-sherián) three hundred men, who are employed in the bakehouses of the Janissaries. They are all Ajemoghláns (recruits). They bake for nobody else but the Janissaries, unless it be for the poor, to whom they distribute black loaves of bread called (fodúla.) The bake-house is a great fabric between the old barracks of the Janissaries and those of the Ajemoghláns, or recruits. The persons attached to it are, a colonel (chor-báshí), a clerk for the bread (fodúla-kátibí), seven repairers (meremátjí), seven superintendents (motemed), one head baker (etmekjí-báshí), his kyayá and a captain (bolúk-báshí). These bakers also pass like the former on wagons representing the functions of their handicraft. Large loaves are carried by porters, and small ones distributed to the spectators on both sides. The Ajemoghláns, with their pointed caps, march on both sides of the horses of the Head baker, the Bread-clerk, and the Colonel, with great pomp.

(68) The Salt-makers (Túzjián). Their patron is Abraham. When Abraham had finished the building of the Ka'bah, there remained a small quantity of earth in a trough, and he begged of God a reward for the service he had just performed. The Lord said unto him, "If thou wishest for blessing, Abraham, give thy son into the hands of a master, that he may be taught something, clothe the naked, and satiate the hungry, then thou shalt receive thy reward." Abraham said "O Lord! how shall I satiate the hungry?" The Lord replied, "Take the earth, which remains in the trough, and throw a part of it to the East, a part to the West, a part to the North, and a part to the South; and say, 'this is my repast, Creatures of God make haste!'" Abraham having done as the Lord had

commanded him to do, the wind dispersed the dust all over the earth, and wherever it fell salt began to grow, which ever since is the repast of Abraham and of which all creatures partake. A wonderful mystery! In the time of the Prophet, the patron of salt-makers, was Abú Melláh of Yemen, who was girded by Selmán Pák. His tomb is at Sana'á, the capital of Yemen. The salt-makers are the assistants (yamák) of the bakers, because bread will not do without salt. They pass along with them, all armed, representing the art of clearing salt, and distribute it, saying, *Túz etmek hakkı itshún*, "For the sake of salt and bread."

(69) The Cracknel-bakers (Chorekjián),\* two hundred shops and as many men. Their patron is buried at Jedda, he was girded by Selmán.

(70) The Pastry-cooks (Borekjián),† two hundred shops and men. The tomb of their patron is at Cúfa.

(71) The Bakers of the kind of paste, called Kurek, two hundred men, with fifty-five shops. Their patron is Mokabbil, with the golden girdle, which he received from Selmán. His tomb is not known; he fell a martyr in the battle of Saffain.

(72) The Bakers of the paste, called Káh, five hundred men, with one hundred shops. Their patron is Shoaib, from Háran (*Avpavutic*), and who is buried at Zoila'á, in Abyssinia, girded by Selmán.

(73) The Bakers of the paste, called Ghúrábieh, one hundred men, with five hundred shops. Their patron is Omar Halvayí, who is buried at Bassra.

(74) The Bakers of the bread, called Semíd, three hundred men, with seventy shops. Their patron is Reyán, the Indian, who received the girdle from Selmán, and presented to the Imáms Hassan and Hossein cracknels of this kind of bread (semíd), as presents, being attached to the service of these Princes. His tomb is visited in the town of Kina, in Egypt, where he is buried near Abd-ur-rahím.

(75) The Bakers of Kataif, a sort of excellent macaroni made of almonds with sugar, one hundred men, with fifty shops. Their patron, Rashíd, the son of Halwai Omer, buried at Jerusalem, received the girdle from Selmán Pák.

(76) The Bakers of the kind of paste, called Shehrieh, one hundred men, with fifty shops. Their patron, Alí, of Alexandria, was girded by Selmán. His tomb is not known.

(77) The Bakers of the fritters, called Lokma; fifty men, with twenty shops. Their patron, Akásha, kissed the seal of the Prophet (the black hairy mole, which the prophet had between the shoulders), and received the girdle from Selmán. His tomb is at Mera'sh, where I visited it.

(78) The Bakers of the sweet cakes, called Gozelmeh, one hundred and five men, with sixty shops. Their patron, Abún-nedá, is buried at a day's distance from

\* *Chorek* is a kind of butter-cake covered with scsamum.

† *Borek* is a kind of pastry or pie.

Damascus, in the castle of Sa's. The twelve above-mentioned guilds, all armed and mounted on horseback, pass in great style and pomp with their Sheikhs, Nakíbs, and Kyayás. They carry ovens on wagons, and adorn their shop with all kinds of bread, pastry, and cakes. The Chorekjis load a wagon, to which are yoked a pair of large buffaloes, with some hundred choreks made of almonds with eggs, and many hundred besides are carried on the backs of porters, who pass bending under their weight. The Borekjí, with large dishes of pies (borek) on their heads, and the Ghúrábiehjí, Káhjí, and Kurekjí, also do the same. The Semítjí bake semíds, the size of carriage-wheels, which are carried by porters; the small semíds adorn their shops, and are distributed among the spectators. The same is likewise done by the Kataifjí, who build on pack-horses (seis-khánah) shops adorned with kataif of different colours. The Lokmají follow their example, carrying on china dishes (martabání) their fritters (germanicè krapfen,) filled with honey. In the shops of the Lokmají and Gozlemehjí, a Jew is appointed as inspector, because Jews only eat cakes and fritters baked in oil, and Moslems those baked in butter. The Jews will not touch the last; they are a sort of strangely wicked fellows. The Shehriehjí ornament their shops with all kinds of wire work and odorous leaves, on which they place their cakes (shehrieh).

(79) The Water-carriers (Saká). Seven hundred of them are attached to the service of the hundred and sixty-two regiments of Janissaries. Their leather jacks are carried by grey Arabian horses, whose tails and manes they adorn with various ornaments in honour of Hassan and Hossein, the martyrs of Kerbela (who perished from want of water), and attach to their heads white plumes of feathers. They themselves wear black boots and leather jackets, and on their heads white herons' plumes; to the spectators crowding on both sides they distribute water, crying, that it is in honour of the martyrs of Kerbela. The porters are considered as the Yámaks, or assistants of the bakers, like the salt-makers, because there is no bread without salt and water. The patron of the water-carriers is Selmán of Cúfa, who was girded by Selmán, the Persian; his tomb is in the town of Rei; he died at an hundred and thirty years old, and they all derive their descent from him. Their chief is a colonel of the Janissaries, who is invested with a military fief (gedík) and becomes Kiayayerí and Múhzir-ághá.

(80) The Water-carriers of the town, who are not like the former a military class of people; they only carry the water from the nine thousand, nine hundred and ninety-nine fountains of the town to the places requiring it. Their patron also is Selmán of Cúfa. Their chief is the head of the Imperial water-carriers, and their meeting place is near Ayá Sofiyah. They number altogether fourteen hundred, and adorn also their horses with sprigs and flowers, and pass distributing water.

(81) The Water-carriers on foot, who carry their jacks on their backs, and not

like the preceding, on horses ; they are eight thousand men, who reverence as their patron Abúl-Kevther Shád-al-Kúrdí. He was girded by Selmán, the Persian, and was killed by Yezíd's men in Imám Hossein's presence, in the act of administering water to the martyrs of Kerbela, where he is buried. They also acknowledge as their chief the head of the Imperial water-carriers. They are all on foot, dressed in black leather jackets, carrying jacks on their backs ; different ornaments of flowers made of wire are stuck in their heads, and in their hands they carry cups of crystal and china, the interior of which are shining with onyxes, jaspers and turquoises, or golden tassels, out of which they give drink to the Moslims, in remembrance of the martyrs of Kerbela, and wish health and prosperity to those to whom they administer the water, saying that they shall drink it to the health of Hassan and Hossein. Some recite verses composed to the same purport ; some quote the verse of the Korán, " Their Lord gave them of the purest drink," or, " We have given to thee kevther" (the spring of Paradise), or, " Water vivifies everything."\* Thus saying, they quench the thirst of Mussulman victors on the day of battle ; some lay the dust of the roads by spreading water ; they do the same on the spectators at public processions, followed in great pomp by their chiefs ; the colonel Saká-báshá and the head of the Imperial water-carriers, walking their horses alongside.

(82) The Millers (Deguírmanjián) ; nine hundred and eighty-five horsemills, served by nine thousand, eight hundred men. They had no particular patron in the Prophet's time, when only windmills were in use ; watermills are of a later invention, the first having been erected in Egypt in the Caliph Hakem-bi-emrillah's time. They are assistants to the millers. They construct mills on wagons, which are put in motion by the wheels of the wagon, and grind flour, as they are going on. They play merry tricks with the spectators, throwing flour on them, and saying, " God make your face white," (that is to say, " God grant to you all kinds of prosperity"). Besides the above mentioned horse-mills, there are but four water-mills at Constantinople, which, placed on both sides of the street Nejátí, grind only in winter-time, when the water, carried to the town by the conduit of the Forty fountains, abounds in such a degree as to drive, by its excess, these mills for the benefit of the owners of these houses, but not for everybody as public mills. Their existence is not known to the greatest part of the inhabitants of Constantinople ; but I, poor Evliyá, having lodged in this part of the town, saw them a thousand times in my rambles.

(83) The Flour-merchants (U'nilekjián), who furnish the mills with corn and the

\* *We saki hum rebbihim sherában tahúran*  
*Ena 'atainák Al-kevther.*  
*We min al mai kullun sheiyun hai.*

bake-houses with flour, number three thousand men, for the greatest part Egyptian peasants, clad in armour, but their faces, eyes and dresses are all over white with flour. They pass on wagons holding in their hands the flour-bags, crying *Allah yansur es-sultan*, "May God give victory to the Sultán!" Their patron is Ramazán, the son of Sheikh Shadelí. His tomb is in Arabia, in the town of Wád-ul-Kirá.

(84) The Purifiers of corn (Boghдай Chálikjián), three thousand persons, attached like the former to mills and bake-houses, and are Egyptian peasants. They separate corn, barley, lentils, beans and rice, if mingled together, in a sieve. Some of them separate it from the dust; in sieving the corn they do it in so skilful a way, that the corn falling on the ground, traces out the words, "There is no god but God, O All-curing, All-sufficient, &c."

(85) The Sieve-makers (Ghalbúrjián) are three hundred men with two hundred shops. They make sieves of horse-hair, and are assistants of the bakers. They pass on wagons making sieves. Their patron is Sa'd-ud-dín Ibn-en-nássir, who was girded by Selmán, the Persian. His tomb is at Kara Amid.

(86) The Bag-makers (Ilekjián) five hundred men with two hundred and thirty-nine shops. Their patron is Sheikh Fedyán, the Persian, buried at Shiráz. They make bags of horse-hair and silk thread, and are a most necessary corporation in the Imperial camp; they pass in the suite of the bakers, crying, *U'júz weririm*, that is, "I sell it cheap."

(87) The Starch-makers (Nishestejíán), seven hundred men with three hundred shops. I do not know who is their patron. They pass on wagons making and selling starch-flour.

(88) The Gúláj-bakers (Gulájjián). Their patron is Halvai Omar, who was girded by Selmán; his tomb is not known to me. They pass on pack-horses making and selling Gúlájehs (Bohemické Kolatshes).

(89) The Biscuit-bakers (Peksimátjián), a thousand men with an hundred and five ovens. They are most interesting personages in war-time. Their bake-houses are at Galata, Kúrú-chesmeh and Yení-kói. They pass baking biscuits and distributing bags full of them to the people. Biscuits of the weight of one or two quintals are carried by porters to adorn the procession. Like the Bread-bakers, the patron of the Biscuit-bakers is Adam; and in the time of the Prophet James Muhzirí, who was girded by Ins Ben Málek. All the guilds and corporations have patrons with the exception of the horse-millers, who have none, because no saint can afford his patronage to the tormenting animals in that way. There is no enjoying quietly bread, the flour of which has been ground by horse-mills. The wind-mills, on the contrary, are sanctified by the Prophet's sunná. Mecca and Medina are even now supplied only by windmills, which give occupation to some thousand



servants of God. Watermills were invented by Frank watchmakers, and the horse-mills date only, in the Ottoman Empire, from the conquest of Buda, where Sultán Súleimán found a horse-mill, which has since then been imitated throughout the Empire.

All these corporations having passed, they are followed by the rest of the train of the head of the bakers. Some thousand loaves of the finest and whitest bread, of the size of millstones and mill-wheels, are carried by porters; cracknels are stuck around poles, and large wooden dishes of cakes of Ramazán (Ramazán Pídeleri), are each carried by six porters, the surface of them being covered with almonds, aniseed, saffron and poppyseeds. Furthermore, pies, the size of columns, seasoned with all kinds of spices and covered with sesamum, chorekotí, &c. are carried on large wooden dishes, each one by ten pair of porters. On large benches, more than five hundred immense súnúns (a kind of bread), the size of the cupola of a bath, are carried. Above an hundred and fifty ovens pass on wagons, in all of which the finest bread is being baked. Some of the men are kneading, some baking, and some taking the bread out of the ovens, crying, "Hand it out;" others carry on their shoulders the implements used in baking, as shovels, hooks, sponges and napkins to wrap round the handles of the instruments, with which they take the bread out of the ovens. Thus they pass along, playing various tricks, and crying "Hái!" and "Húi!"

After the bakers passes the Mahmel-sheríf, or sacred camel of the caravan of pilgrims, which is under the inspection of the Surreh Emíní (the public officer, carrying the Sultán's annual present to Mecca.) The covering or cloth of this camel consists of a piece of the black cloth of the Ka'bah, all worked with gold, adorned with golden fringes and golden tassels on the four corners, and on the top with a gilt crescent. The bridle is all of shining gold, and so is the head-piece. On the four sides of the Mahmel (camel's load) the swords of the four friends of the Prophet are suspended, and within (in the litter) is seated an innocent child, declaiming the súra of conquest. The bridle of the sacred camel is held by the Akkáms, tent-pitchers, and Me-sha'lehjis, torch-bearers, of whom we are now going to give the necessary account.

(90) The Camel drivers (Shuturbán, Sarbán). Their patron is Weis-ul-Karní of Yemen, buried there in the town of Karn. A thousand of these camel-drivers, attendant on the caravan of the pilgrimage, appear at public processions, clad in armour and richly dressed, playing drums and fifes, as they pass the Alái-koshk.

(91) The Litter-men (Akkám) number a thousand and five, and revere as their patron Shádí, called the Indian, but who was born at Damascus. He got the name of the Indian from his various travels in India. His tomb is at Jerusalem, where he is buried near the Caliph Mokteder-billah. He was one of the companions of the Prophet, whose limbs were girded by Ins Ben Málek. The Litter-men are

sometimes themselves ignorant of their patron, pretending that he is Amrú Ayár, who was the messenger (Peik) of the Prophet. They dress themselves in variegated cloth, adorn the litters of the Vezírs, that take the field to the number of seventeen thousand litters, dress their mules in precious cloth, and walk, clad in armour, along with the Mahmel or sacred camel, crying, *Allah yanssur es-sultán*, "God render the Sultán victorious!" beating time with their hands and singing popular songs (Mewál). Thus they pass with "Hái!" and "Húü!" under the Alái-koshk.

(92) The Torch-bearers (Mesha'lehjián), thirty thousand men. Their patron is Abdallah Ibn Shemás of Aden, in which town his tomb, just before the mihráb of the mosque of Urús Hassan Páshá, is visited. These torch-bearers also sometimes take Amrú Ayár for their patron, because they are occupied with bridling the camels. All the torch-bearers of the Vezírs, clad in armour, beating tambourines and castanets, and crying *Allah yanssur es-sultán*, "God render the Sultán victorious!" shake heaven and earth with their noise. They adorn their torches with flowers and odoriferous herbs, wrap the ends of them in átlas, and follow the sacred camel with repeated shouts of "Allah, Allah!" so that the spectators, astonished and surprised, cannot help weeping from emotion.

(93) The Footmen (Rehrewán, Shátirs,) whose patron is Amrú Ben Ommia Samírí who received the girdle from Ali in the Prophet's presence. All Shátirs derive from him their descent. He is buried at Homs. The Shátirs (footmen) are altogether a thousand and sixty men; besides the forty Shátirs instituted by Sultán Murád IV., there are also all the Shátirs of the different Vezírs and Emírs of the Chief Chamberlain and Chief Standard-bearer (Mír 'Alem), all dressed in gold, with axes in their hands. Thus arrayed, they walk with great pomp like peacocks of Paradise. There is no train more brilliant in the whole procession; a torrent of light seems to stream over their exterior, and their interior is also a source of heavenly light. Some of them are such fine young men, that those who see them lose their wits. They are costlily dressed in gold and rich stuffs, their girdles richly set with jewels, on their heads are suns and other ornaments of gold wire, and on their limbs costly trappings and fringes of the kind called Dídercí, and Dehdehí; another kind used to be worn by Persian Shátirs. In their hands they carry, with great dignity, spears set with jewels, and axes, so that they amaze all beholders. They are followed by the Chief of the bakers (Etmekji-báshí), and the Chief of the saltmakers (Túzjí-báshí), who pass with their servants and pages richly clad in gold. On both sides walk the Matarají (bottle-bearers) in red dolimáns, with wire coifs, carrying in their hands the Matara, or water-bottles for purification, set with jewels, and the Tufenkjí or fusileers, with muskets, richly inlaid with mother-of-pearl. The Etmekji-báshí's train resembles that of a Begler-beg.

As the bakers are the column of faith by their most essential handicraft, they enjoy the honour of passing before all other guilds, and pass in this pompous manner. The Etmekji-báshí is followed by the chief Colonel of the military water-carriers, who wear the feathered kúka (casque), the distinctive head-dress of the colonels of Janissaries, and by the chief of the water-carriers of the town (Khunkiár Sáká-báshissí). They are followed by the chief of the biscuit-bakers (Peksimátji-báshí), the inspector of the salt (Túzemíní), the inspector of the biscuit (Peksimát-emíní), who pass two and two, surrounded by their servants and pages. Then come the Kyayá of the bakers, their Senior (Sheikh) Nakib, Chaúshes, and Headfellows (Yiguit-báshí), in their full dress. Their pages carry in their hands lances and spears of Bassora canes of seventeen knots. Lastly come twelve great chapels of Turkish music (Mehter-khánei Alí Osmán), and on twenty pair of white camels eighty royal kettle drums. When they pass, all playing, the noise of them presses men's brains out of their mouths. Such a splendid procession is granted to the bakers, because, of all handicraftsmen, they are the most necessary in the Imperial camp. After the procession of the bakers, the surgeons claimed to follow, but the merchants and sailors having disputed with them the precedence, Sultán Murád made this contest the object of discussion of a great assembly of all the Ulemás, in which it was decided that the sailors should follow immediately after the bakers, because the corn is brought in ships to Constantinople, and the bakers stand in immediate need of the boatmen, who acknowledge Noah for their patron. They obtained an Imperial rescript, granting them the privilege to hold their entrance immediately after the bakers. At the same time all the other guilds received likewise their constitutions (kanún), approved by an Imperial rescript (khattí-sherif).

### *The Seventh Section.*

The Sailors and boatmen of the Black Sea.

(94) The sailors or boatmen (Keshtibán, Gemijí,) are nine thousand men and sail in many thousand vessels, called Chaika, Karamursal, Zerenba, Sakoleva, &c. they are a gallant troop of tars patronised by Noah. But the captain of the Red Sea, who, in the time of the Prophet, embraced the Islám, was Abul-mohann from Ommán; he was girded by Ins Ben Málek, and found his grave in the sea of Ommán. These boatmen and sailors, all neatly dressed, make their appearance with Chaikas, and Kara-mursal, filled with armed troops, which they drag along with large cables, and with from seventy to eighty Chaiks taken from the Cossacks of the Black Sea. When they arrive before the Alái-koshk, they represent a battle between their own Chaiks and Kara-mursal and the Chaiks of the Cossacks. They take the Cossack boats, upset their crosses, and make the men

prisoners, while the music of the Infidels plays a mournful air of retreat with their trumpets and organs. The mussulman Chaiks then tow those of the Infidels, and fire off their large muskets, crying out in chorus *Aya Mola, Tıra Mola* (the song of the Greek sailors when towing), or *Daimallah, Daimallah*. They dress their ships with many flags, pennants and streamers, and pass by firing the guns of their boats.

(95) The Caulkers (*Kaláfatjían*), a thousand men with three hundred shops. Their patron, Sa'd Ben Obeid, was girded by Selmán. They are the assistants (*yamá*k) of the sailors. They caulk boats, which are dragged along like the former upon boards, saying *Tartaka Tartak Tartarak*, the noise made by their mallets, which they carry in their hands. Their clothes are all smeared with pitch and tar, and their head-dress is made of sprigs; they carry on iron-hooked poles bundles of rushes from the mountains in the neighbourhood of *Kaghid-khánah*. They pass, caulking the boats, firing them with their lighted rushes, greasing them, and threatening, from time to time with their mallets, the beholders, to whom they cry, "Get out of the way!" "Take care of the play!" &c. Thus crying, they pass on firing their guns.

(96) The Oakum-makers (*Istupú bokrehjí*), five hundred men with one hundred shops. Their patron is not known to me, but is most probably Sa'd Ben Obeid. They pass twisting oakum with pitch, at the public processions.

(97) The Oakum-dealers, (*Istúpjían*). They have no shops, but walk in the streets of Constantinople with bags at their backs, crying out for oakum, and if they find some maid-servants in solitary places, they buy their oakum of them. They are altogether two hundred men, who pass along with the oakum-makers, who twist it with pitch. Their cry is *Nooh eli dir*, "This is Noah's hand." Their patron also is Sa'd Ben Obeid.

(98) The joiners, ship-builders, (*Marákozán*). They have no shops, but are to be found at Galata, Top-khánah and Kassim-páshá in porches (*Lonja*), and are the proper ship-builders; their business is not understood by the common joiners (*Nejár*), they number three thousand men; some of them are Moslims, some Greeks, and some Franks. Their patron is Noah, who first, to save human kind from the deluge, built the ark, according to the instruction of Gabriel, on the model of the breast-bone of a goose. He wrote on the mast, *Ya Hafiz*, "O all-guarding!" on the oars, *Ya serioz-zafer*, "O speeding the victory!" on the deck, *Ya Wasil*, "O all-vast!" on the ship's head, *Ya Kawi*, "O all-strong!" on the stern, *Ya Dáim*, "O Eternal!" and on the rudder, *Ya Maksit-ul-mostakim*, "O distributing the direction in the right way!" To those who entered the ship he read the verse of the Korán, "In God's name, who puts her under sail, and to an anchor, for the Lord is All-merciful, All-clement." Noah having built the ark, called together, as

it is mentioned in the Korán, his children and relations. Seventy-seven men entered the ark, with seven hundred kinds of animals. Having been forty days on the waters, it stopped at last, as the verse of the Korán mentions, on Mount Júdí (Ararat) near Mossul on the day of 'Ashúrá. All the people of the ship, on that day, cooking their provisions in one kettle, it became a kind of hodge-podge, called 'ashúrá. Of all the children of Noah, Cana'n alone, being a misbeliever, did not enter the ark, but retreated to the Oasis of Egypt, where he is now lying in a cavern, which is a place of pilgrimage much resorted to by the Copts. All men now existing are descended from the seventy, who were saved in the ark, and all animals from the seven hundred kinds above mentioned. This is the reason why Noah is called a second Adam. The joiners, shipbuilders, consider themselves to be so many companions of Noah, who was the first ship-builder. But the first ship, in the time of the Prophet, was built at Jedda by Sheikh 'Amer Newátí, who made voyages to Yemen and 'Aden, and always brought some present to the Prophet. By the effect of his blessings this Sheikh Newátí lived to the time of Caliph Abd-ul-melik; his tomb is at Jedda. The shipbuilders pass clad in armour, carrying in their hands saws and hatchets, borers and rules, &c. and building a boat, which is rolled along. They cry out, "O our patron! O Noah!" and play various tricks.

(99) The Rope-makers (Orghánjián) have their establishment in the ditch of Galata, behind the Arsenal, and on the Ok-meidán; they are five hundred men. Their patron is Sheikh Abd-allah Hablí, who is buried in Yemen. They make in the ditch of Galata all kinds of large and small cables and ropes, such as Jánkúr-tarán, Gumena, Palamár, Khurmálífí (date-ropes), Ispartshina, Khalát, &c. In the time of war, by land, they twist ropes for the guns. They pass twisting ropes, crying "Aya Mola!"

(100) The Hemp merchants (Kenderjián). They not only sell hemp and cotton, but also ropes, and are the assistants (yamák) of the boatmen; they number three hundred men. They pass on wagons, selling ropes and pack-thread.

(101) The Sailmakers (Yelkenjián), three hundred men, with ninety shops. They make all kinds of sails, and their oldest patron is Seth, but who it was at the Prophet's time, I do not know. They pass on wagons, sewing sails.

(102) The Pitch and Tar-makers (Ziftjián, Katránjián). They prepare all sorts of pitch and tar, and carry jacks filled with it, crying, "Give way," they throw pitch and tar on the people's faces and clothes, and play a thousand merry tricks of that kind.

(103) The Mast and Yard-makers (Serenji) are two hundred men. They sell in their shops at Galata, Top-kháneh and Kassim-páshá, masts, yards, ribs,

planks and all sorts of wood necessary for the construction of a ship. Clad in armour, they pass on foot, rolling along masts, yards and oars, crying "Hái" and "Húi;" while the Serenjí-báshí, with his Kyayá passes on horseback with great pomp.

(104) The Pump-makers (Túlumbajián) are eighty men with seven shops. I do not know who is their patron. Passing by on wagons, they perforate with borers great trees, converting them into pumps. If a ship springs a leak they immediately establish their pumps, and exhaust the water, in a way well worth beholding.

(105) The Compass-makers (Pússolajián) are forty-five men, with ten shops. Their patron of old is Ghúria, and the one living in the time of the Prophet, Ibrahim Moghrebí, the Astronomer, who had no equal in the science of the skies. He was Mowakit, or time-keeper of the Prophet, and was girded in his presence by Ins Ben Málek. His tomb is in the court-yard of the great mosque at Yenbú, where his grave was laid, by his own compass, straight towards the Kibla. The compass-makers try their compasses on the Mihráb of the mosque of Sultán Báyzíd II., because it reposes on strong foundations of a true direction. They pass on wagons, trying their compasses and loadstones.

(106) The Sand-watchmakers (Kúnsá'tjián) are twenty men with fifteen shops. They are assistants of the boatmen, who stand in need of their assistance; they exhibit on their wagons a show of sand-watches. The first sand-watch was invented by Joseph, who, when shut up (by his brethren) in the well, contrived this preparation to fix the times of prayer. In the Prophet's time the patron of this art was Talha Ben Obeid, the Prophet's watchmaker. They pass along with great modesty.

(107) The Map-makers (Khartajián) are but fifteen, with eight shops. They are deeply versed in all kinds of sciences, and possess different languages, particularly the Latin, in which they read the geographical works, Atlas minor and Mappede monde. They lay down in their drawings the seas, rivers and mountains of the whole world, and sell their works to sailors and navigators. The science of charts is the soul of navigation, because on them the road is traced for ships in every direction of the compass, and there is laid down whether the places resorted to are islands, ports, shallows, rocks, deep water, &c. according to which directions, navigators undertake their voyages on the ocean. Their patron is Akarma, the son of Abújehel. Mecca being conquered in the tenth year of the Hejira, Sofián and Akarma turned Moslím and were girded by Selmán. Akarma became the patron of sailors because he had been taught the art of navigation by his father, Abújehel, and his uncle Abúleheb, and carried it, by numerous voyages, to great perfection. Abúleheb and Abújehel were two cursed materialists (Dehriún), who

were not enlightened by the ray of direction. Abúleheb is mentioned in the Korán, foretelling him, that he shall descend into hell, carrying wood with a rope round his neck. Abújehel was killed at the battle of Bedr Honain. The Map-makers pass on waggons, their shops adorned with all kinds of charts and maps, and assuming a character of great dignity.

(108) The Divers (Dhálghijíán or Ghawáss) have no particular shops, but their abode is in porches (Lonja) at Galata and Kassim-páshá; they number about three hundred men, for the greatest part Arabs from Moghreb, Alexandria and Rosetta. All the inhabitants of the island of Symo (Sinbeh), opposite Rhodes, are divers. The island having been conquered by Súleimán, was given, as wakf, to the mosque of Súleimán at Constantinople. The inhabitants are four thousand Greeks, who pay kharáj, and are all expert divers, only to be rivalled by the divers of Hormúz. They take oil into their mouths, and dive to the depth of seventy fathoms; arrived at the bottom, they spit out the oil, the drops of which are converted under water into so many looking-glasses, by which they espy even a farthing or a needle on the ground; then picking it up, they ascend again the height of seventy fathoms, with an art no less admirable than the diving down to such a depth. They bring up, from the bottom of the sea, sponges and the goods of ships. Their patron, Sheikh Kháled Ommání, lived on the shores of Hormúz, where he fished for pearls, and sent them from time to time as presents to the Prophet's family. He was girded by Ins Ben Málek and became the patron of divers. His tomb is in the Abyssinian island, Mússowa; I had the good fortune to visit it seven times. God's mercy upon him! The Divers are not armed like the other guilds, but they have round their loins an apron, and Arab divers even go without it. At their ears they have hairs of mermaids (Denis-málekí). Some carry large sharp knives, to cut, in case of necessity, the cables of ships, and to defend themselves against crocodiles and sharks, in the depths of the sea.

#### *Story of a Crocodile.*

My friend, El-háj Nassir, a diver, related to me the following story. "Having one day, by order of Mústárlí Mustafá Páshá, dived before Habeshowassí in order to obtain pearls, I met some crocodiles, who making towards me did not seem disposed to grant me pardon, and the largest of them swallowed me. I was not afraid, neither did I lose confidence, but finding myself in a dark place, where I could breathe, I continued to perform respiration, although I was unable to move. I now fancied I was going to be digested, and turned my thoughts to my Creator, of whom I begged deliverance. In this perplexity I began to press the knife I had in my hand against the fish's side, and to make the best work of it I could. I soon perceived that the lungs and liver remained without action, and

some time after saw that the whole fish began to be melting. Collecting my spirits I dragged myself up to the mouth, and sallied forth with great intrepidity, but found myself, to my very great astonishment in another dark place, which I immediately conceived to be another fish's belly, who had swallowed up the crocodile. Recollecting myself, I saw there was no possibility of getting safely out of his mouth, but taking refuge in God I cut open his side with my knife, and getting by that means again into the water, I came up and reached the shore in safety. Lying there on the beach, I saw the very same fish, from whose belly I had escaped, throwing himself upon the sea, and ejecting from his nostrils two streams, the height and size of a minaret, and then taking the direction of Kharkova, cast himself ashore there, in Mustafá Páshá's presence. The next day I put myself in the road to join Mustafá Páshá, when the fish was dragged on shore, and saw the very cleft, through which I had made my escape, with the rest of the crocodile found in the belly; this was averred by a regular protocol, signed by authentic witnesses." I myself, poor Evliyá, met at Kharkova the witnesses, who vouched to me the truth of Nassir's story. Be it as it may, most certain it is, that there are in the sea many crocodiles, and many divers who have not had so lucky an escape. Jonas and this Nassir may be quoted as the only examples known. The divers pass in the public processions stark-naked, crying "O All-diving, O All-bestowing!"

(109) The Ship-salvors (Gúnbáshí), are five hundred men, who have no proper shops, but stay at Galata along with the caulkers. If a ship has been submerged, it is their business to bring two ships along side of it, and to wind it up with the assistance of divers and machines. It is a wonderful work. Their patron is San'allah from Cordova, who was girded by Selmán Pák. He is buried in Andalusia. They pass armed with large poles and pales, turning round the wheels of their machines, and crying out, "God make it easy!"

(110) The Speculators in corn and barley (Núlúnjián), are a thousand and five men, with four hundred shops; they are the ruin of the ship-owners, because buying corn when it is cheap, and keeping it in magazines, they sell it in time of scarcity at exorbitant prices. They are a bad set of usurers, and lodge for the greatest part at the Flour-hall, and at Missr-iskelessí, and are coarse, unfeeling Turks from Caramania. They ought to assist rather than ruin the ship-owners; they pass in public processions along with them, measuring corn and barley, and throwing some out among the spectators, crying, "Bliss from thee, O Lord!" "Gain from thee, O God!" *Bereket senden ya Mevla: Ghanimet senden Yallah!*

(111) The Merchants of the Black Sea (Bazirghán Kara Denis). They have no less than two thousand magazines, and are not less than seven thousand individuals. Their patron is the Prophet himself, who was both merchant and soldier for God's sake at the same time. He carried on trade with Khadíja's goods to



Bassra near Damascus, and shared with her the profits. They make a show of their goods and merchandize at the public processions. They are followed by the Reis or Captains, who pass armed on Arabian blood-horses in the dress of the Algerines; before them walk the cabin boys and sailors, with their boatswains and masters rolling along ships; crying, "Ayá Molá," firing guns and muskets, unfurling flags and pennants, and rending the air with their noise. Behind them come eight chapels playing full music. The guilds, which are reckoned assistants (*yamá*k) to the sailors are eighteen in number.

The Captains of the White Sea having heard that after the Captains of the Black Sea, the Butchers were to pass, assembled together and presented a general petition to Sultán Murád IV., saying, that they had heard that the blood-shedding butchers were to pass before them, which would be their complete ruin, and an everlasting shame to them. "Our brethren," they said, "the Captains of the Black Sea, who acknowledge Noah for their senior, may walk before us, according to your order, but we, who do the service of Mecca and Medina, who enrich the capital with the provisions of Egypt, and carry seventy thousand pilgrims to the place of their destination; why should we yield the rank to the butchers." Sultán Murád, in order to make up the quarrel between them and the butchers, issued his commands in the following terms. "Indeed, besides that they supply the capital with provisions, they have also taken Noah for their protector; they are a respectable class of men, who militate in God's ways against the infidels, and are well skilled in many sciences. They may also pass in great solemnity, and then be followed by the butchers." It is in this sense that the Khattí-sheríf, regulating the rank of the Captains of the Mediterranean and of the butchers, was issued.

As to rank and precedence in public processions; a different principle is laid down for the common military processions from that of the guilds when the Imperial Camp is moving. The rank in the first case is settled by the rule: "This is the canon of old, that the slaves are followed by the Lord." These processions, therefore, are opened by the light troops, after which come the Begs, Vezírs, and Sherifs, and then the Emperor himself; but in the procession of the Camp's moving the contrary takes place; for then first walk the Ulemás, the Molás, the Judges of the camp, the Doctors, the Bakers, the sacred camel, and the sailors as belonging to the bakers, followed by the lower guilds. Hence they are always disputing for the rank, which is fixed by the Emperor's rescripts.

#### *The Eighth Section.*

The Captains of the White Sea, who appear in the most gorgeous pomp in spite of all other guilds, and particularly of the butchers, who had contested with them the precedence.

(112) The Captains of the Caravellas, Galeons, and other ships, having fired

from them a triple salute at the Serái's point, pour all their men on shore, where they place on stages some hundred small boats and drag them along with cables, shouting "Ayá Molá." In these boats are seen the finest cabin boys dressed in gold doing service to their masters, who make free with drinking. Music is played on all sides, the masts and oars are adorned with pearls and set with jewels, the sails are of rich stuffs and embroidered muslin; on the top of the masts are a couple of boys whistling tunes of Silistria, and crying *Ala wereh* (take and give). They are eight thousand tars (Dais) of Algiers armed with muskets, wearing red caps, and busy in their different functions as sail-makers, cable-makers, provision-men, &c., they cry "Tera Molá," "Forza Poggia," "Dana Fuga," and various other words of sailor-cant, which they utter to the honour of God. Thus they pass on to the Alái-koshk. Arrived at which they meet five or ten ships of the Infidels, with whom they engage in battle in the presence of the Emperor. The Infidels announce the intention of destroying their ships, but the Moslims cry that they will take them entire. Thus the show of a great fight is represented with the roaring of cannons, the smoke covering the sky. At last the Moslims becoming victors, spread over the ships of the Infidels, take booty and chase the fine Frank boys, carrying them off from the old bearded Infidels, whom they put in chains, upset the crosses of their flags, dragging them astern of the ships, which tow the ones taken, under the universal Mohammedan shout of Allah! Allah! The Turkish music of the victors mingles with the melancholy tunes of the Frank pipes and organs, some thousand Levnids drag along the ships, with the usual cry of "Ayá Molá," and are followed by all the Captains, who amount to no less than three thousand, with the men of their ships, of a thousand galeons, six hundred barges and two thousand Chaiks and Kara mursal, amounting to the number of twenty thousand. Never before the time of Sultán Murád IV. was there seen so brilliant a union of mariners. The patron of these Captains of the White sea is also Noah, and in the Prophet's time Abúl-mohann Ommání. The three thousand before-mentioned Captains are mounted on horseback, marching two and two, their cabin boys going before them in the guise of Shátirs, with newly coined money in their hands, some armed with Moorish muskets, others with halberds. Before the Captains are carried the flags of the ships embroidered, and ship-lanterns of gold, they themselves are dressed in sable pelisses and other precious stuffs. When, at the close of the whole train, arrives the suite of Karamánlí Alí Beg, all eyes grow dim from the splendour of his dresses and arms set with jewels. His men and boys pass, the first with great majesty and pomp, the second all clad in gold. Then comes Alí Kapúdán himself, surrounded by his Shátirs, Matarajís and Tufenkjís (messengers, bottle bearers, and fusileers) with the Mújevezeh on his head, and in a sable pelisse. Karamánlí Alí Páshá is the commander of all the

captains of the Archipelago. He receives from the Imperial treasury a lantern, two tails, drum, and banner, and the governorship of Rhodes; as Governor of Rhodes he commands the fleet of seven hundred sail full of pilgrims, whom he carries every year to Egypt. In the spring he weighs anchor at Beshik-tásh on the day of Khizr (24 April), then sails one ship after the other like the flight of cranes, and salutes the point of the Seráï with from forty to fifty guns fired by every ship as it passes, the sailors all shouting, "God make the voyage easy!" On the return from Egypt the fleet brings rice, lentils, hemp, sugar, henna, and different eatables and beverages, besides many hundred black Abyssinian slaves, which Karamánlí Alí Páshá presents to the Emperor. His train in the public procession and that of the chief of the bakers are the most brilliant of all. He is followed by a great number of fine boys his pages, and the eightfold Ottomanic chapel. It is a wonderful show of gallant men. The guilds of the yamáks, or assistants of the Captains of the White sea are the following.

(113) The Joiners, ship-builders of the White Sea, whose patron was Noah of old, but in the Prophet's time 'Amer Newátí. Their shops are at Galata in the porches (Lonja).

(114) The Builders of Prames are seven hundred men.

(115) The men of the Maonas (a kind of tender), are seven hundred men, who roll maonas along.

(116) The Boatmen (Kaikjí) are seven thousand men, with two thousand Kaiks, who also roll along their kaiks decked out with ornaments.

(117) The Men of the Prames (Pramají). There are four thousand six hundred and thirteen Prames manned by eight thousand men. They adorn their Prames with flowers.

(118) The Men of the boats called Chernak. If we should relate the minute details of all the guilds just now mentioned, a book would not be sufficient for them. The men all pass, crying "Hái" and "Húi."

*Account of the Dispute of the Butchers, and the Animosity of the different sorts of Merchants.*

The Emperor's command having been issued, that immediately after the Captains of the White Sea the butchers were to follow, all the great Egyptian merchants of rice and hemp, of coffee, and sugar, assembled together and began to dispute with the butchers. At last they went to the Emperor's presence, where they made the following speech. "Gracious Emperor! our ships are carrying rice, lentils, coffee, and sugar, from Egypt to Constantinople, the captains cannot do without us, and we cannot exist without them. How can these blood-shedding butchers intrude themselves between them and us! The blood-shedding of the

butchers has more than once been the cause of the plague, and in order to avoid this danger their shops have been confined to a particular place outside the town. They are a set of nasty people, dealing in blood, but we afford to the capital at all times provisions of grain and legumes." The butchers were prepared to answer, and the blood which they are wont to shed mounting into their eyes, they said : " Gracious Lord ! our patron is butcher Jomerd, and our occupation and care is the sheep, an animal, which was at all times the object of God's special mercy, having been singled out as food for his servant, man. The sentence which establishes meat and flesh to be the two first of all goods is known. A poor man may subsist on a bit of flesh five or six days. It is known that we enrich the capital with our legitimate gain, whilst these merchants are a set of usurers, of whom God spoke in the Korán, saying, ' God declares sale to be lawful, but usury to be prohibited.' They bring grain and other provisions from Egypt, but accumulate them in their magazines to produce an artificial famine and to make illicit profit. The Ottomans do not want their rice of Egypt. Rice comes also from Philipolis and Begbazári and other places. Neither do the inhabitants of Rúm stand in need of Egyptian hemp, because in Rúm, hemp is produced at Monastir, Kolúrúnia, Sirfjeh, Tírháleh, and in Anatoli at many thousand places, particularly at Trebisonde, where linen and shirts are cheap and well worked, so that a Bedouin's shirt costs no more than twenty dirhems. What do we want then with their hemp, which has besides been more than once the cause of fires at Constantinople. As to lentils there is an immense quantity of them in Rúm and Anatoli, and as to the Egyptian sugar, we reply, that God in the Korán has not made the eulogy of sugar but of honey, the purity of which he praises. The honey of Athens, Valentia, and Moldavia, is celebrated, each of which has seventy particular qualities, and if your Majesty should wish for sugar, many thousand quintals of it are produced at Alaya, Adalia, Adana, Selefkeh, Tarsús, Payas; Antakieh, Aleppo, Saida, Damascus, Beirút, and Tripolis. What do we want, therefore, with Egyptian sugar, and as to the coffee it is an innovation, which curtails sleep and the generating power in man. Coffee-houses are houses of confusion. Coffee has been by law declared illicit in the great collections of fetwas, called Bezázíeh and Tartar-kháníeh, wherein every thing that is burnt is declared to be illegal food ; this is also the case with burnt bread. Sherbet, milk, tea, badian, salep, and almond-cream are all more wholesome than coffee. If henna is a lawful dye for the nails of women and beards of men, you may grind the root of lawadan (laudanum) in a mortar, which if transformed into a paste, dyes nails and beards of the finest ruby-colour, kills vermin on the body and in the hair, which it cleans from dust. There is, therefore, no necessity for henna." The butchers having thus reviled the goods and products coming from Egypt, the Egyptian merchants replied in the following way : " Our rice is fine and white, particularly

that of Mauzaleh, Damiatteh, Fereskúr, and Bermiál, which if cooked with butter, exhales a scent like musk. It has been produced by a wonder of the Prophet, before whose time neither rice, nor rose-water, nor bananas, nor jujubes were known. As to lentils, it is known by the tradition, that they shall grow in paradise. Those which are watered with the water of the Nile have more taste, and are of a larger size than the lentils of Rúmeli. It is impossible for henna to be found anywhere better than in Egypt. The use of it is sanctified by the Sunná, or the doings of the Prophet, and there is no reply to that. As to sugar and hemp, we allow, that Rúm stands not in need of them, because the sugar coming from Frengistán is finer. But say now, ye butchers! what is the profit of your trade to the Imperial treasury? we give of the cargoes of our fleet coming from Egypt annually no less than eleven thousand purses to the customs. If your Majesty adverts to our just claims, our precedency over the butchers in public entrances must be decided in our favour." The merchants having ended their speech, the Muftí Yahyá Efendí and Moid Ahmed Efendí read the passage of the tradition: "The best of men is he who is useful to mankind," meantime the Emperor made out an Imperial rescript, by which the precedency of the merchants over the butchers was decided, to the great delight of the first, who, leaping for joy, passed immediately after the captains of the White sea.

#### *Ninth Section.*

Of the Egyptian merchants and other merchants of the Archipelago in the time of Sultán Murád IV. the number of magazines amounted to six thousand, and of merchants altogether to ten thousand. The great merchant Háji Kassim, who, in the year of the expedition against Khotin, barred seven of his magazines with leaden bolts, is said to have been worth fifty thousand purses. There are a great number of rich merchants who have commercial establishments in India, Arabia, Persia, Yemen, and Frengistán. They all walk clad in sable pelisses, followed by from forty to fifty servants. At the public procession, the milliners, their servants, adorn their shops with jewels and sprinkle rose-water out of gulábdáns (vases for rose-water) on the spectators. They also burn musk and ambergris in bukhúrdán (censers) which are set with jewels, so that all the spectators become perfumed. The merchants themselves follow two and two in costly dresses like so many vezírs. Their patron of old was Húd, and then the Prophet himself, who carried on for Khadíja the trade to Bassra, near Damascus, and shared the profit of his trade between Khadíja and his mother. He has left the saying: "Who gains is God's favourite."

(119) The rice-merchants (Bazirgání Pirinj), are three hundred men, with forty shops, and are famous for the great number of fine boys their servants. Their

patron is Safwán, the Indian, who always brought rice from India as presents to the Prophet, and sold the rest. He was girded by Selmán Pák. His tomb is in India, but I did not visit it. They pass, measuring rice, throwing it on the spectators, and crying: *Ya ghání*, "O all-sufficient!"

(120) The Merchants of lentils (Adsjián) are three hundred men, with seventy shops. Their patron is Khatem Addásí, who received the girdle from Selmán. His tomb is near Orfa, on the border of the ditch of Harrán. They pass, throwing out lentils amongst the poor from their wagons.

(121) The Henna merchants (Kinajián) are fifty-five men, with fifteen shops. Their patron is Imám Attár, from Belbeis, he was a disciple of Ins Ben Málek. They are occupied in their shops in making up packets of Henna or Kena, some of which they distribute amongst the spectators.

(122) The Merchants of mats are forty-five men, with twenty shops. Their first patron was Solomon. The tomb of their second patron, who lived in the time of the Prophet, and was girded by Selmán Pák, is in Yemen. They adorn their shops with various kinds of mats, and pass, like the preceding guilds, all clad in armour.

(123) The Merchants of linen (Ketánjián) are two hundred and eight men. Their first patron was the old Persian King, Húsheng, who first planted the seed of cotton, and watered it with his urine, by which operation hemp was produced, which has even now the smell of urine. In the Prophet's time, Khadíja was the patron of this corporation, who, having become the Prophet's wife, was girded by him, and has since patronized all planters of hemp and merchants of thread. The hemp, known by the name of Khadíja Ketánlighí, grows wild by itself in the valley of Fatima, but from its product being obtained with much difficulty, the inhabitants of Mecca stand in need of Egyptian linen, and you find in the linen-merchants' shops of Mecca every kind of it.

(124) The Merchants of sugar and sweetmeat (Shekerjián) are one hundred men. Their patron is Hossein Ben Nossair, whose tomb is at Bassra; hence the sweetmeats of Bassra excel those of all other places. He received the girdle from Selmán Pák in Ali's presence. They pass in the procession, adorning their shops with all sorts of sweetmeats.

(125) The Merchants of musk sherbets (Eshribeí-mumnessik) are an hundred men, with fifty-five shops. Their patron is Halwayí Omar. They pass exposing to public view in china vases and tankards every kind of sherbet made of rhubarb, ambergris, roses, lemons, tamarinds, &c. of different colours and scent, which they distribute among the spectators.

(126) The Merchants of coffee (Kahwejián) are three hundred men and shops. They are great and rich merchants, protected by Sheikh Shadelí, who was girded

by Weis-ul-karní with the Prophet's leave. Shadelí was the servant of Weis-ul-karní in Yemen, where he is buried. Weis-ul-karní tied on the girdle of no less than seventy individuals, who shall all be mentioned in their places. These merchants pass measuring out their coffee and crying, "this I give for a thousand, and this for an hundred piastres." They are followed by the Sháh Bender (provost of merchants) the Bazirgán-báshí (head of merchants) and the Director of the Kibla (Ehlí Kibla), three individuals who belong to the corporation of merchants, of whom we are going to speak separately.

The Sháh Bender has no particular shop, but lodges at the Honey-hall. His pattern is Amrú Ibn-ul-Aass, who is buried on the south side of Cairo, near Imám Shafi'í. He takes cognizance of all letters of exchange and bills, and is a rich wealthy man, who has great authority over all merchants. The Bazirgán-báshí, or head of merchants, acknowledges for his pattern Abúl-húr of Yemen, girded by Weis-ul-karní, he died, being poisoned for his riches at Mecca, where he lies buried. The Director of the Kibla, who lodges at the old Bezestán, is also a man of great authority among the merchants, he was girded by Selmán, and is buried I do not know where. Each of these three great functionaries is accompanied by a train of three hundred armed men, and some wealthy merchants, who walk at the heads of their horses. They are followed by boys richly clad, behind whom comes the eightfold Turkish music.

*The Tenth Section.*

(127) The Butchers (Kassáb), of whom there are in the whole jurisdiction of Constantinople seventeen hundred, with nine hundred and ninety-nine shops. Their patron is Kissáb Jomerdán, who was girded by Alí in the Prophet's presence, and is buried at Bághdad. They are almost all Janissaries. They pass clad in armour on wagons, exposing to public view in their shops, adorned with rich stuffs and flowers, fat sheep of Karamania, weighing from forty to fifty occas, and sheep coming from Mikhálj, Osmánjik, Brussa, and Kilí on the Black Sea. They trace on their white flesh figures with safron, gild their horns, cut them up with their large knives (satúr), and weighing them in yellow-coloured scales, cry : "Take the occa for an asper, take it my soul, it is an excellent roast dish." Thus saying, they parade with their large knives and cutlasses, passing on foot in the procession.

(128) The men of the Sal-khánah (the place where cattle are slaughtered), are three hundred. Their patron is Abraham, because, when he was to sacrifice his son Ismail, God sent a ram, whom he killed in the place of Ismail. In remembrance of which the Prophet instituted the feast of sacrifice, called I'dí-asha (the little Bairám). Kassáb Jomerdán, above-mentioned, is the patron of those who sell sheep already slain, and Abraham of those who slay them ; some name, instead of

the last, Halím the son of Jezár, who was girded by Ins Ben Málek. He himself was slain like a sheep when sleeping by his infidel wife, and is buried at Aden. They adorn their shops with different kinds of leaves, and pass scorching and flaying sheep. They wear in their girdles large butchers'-knives of silver, and in their hands large ropes, parading the flayed hides of sheep.

(129) The Butchers of beef (Kassábí-sighir), are two hundred men, with an hundred shops. They are patronized by Sofián Thúrí, girded by Ali, and buried at Mecca. They pass on wagons, laying out the meat of fat oxen.

(130) The Butchers of the Jews (Kassábí-yehúdán) are two hundred men, and kill the meat for the accursed Jews, who do not touch meat killed by butchers of another sect. They have no patron, but nevertheless adorn their shops in a most brilliant way in spite of all the other butchers.

(131) The Keepers of the sheep-folds (Mandrajián). There are no less than two thousand Mandras in the neighbourhood of Constantinople and of Lewendchiftlik, in each of which there are from seventy to eighty sheep, with from forty to fifty smart boys belonging to the Mandra, who pass armed.

(132) The Labourers of the farms (Chiftlikjián). The great men of Constantinople possess in its environs a thousand and sixty farms (Chiftlik), each of which is provided with at least ten men necessary for the service.

(133) The Keepers of the watering-places for the cattle (Ekrekjián). In the neighbourhood of Constantinople are eight hundred watering places (Ekrek), where bulls, sheep, and goats make their stay, at each of which ten fresh boys at least are found as servants.

(134) The Milk-men (Sayahalbán). Around Constantinople there are seven hundred places for milking sheep, where five thousand young men are employed.

(135) The Men of the sheep-cotes (A'ghiljián). There are at Constantinople two thousand ághils (sheep-cotes), which are established during six months of the year in the mountains, and where sheep are bred. After the day of Khizr (April 25th), the price of lambs being fixed, these ághils are so many places of pleasure, where all kinds of dairy produce and cheese are to be got. Four thousand flourishing young men attend the service of these two thousand ághils.

(136) The Men of the oxen-stalls (Tokát-halbán-sighir). In the neighbourhood of Constantinople, on the side of the aqueducts to Tokúra and the black stones (Kara-tásh), and to the mountains of Isterija, are a thousand ox-stalls (Tokát), which are filled with many hundred thousand cattle at the autumnal equinox, when the time for curing hams draws near. There are five thousand drivers attached to these stalls, who also pass armed in the public processions. These Mandrajís, Chiftlikjí, Sayají, A'ghiljí, Tokátjí, and Sudjí, are a hard and merciless set of people, who sometimes, out of Constantinople, rob and kill male and female



slaves. Some of them carry the men and women they can get hold of over to Moldavia and Wallachia, and into the country of the Cossacks. They are a cursed race of Infidels, who acknowledge for their chief Modikurb, to whose share fell the cattle taken from the enemy in all victories, and who is said to have first established the different kinds of stables and stalls mentioned by the names of Mandra, A'ghil, Chiftlik, Saya, and Tokát, furnished with fresh boys. Hamza, the Prophet's uncle, tied on with his permission the girdles of seventy men, the first of whom was Modikurb, whose tomb is not known. He was one of the richest of the Prophet's companions. The patron of the boys of all these establishments for breeding and grazing cattle is Nassr Sheja'á of Bassra, who was girded by Ins Ben Málek. His tomb is in Wádí-ul-kera, which is visited by pilgrims. He is buried there alongside of the great road under a small cupola.

(137) The Shepherds (Chobán, Rayán) are nine hundred men. Their first patron was Moses, and in the Prophet's time A'n Ben Shádek, girded by Selmán Pák, who is buried at Yemen.

(138) The Milkmen of buffaloes (Sújián Shúreh), are a thousand men, with two hundred shops. Their patron is Sofián Thúrí, he was girded by Selmán, and is buried in the upper town of Mecca. They milk the buffalo-cows, and pass, crying: "Who buys buffalo-milk." They have fine fat cattle.

(139) The Milkmen of sheeps' milk (Sújián Ghanem), are eight hundred men. Jethro is their patron, and in the Prophet's time, Abder Werrád Lebání, girded by Hamza, and buried at the foot of Mount Ohod. They pass milking sheep and goats.

(140) The Cheesemongers (Penírjián). The number of their shops and men is not known to me. Their patron is Abraham, who when he staid at Aleppo (Haleb), had a white cow, which was called Thúresh-sheheb. He then made all sorts of cheeses and other productions of the dairy, such as butter, curds, cream, and cheese, with which he treated his guests. It is from the name of this white cow that Haleb is to this day named Haleb-esh-shehbá. Haleb signifying to milk, and Shehbá white, that is to say, the town where the white cow was milked. The place where Abraham milked this white cow, and distributed the milk to the poor, is shown within the mosque of the interior castle underneath the minber. It is a stone vessel, which he filled with milk, and which always filled itself to the brim by Abraham's blessing. When Ghúrí was Sultán of Egypt and Kertebái, Governor of Aleppo, a stone of this milk-vessel having given way, the milk streamed out of the interior castle down into the ditch, and ceased not to flow until the conquest of the castle by Sultán Selím. In the time of the Prophet the patron of the cheesemongers was Zcid Kaissarí, girded by Ins Ben Málek.

(141) The Cream-merchants (Kaimakjí), one hundred men, with forty shops.

Their patrons, like the preceding, are Abraham and Zeid Kaissarí. They spread over their Kaimak odoriferous herbs, and pass by distributing it amongst the spectators.

(142) The Butter-merchants (Tereyághjián), are eighty men. They have no particular shops, but are for the greatest part Jews, who pass without arms with their dishes.

(143) The Curd-merchants (Yoghúrdjián). The establishment of Yoghúrd is below the mosque of Sultán Ahmed, on the way to the gate Chatladí-kapú; it belongs to the Emperor. The private establishments of this kind amount to the number of an hundred; the greatest part of them are at Eyyúb, where on the third day of the Bairám many thousand men assemble to eat kaimak and yoghúrd. Such excellent Yoghúrd can only be found elsewhere on the alps of Bingol (the thousand lakes), some say it owes its taste to the blessing of Eyyúb. There are also many other places at Constantinople and in its suburbs famous for kaimak and yoghúrd. Their patrons are Abraham and Zeid Kaissarí.

(144) The Merchants of the cheese called Telmeh Penír. They have no proper shops, and are for the greatest part Albanians, who fill white bags with this kind of cheese, which they carry on their shoulders, crying, "Telmeh-penír." It is so fresh and sweet a cheese, that if mingled with honey and laid on bread a man may eat of it, God knows, till he dies. All these corporations are considered to be yamáks or assistants to the butchers, because their business originates with cattle.

(145) The Chandlers of tallow (Múmjián Rúghan), are five thousand five hundred and one men, with fifty shops. They are yamáks or assistants of the butchers, because they stand in need of the tallow and grease of cattle. Their patron is Ins Ben Málek, who is buried at Kerbela.

(146) The Wax-chandlers (Múmjiání Assel). There is but one Imperial establishment, which is inside of Odún-kapú (the wooden gate), governed by an Aghá and inspector, with an hundred men, who make all the wax-candles for the Sultán, the Vezírs, and the great men of Constantinople. The men of the private establishments of chandlers pass on wagons with ornamented candles in their hands, in lanterns and on poles. They also light many torches and candles on their wagons with artificial lights, which appear purple, green, yellow, and different colours, to the great terror of the spectators. Some candles in burning down light fire-works and rockets, which make a great noise.

(147) The Wax-merchants (Tajirání-shemí-assel), are an hundred men, with fifty-five shops. They are all Moslims. They adorn their litters with different shows in wax, and accompany in great pomp their chiefs, the Múmjí-báshí (head of the chandlers), and Shemi-khánah-nazirí (inspector of the wax-establishment),

with whose seal all candles manufactured at the Imperial fabric must be marked. If any cheat, by filling the interior with tallow or tar, they are severely punished.

(148) The Butchers of the At-maidán, eighty men, with twenty-shops, are the military butchers, who enjoy a kind of fief (tomrúk), which is given by the Aghá of the Janissaries. They furnish every day to the Janissaries a thousand occas of mutton, the occa being always three aspers, whatever the price of meat may be at Constantinople, because the deficiency is put to the account of the Imperial treasury. This is Sultán Súleimán's canon.

(149) The Cooks of the Atmeidán (Ashjián-At-maidán). Amongst the companies who get their meat from the butchers of the At-maidán, there are some called Segirdum Ota, or the running companies; it is an old constitutional exhibition which is performed by them. In the morning when from seventy to eighty horse-loads of fat sheep are kept ready at the shops of the Seven Towers, the cooks of all the Janissaries proceed there with great pomp, dressed in black leather gowns (ferrajeh), with golden caps (uskúf) on their heads, and black boots (jizmeh) on their feet, accompanied by their servants the kara kullukji (black-guards), and wearing in their girdles four or five knives and cutlasses, and as many occas of silver chains. In this pomp they carry the meat from the Seven Towers to the great place of the Janissaries, called At-maidán, where at the foot of the great gate they put their horses in order, and the master cooks range themselves in lines. At the same time the common cooks of the running companies assemble at the Ta'lím-khánah, or exercise house of the At-maidán, barefooted and bare-headed, waiting the signal, which is given by a Chaúsh, who says a prayer for the Emperor, the whole corps of Janissaries, and their seniors. At this moment all the cooks of the running companies begin barefoot their race, like lightning, from the exercise-house over this open square. Whosoever arrives the first, and first lays hold of the best carcase gets it, even if he be only a recruit just armed. Those who arrive after him carry off the second and third best, and so on. They then take their cloths and carry away what they have obtained to the shops; where it is weighed, in order to make up the weight prescribed by the ordinance, by adding or taking away what is necessary. The running cooks become Chaúshes by seniority, and by this way get to the first charges of Chaúsh-báshi and Yenícherí-agassí. These butchers and running cooks of the At-maidán adorn their shops with mutton, and pass playing music on their instruments, called chokúr.

(150) The Flaying Butchers (Kannárehjián) are two hundred men, with seventy shops at the Seven Towers. They carry in their hands great cutlasses, and in their girdles other knives and instruments necessary for flaying sheep. They tinge fat sheep with saffron, twist wreaths round the horns and pass in pomp.

(151) The Flaying Butchers of the New Garden (Kannárehjián Yení-baghjeh)

who are employed only for the Emperor's kitchen, and pass like the others in pomp with decorated sheep.

(152) The Men of the Powder-fabric of At-maidán. This is a powder-fabric, appropriated to the Janissaries. Fifty men exhibit on wagons their gunpowder of different colours. The powder which explodes without sound is manufactured by them. The ashes employed therein are of human bones.

(153) The Chandlers of the At-maidán are seventy-five, appropriated to the corps of Janissaries. They give out at a time three candles for one para to the Janissaries; the loss in price is made up to them out of the Imperial Treasury according to Sultán Súleimán's constitution.

(154) The Mandrajís of the Janissaries. A company of the riflemen (Awjî) is intrusted with the care of some Mandras (sheep-walks) in the mountains of Isternija. We have already mentioned in the description of the walks of Constantinople, that these riflemen amount to a thousand men. These Mandrajî wear green caps, and deck out with rich cloths some hundred pairs of buffaloes, of the race of those which Sultán Selím brought from Egypt, wrapping round their horns gold or silver leaf, and leading them with gold or silver chains, followed by some hundred large dogs (samsún) like lions, which are each led by two men with chains. Their race comes from Kastemúni, they are covered with satin (átlas) cloth. These Mandrajî and Awjî are completely armed, so that they may be compared to a walking arsenal. They carry all kinds of arms, *viz.*: different kinds of halberds, called Chatál-harba, Gelberî-harba, Sapaghan-harba, Chengel-harba, and Shish-harba, swords, lances, arrows, and bows, cross-bows, slings, hatchets, cudgels, clubs, and match-locks, which they fire in passing with great noise, crying, "Iláhî, Hú," in a way that the sky is rent with their cries. The above-mentioned corporations of Flaying butchers, Mandrajî, Chiftlikjî, Ekrekjî, Sayajî, A'ghiljî, Tokatjî, and Sudjî, are all dressed like shepherds, and pass dragging along sheep, goats, oxen, buffaloes, and large rams of Jirjeh in Egypt, which have five or six horns, and are the size of a pony. The shepherds pass along firing muskets, playing on their instruments, called Ború and Kawall, laughing and jesting, and carrying in their hands halberds, pistols, slings, and sticks with iron points. They lead in double or triple chains large dogs, the size of asses, and as fierce as lions, from the shores of África, the names of which are, Palo, Mátshko, Alabásh, Sálbásh, Túrámán, Karámán, Komrán, Sarhán, A'n, Zerkeh, Weján, Yartán, Wardiha, Geldiha, Karabásh, Alabarish, and Boreh. These dogs are covered with rich cloths, silver collars, and neck-rings, and a circle of iron points round the neck. Some of them are clad all in armour. They assail not only wolves, which enter the stables and folds, but would even attack dragons and rush into fire. The shepherds watch with great care the purity of the breed. They give for a leap from such a dog one sheep,

and for a samsún, or shepherd's dog of the true breed, five hundred sheep. These dogs are descended from the shepherd's dog, which went into the cave in company with the seven sleepers. They chase the eagle in the air, the crocodile in the rivers, and are an excellent breed of well-trained dogs. Some of those called Teftek-getshissí Korek, have been sold for the sum of from five to six hundred piastres. The shepherds look on these dogs as their companions and brethren, and have no objection to eating out of the same dish with them; they will also do every thing they are told, and, if bid, will pull down a man from his horse, however stout a fellow he may be. The shepherds also lead with double chains rams having six or ten horns, and some beautiful sheep all covered with rich cloths, clad in girdles set with jewels, and having brilliant daggers; they gild their horns, and adorn them with pearl-tassels between the horns, and gold rings on their necks, dragging them along with silver chains.

(155) The Keepers of the Lions (Arslánjián), are one hundred men. They pass in the procession along with the shepherd's dogs, but the chief, called Arslánjí-báshí Kyayassí, according to the Imperial command, passes with the train of the Kurek-báshí. Their patron is Alí, called the lion of God, because all lions and savage animals came to lay down their heads gently before him, and to speak with him in the language of their condition (zubání hál). The tomb of Alí (Meshhedí Alí) is at the distance of five day's journey from Bághdad. These keepers of the lions pass completely armed, carrying large cudgels in their hands, and confections (Ma'jún) of gazelle's meat, seasoned with opium and other spices, leading each lion with four iron chains plated with gold or silver. If one of these lions is enraged and about to attack the spectators, the keeper holds under his nose the preserved gazelle's meat, which makes him tame and quiet, and in this way he is governed.

(156) The Leaders of Bears (Ayijián) are Gipsies who have no patron; they inhabit the quarter called Shah Mahalleh, in the suburb of Balát. They appear in public processions, being attached and belonging to the hunters, in their train. They number about seventy men, having strange names, such as Káryághdí, Awára, Dúraják, Binbereket, Bazi-oghli, Sívrí-oghli, and Haiwán-oghli, leading bears by double chains, with cudgels in their hands, and playing on tambourines. If from time to time a bear gets up, they cry, "O Wassil! now show thy skill; they took thee on the mountain, and have bred thee like a man. Wheels turn in the garden in watering it, why shouldst thou not turn in dancing." Saying such idle words as these, they pass playing their tricks before the Alái-koshk. After them come the common butchers all armed, surrounding the horses of their chiefs, the head of the butchers (Kassáb-báshi), the Colonel of the At-maidán (Maidán Chor-bajissí), the Inspector of the slaughter-houses (Salk-khánah-emíní), the Colonel of the Hunters, (Awjilar Chorba-jissí), the Inspector of the Wax-candle-house

(Shema'á-khánah-eminí), the Inspector of the sheep (Koyún-eminí) their Sheikhs, Nakıbs, and Kyayás, with their pages and servants, every one in splendour like a full moon. The Emperor was so much pleased with their train, that he gave them a present of five purses. The procession of the butchers is followed by that of the cooks, because they mutually rely on each other.

*The Eleventh Section.*

(157) The Cooks (Ashjián) are five hundred men, with ninety shops. Their first patron was Keikawús; but in the Prophet's time Sheikh Seif-ud-dín Khoza'í, who having cooked the head and feet of the victim with vinegar and garlic, and having brought this dish into the Prophet's presence, he blessed the Sheikh Khoza'í; he was girded by Ins Ben Málek. The Prophet having sometimes a headache, used to repair to Mount Ebí Kobais, where Khoza'í brought to him sheep's heads, which he used to dine upon. It is for this reason that many thousand pilgrims eat sheep's heads on Mount Ebí Kobais, and get rid for ever by eating this dish of headache. The mount is now full of bones of sheeps' heads. The cooks are also armed at public processions, they pass adorning their shops with china dishes and vases, with golden tankards and basins, some dressing heads, some cleaning feet, and some distributing what they cook on both sides to the spectators. The footmen carry over their shoulders on iron spears bulls' heads dressed with saffron, sheeps' heads, feet of bulls, and sheep, crying to the standers by, "Take it my dear, all greasy, all hot, all vinegared and garlicked." Showing them the dressed heads in this way; they play a thousand tricks.

(158) The Sheep-drivers (Jelb-keshání-ghanem), are great and rich merchants, who have their seats in Moldavia, Wallachia, Kavala, Selanik, Terhala, Morea, Anatoli, and Turcomania, and possess sometimes many hundred thousand herds. They are altogether two thousand men. At the time that Alí Efendí was inspector of the mouth, there were consumed at Constantinople on the feast of victims (Pídi-azhá) eight million sheep, according to the official statement given to Sultán Murád IV. The daily provision of Constantinople is twenty seven thousand, besides five hundred which are slain for the use of the Seráí, and distributed among the great, and those which are distributed every day to the Janissaries, Bostánjis, and Ajemis, which each day amount altogether to eight hundred sheep. In the official statement given to Sultán Murád IV. the total number of sheep slain daily for the use of Constantinople was put down as thirty-eight thousand. God knows the number of sheep slain in other countries; for although a sheep brings forth but one a year, yet are all mountains covered with them. Meanwhile it is a strange thing that dogs and swine have every year many young, so that one would believe that the world must be filled with them, yet God blesses the sheep because it gets up early

and breathes the wind of divine mercy. The swine on the contrary turns up the earth with its snout the whole night, and sleeps through the day. The dog likewise barks the whole night, and in the morning with its tail between its feet lies down to sleep. Therefore the young of swine and dogs never reach a long life. This is a wonderful effect of the wisdom of God. These sheep-drivers pass at the public procession completely armed on Arabian horses.

(159) The Merchants of salted beef (Jelb-keshán Pasdirmaján) are six hundred, and no less wealthy merchants than the former. The greatest part of them are Infidels of Moldavia and Wallachia. Their stands, called Saya and Ekrek, have been mentioned before. They bring, about the day of Kassem (S. Demetrius), three hundred thousand oxen for the provision of Constantinople, of which they make Pasdirma (salted beef). They sell their cattle outside the Seven Towers, where they keep it in the ditch. The excise (báj) is paid to the Inspector of salted beef, and the quarrels are decided by the Náíb of salted beef. It is a large beef-market, lasting forty days. In the official statement given to Murád IV., it is related that in the time when Alí Aghá was inspector of the Custom-house, and Hossein the Náíb of salted beef, three hundred thousand bulls were immolated. The patron of these drivers of sheep and cattle is not known. The heads and feet of the victims are dressed by the cooks. These sheep and cattle driving merchants pass on Arabian horses, well dressed, and are a wonderfully clean troop.

(160) The Merchants of dried salted beef (Tajirání Pasdirma) four hundred men, with an hundred shops. Their shops are outside of the Wooden gate at Galata and Top-khánah and every where else. They sell dried salted beef, and adorn their shops with hams and slices of the such kinds of meats, and cry to the beholders, "Take Pasdirma."

(161) The String Merchants (Kirishjián), five hundred men, with eighty workshops, belong properly to the butchers, but with the permission of the head of the butchers they serve as assistants to the cooks. Their workshops are at Eyyúb, Top-khánah, the Seven Towers, and Scutarí; it is a bad smelling handicraft. Their patron is Omar Ben Nossair Al-wettári, girded by Selmán and buried at Mahán.

(162) The Glue-makers (Tútkáljián) are three hundred men, with seventy workshops. Their patron is Mohammed Ekber, the son of Abúbekr Sadík, who was girded by Alí in the Prophet's presence. His tomb is at Cain, near the aqueducts of Ghúrí, and that of Zein-ul-'Abedín beneath an high cupola.

A strange story. Osman had given the province of Egypt to Mohammed Ekber, on account of his being Abúbekr's son, but Merwán, the clerk of Osmán interfered in somebody else's favour. Not having succeeded in his scheme, he put in the letter, which the Caliph wrote to the inhabitants of Merseh the words *فأقبلوا للأمر* without points, so that it could be read equally *Fe akbalú ellmír* or *Fe aktalú ellmír*, the

first signifying *meet*, the second *kill*, the Emír. The Caliph having read the letter, the clerk put the points for the second signification, and the letter was dispatched. Very luckily Mohammed having gone on a hunting party, met the messenger bearing this counterfeited letter; at the first look his eye fell upon it, and he immediately sent it back to Medina to his father's friends, asking for what he had deserved to be killed. They inquired of Osmán, who acknowledged the seal, but denied knowing any thing of the order given. Abúbekr's friends then asked that the clerk, who must be guilty, should be delivered up to them, which not being granted by Osmán, a warfare of forty days ensued, until Osmán was slain in the mosque, and his blood spilt on the Korán. This Korán is even now seen in the mosque of the interior castle of Homs. Mohammed Ekber, who was the proximate cause of Osman's death, was himself killed by Egyptian rebels, who wrapping up his head in a camel's hide, beat him to death—God's mercy upon both! This was Mohammed Ekber, the patron of the bow, and gluemakers. The last being obliged to fetch the feet, of which they make glue, from the cooks, they are considered as their assistants. They adorn their wagons with rich stuffs, and pass boiling glue.

(163) The Liver-merchants (Jigerjián) are three hundred men. Their patron is buried in the Ethiopian island Dehleik, near Mohammed the son of Sheikh Shadelí; these merchants of sheep's livers are assistants of the cooks, because they boil them for the poor of the camp. They are all Albanians from Okhrí, Kúrha and Húrpusteh; they carry fresh livers stuck on poles, and cry, "Who buys sheep's liver?" The boys run after them, mocking them under the name of Arab women.

(164) The Merchants of Haggesses (Chewrenjí). They establish their tennúrs (portable stoves) in all the places where búza is sold, and sell haggesses, minced liver, milt, &c. They are the cooks to strangers and poor merry Albanians, and are an unclean set of men. The boys of the town run after them and mock them by crying "Al-á'a, al-á'a" because they address passengers saying, "A'a, Gentlemen, don't you wish for some dish, well boiled, well swollen, well done?"

(165) The Merchants of tripe, &c. (Ishkenbehjián) are eight hundred men, with three hundred shops. Their patron is Nossair the Indian, who was girded by Selmán. The Prophet himself came into his shop at Mecca to eat of the dish called heríseh, which is mentioned in the tradition by the word of the Prophet. "Heríseh is the Lord of dishes." Many thousand pilgrims eat heríseh every year in these shops in remembrance of the Prophet; they are clean shops. The cooks of tripe, &c. at Constantinople are all Greeks, who are free from all common duties and fees. They carry every day to the barracks of the Zagarjí and Samsúnjí sixty ass-loads of intestines, which are distributed to the Zagar (pointers) and Samsún (shepherds'-dogs). At night many drunken people assemble in their shops, who in order to get rid of their wine eat the whole night tripe-soup, because it is said if



tripe is eaten towards morning it produces that effect. At the public processions these cooks dress cleanly, adorn their shops and wagons with china-plates, neat towels, tankards and basins, and take out of the cauldrons with hooks all kinds of intestines, which they cut up with their knives, put them into cups, seasoning with pepper and cloves, and offer them in their usual language of *Wre* (instead of *Bre!*) *mahmúd basha*, "Take for two aspers," singing at the same time Greek songs (Kojakia). They are followed by a train of asses carrying the intestines, which accompany their song by braying. They are a comical set of people.

(166) The Vinegar merchants (Sirkehjián). The vinegar distillery, an Imperial establishment, is situated within the Flour-hall, in the quarter of the Arabs. There are some hundred large tubs and casks, every one capable of holding from five to ten men. There are English and German casks, and immense Greek, Mogrebineh, and other tubs, wherein vinegar from thirty to forty years old is kept. In immense bottles also are kept rose-vinegar, amber-vinegar, date-vinegar, cocoa-nut-vinegar, muscat-vinegar, apple-vinegar, and vinegars of many other fruits and colours. This vinegar distillery dates from the conqueror's time. The chief of the vinegar distillers possesses a thousand dónum of vines. Besides this large distillery there are in the four jurisdictions of Constantinople more than ninety places where vinegar is sold. The vinegar of Scutarí and of Top-khánah is famous. The number of men are one hundred and fifty. Their patron received the girdle from Ins Ben Málek, but I am ignorant of where his tomb is. Vinegar is praised in the tradition of the Prophet; if there is no vinegar in a house it is said, that there is no blessing either. It is a wonderful thing, that the juice of the vine, forbidden as wine, is lawful as vinegar. The vinegar merchants are assistants to the cooks, because tripe, heads, and feet cannot be cooked without vinegar and garlic. The oldest patron of the vinegar merchants is Jemshíd, who having planted the vine at the advice of Satan, also made the first vinegar. Jemshíd is said to be buried at Ephesus (Ayá-solúk). They adorn their shops with large bottles, and roll along casks, crying, "Good excellent English vinegar." They have old casks of from seventy to eighty years standing, whercin they put neither raisins nor any thing else, but hot water only, which in three days becomes the best vinegar. Such casks cost an hundred piastres: in this manner the vinegar-makers as well as the sherbet-makers sell each drop of water granted to them by heaven.

(167) The Confectioners of pickled vegetables and fruits (Turshijián) are twelve hundred men, with seventy shops. This handicraft is considered as belonging to the vinegar-makers and cooks, because they are necessary to each other. The adage says, *El-múmen holwí wel fássek túrshí*, "The faithful are sweet and the wicked sour," and again, *Habb el-holwí min el-imán*, "The love of sweetmeats proceeds from Faith." These sour confections increase the appetite and strengthen the

stomach. They adorn their shops with all kinds of sour confections in large china dishes, such as parsley, cauliflower, capers, cucumbers, melongene, cabbage, carrots, garlic, &c. and pass distributing their confections among the spectators.

(168) The Dry garlick merchants (Kúrú Sarimsakjián) are one hundred and three men, with seventy shops. They have numerous shops at Galata and Topkhánah. They are looked upon as assistants to the cooks and merchants of intestines, because heads, feet, and tripe, cannot be dressed without garlic, which, although it smells badly, is however a benediction of the Lord. According to the Physicians, garlic is above all things necessary for those who travel in the desert to keep off the bad effects of the Samúm; it is mentioned even in the Korán. I have seen it recorded in history, that when Satan stepped out from Paradise on the earth, garlic sprung up from the spot whereon he had put his left foot, and onions from the place he had set his right upon; but both are indeed very pleasant food. Therefore the Curds, Yezídí, who worship Satan, in the environs of Bingol, Sinjár, Kháletí, and Chekwání, always dress their meat with onions and garlic; but if you should beat up an onion with your mess in their presence they would kill you. The patron of these garlic merchants is not known. They adorn their shops on wagons, and pass on foot crying, "Good garlic."

(169) The Onion Merchants (Soghánjián) are three hundred men, with seventy shops. Their patron is equally unknown; they carry on their shoulders many thousand onions, and pass by, crying, "Salt and onion give relish to every dish." Outside of the Wooden gate and the Flour-hall are heaps of many thousand onions, the sight of which is astonishing. Onions are indeed an excellent strengthening ingredient in cookery. After them pass the troops of the head of the cooks, and of the head of the vinegar-merchants, surrounding their horses, followed by their pages on Arabian horses, and the eightfold Turkish music.

### *The Twelfth Section.*

#### **The Cooks of divine Mercy.**

(170) The Cooks of the poor are two thousand men, with five hundred and fifty-five shops. Their first patron is Adam, who cooked the soup called Baba-chorbassí, the father's soup; the second Abraham; the third the Prophet, who on the day of the conquest of Mecca cooked himself soup and the dish called Herísch, serving at the same time all the Moslims. Then Chúmjem-ud-dín was named by the prophet the chief of all cooks; he was girded by Hamza, and is buried outside of Mera'sh, alongside of Akasha; they were both killed under the walls of Mera'sh, at the time when under the khalifat of Omar, Eswed the son of Mokdád waged war with the troops of the Greek Emperor Heraclius. It is a general pilgrimage, but more especially for the cooks who enjoy here the delightful walks. Dinner being

absolutely necessary to life, the cooks obtained such an honourable rank in the public processions, and in the Korán itself it is said, "They will eat dinner on his love, and we shall give you to dine for God's sake," and again, "Eat and drink first." Cooks being so necessary in a camp, we are going to give an account of them and all their assistants. "May God always grant water and bread to a Musulman camp!" Our fore-fathers, the old Turcomans, have said, "The soul enters by the throat." They pass all well dressed, with stoves built on wagons, and shops finely laid out with precious china plates and Martabani dishes (Murchina?) with tankards and basins, towels, fans of peacock's feathers, which are moved by servants, while the cooks are dressing dinners. If some hungry guest enters their shop, they begin crying out, "Look, a greasy guest!" and then name their dishes in a rhyming strain. Thus they pass with their Sheikhs, Nakíbs, and Kyayás; the chief of the cooks Asjibáshí walking the last.

(171) The Carvers of the Vezírs (Chashneguírání Wuzera). At every cook's shop there is found at least one carver, who after having set the dish before the guest, saying, Bismillah, "in God's name," eats two morsels, and then bids the guest eat. This is a custom of the cook-shops at Constantinople, which is practised no where else. Their patron is Sheikh Mohammed Tamáti, who was the chief carver of the Prophet, and was girded in his presence by Hamza. His tomb is south of the town of Klís, beneath a brilliant cupola; it is a pilgrimage visited both by the noble and vulgar. They form a troop of three thousand men; those who are mounted carry lances, and those on foot have aprons and muskets.

(172) The Cooks of Saffron Pilaw (Zerdehjián) are thirty men, with fifteen shops. Their patron is the writer of revelation, Moavia, who on the day when Hamza was slain, sent a dish of deep saffron-coloured rice to the Prophet to show his mourning; an attention which however was not much praised, but rather blamed. Therefore zerdeh is not eaten in Persia, where Moavia is generally disliked.

(173) The Roasting Cooks (Burgánjián), who sell roast meat in their shops.

(174) The Stewers (Yakhnijián), who sell Yakhní (stewed meat). Both these corporations are patronised by Ins Ben Málek's favourite, whose name and tomb I am ignorant of.

(175) The Farcers (Dolmajián) are one hundred and fifty men, with fifty shops. Their patron is Sheháb Rúmí, bred up by Selmán, and buried at Kaissarieh, near Amr-ul-kais, the poet. They sell all kinds of dolmas (long-shaped pumpkins filled with meat, or minced meat simply wrapped up in leaves) as, Kabák-dolma, Yaprák-dolma, Múmbár-dolma, Soghán-dolma, Lahana-dolma.

(176) The Mustard Merchants (Khardaljián) have no shops, but walk carrying pots, crying out "Mustard!" They are Albanians, in number three hundred; they

fill the town with their cries, particularly on the nights of Ramazán. Their patron is Plato (!) because, being subject to flatulency, he liked mustard, which aids digestion.

(177) The Almond-cream-makers (Palúdehjían). Their patron was bred up by Selmán. They pass selling their creams and crying their sweet cakes (rahat-lokúm or rahat-ul-kholkúm), which they say sharpens the sight.

(178) The Milk-cooks (Súdlu-áshjían) are thirty men, with fifteen shops. Their first patron was Yethro, who cooked millet in milk. In the Prophet's time Sofyán Thúrí cooked rice-milk, which he brought to the Prophet, and was girded by Ins Ben Málek. They pass selling dishes made of milk, and are a neat set of people.

(179) The Saladmakers (Salotajían) are three hundred men, all Greeks, with two hundred shops. Their patron is not known to me; they ornament their shops, and cry "Salad well oiled."

(180) The Spinach merchants (Ispánakjían) are five hundred men, with four hundred shops. We have already mentioned that their chief was Bábá Reten, the gardener. Their great establishment is at the Scala (landing place), where the public repository of vegetables is. The chief of it is the Terekjibashí, appointed from the Bostánjí-báshí's department, he is the chief of the bakers and green-grocers. A clerk, provided with an Imperial diploma (roús), is attached to him, but in the public procession he walks with the chief of the bakers, while his substitute (Kyayá) walks with the green-grocers. They ornament their shops with wreaths of parsley, salad, cellery, cabbages, cucumbers, and melongene, which they throw amongst the crowd.

(181) The Sausage-makers (Sújúkjián) are thirty men, with ten shops. Their patron is not known. They adorn their shops with well-seasoned sausages of meat.

(182) The Merchants of Khosháb (a kind of sherbet), are seven hundred men, with five hundred shops. They lay out their shops and litters with great vases, plates, and cups of China and Martabán, and of bronze and other metal, filled with the juice of the most excellent fruits, such as apricots of Bokhara, plums of Mardín, pears of Azerbeiján, mulberries of Arabguír, grapes of Smyrna, sour cherries (aigriottes) of Rodosto, apples of Kojá Ili, prunes of Temesvár, and peaches of Constantinople. Of such fruits they make khosháb, together with amber and musk. "Rest to the soul and blood to the body," is the cry by which they praise their beverage. On arriving at the Alái-koshk, they send by young men with splendid aprons khosháb to the Emperor, who gives them a purse of money. Their chief is Osmán, who at his wedding with the Prophet's two daughters, contrived different kinds of Khosháb; hence this kind of beverage is not at all liked in Persia. My compliments to you. If I should go on describing in this way all the qualities and details of the various corporations, I should be obliged to write a

particular work on them, and the size of the volume would prevent me from giving a further account of my travels. I think it therefore expedient to be shorter in future.

(183) The Sherbet-merchants (Sherbetjián) are five hundred men, with three hundred shops. They ornament their shops with many thousand cups and bowls of China and Fayence, which are filled with sherbet, made of rhubarb, roses, lemons, lotus, tamarinds, and grapes. They pass presenting these sherbets to the spectators. The most famous of all the sherbet-shops is that of the Bedouin sherbet-merchant, opposite the monument of Táj Zádeh, the Defterdár of Sultán Selím, near the fountain of Mahmúd Páshá. In Arabia, Persia, and Turkey, there is no sherbet-merchant to be compared to him. People crowd into his shop, where he prepares sherbet for the vezírs and the first men of the Empire. The best sherbet-shops are those of Teriakís, of Feshnesh, of the Imám, of Darjinlí-hájí, and of Karanfillí Gull, at the head of the landing place at Scutari. In the part of the town called Takht-ul-kala'a, the sherbet of Bulbul Ermení is the most refreshing, and at the flour-hall that of Arnaúd Kassim, which in the autumn invigorates men to such a degree that they begin to dance, and lose their heads and their feet. If a person is seen staggering through the street, he is said to have drunk of Kassim's sherbet. They pass praising their sherbet by the cry of, "Rest to the soul, food to the spirit, sherbet of the soul."

(184) The Sherbet-sellers, who have no shops, but sell sherbet and guláb (julap) are three hundred men.

(185) The Makers of warm almond-cream (Issijiak Palúdehjián) are three hundred men, with seven factories. Their patron was girded by Selmán Pák, and is buried at Suez. Their factories are in the part of the town called Takht-ul-kala'a, where they boil in winter time almond-cream in large cauldrons.

(186) The Cryers of warm almond-cream (Palúdeh) have no shops, they obtain at the above-mentioned factories many thousand small dishes (bokráj) of almond-cream placed on a fire, which they carry in one hand, and in the other a round wooden plate, with a hole in the middle, on which there are china cups, and cups of Kútáhia, crying, "My Palúdeh, it boils, it boils!" Whoever wishes receives two cups of it covered with cinnamon or ginger for an asper.

(187) The Sellers of warm and seasoned sherbets (Issi-sherbetjián) have no shops; they each boil the sherbet in their houses, and then walk through the streets like the sellers of warm almond-cream, holding with one hand the small vessels (bakráj) on the fire, and with the other the cups. Thus they sell warm sherbet in winter.

(188) The Almond-paste makers (Badamlí Kúfterjián) are two hundred men, with forty shops. Their patron was one of the disciples of Selmán Pák, from

whom he received the girdle : he is buried at Mecca. These paste-makers put nuts and almonds on a string, which they pass through almond jelly (palúdeh), and make a kind of paste as delicious as that made at Aintáb. They adorn their shops with all kinds of pastes (kúfter), and pass clad in armour. The kufter of Negropont and Constantinople is even held in higher esteem than that of Aintáb and Magnesia.

(189) The Salep-merchants (Tha'lebjián) are two hundred men, who have no shops. The salep is commonly called "fox's cully," and grows on high mountains and alps, such as the Olympus at Brússa, at Bingol, Egritágh, Koksen Yaila, Arjesh (M. Argæus) Júdí (Ararat), at Kopres Yaila in Bosnia, at Jemerneh Yaila in Herzegovina, at Díleh Yaila near Samakova, and at Despot Yaila near Philipopolis. It grows like an onion, and when dried is reduced to powder by grinding, cooked with sugar like a jelly (palúdeh), and sold in cans heated by fire. They cry, "Take Salep seasoned with rose-water, rest for the soul, health for the body !" It is a fortifying and invigorating beverage, and sharpens the eye-sight. The seventy qualities of it are detailed in the dissertation which the Physician David wrote upon it.

(190) The Merchants of warm milk (Súdjíán súkhanán) have no shops, but holding their vessels like the former on the fire, they cry at the dawn of day in the streets, "Hot and sweet milk."

(191) The Sellers of the cream, called Mohallebí (Mohallebjián) have no shops, but like the former sell mohallebí in cans heated by fire. Mohalleb is an herb which grows on the highest alps, and which ground and boiled with sugar and pure milk is sold as cream. It is a fortifying purgative of bile and phlegm, and is a delicious sherbet. The patron of these merchants of warm sherbet, jelly (palúdeh) cream (mohallebí) salep (tha'leb) and julap (guláb) is Mokabbil, who was girded by Hamza, whose intimate friend he was. When Hamza did not go to war this Mokabbil Zerrín shortened the long winter days by cooking for him warm sherbet, cream, jelly, salep, and julap. He was cut to pieces with Hamza, at the battle of Ohod, and is buried near him, outside of Medina to the north.

(192) The Syrup-makers (Ighdajián) are seven hundred men, whose patron received the girdle from Selmán Pák, and who is buried at Mecca. They boil the Ighda in cauldrons, mix it with round pestles, and then cry it under the name of honey-grapes. The greatest part of them are Turks.

(193) The Merchants of the syrup Ighda, are three hundred and thirteen men ; they have no factory, but get it from the former in casks, which they carry on their shoulders, crying "Ighda." They are renowned for a wonderful quality. Always selling and eating Ighda, they make the wildest animals of the wood tame with their sweet tongues. They walk in lonely streets, and sing to the tune zírgúleh

songs like this : “ O you whose words are sweet as Ighda, whose face is like the moon ; my sweet-eyed sweetheart, let us eat sweet Ighda ! let us go to the garden ! let us enjoy pleasure in the vineyard eating the grapes ! ” By such songs they steal themselves into the hearts of women, and get at what they possess of sweet things ; such sly fellows are these Turks !

(194) The Grape-pressers (Degirmenjiání úzúm) are three hundred men, with fifteen factories, who are established near the landing place of the fruit at the mosque of Akhí Chelebí. They are rich merchants, and have many repositories (orták) at Tenedos, Smyrna, &c. As the jelly-makers, sugar-bakers, and sherbet merchants all stand in need of them, they are classed among the train of the cooks. The patron of these grape-pressers is Halwayí Omar, the disciple of Ins Ben Málek, buried at Mecca. They carry large mills or presses on wagons, and pass turning round the heavy stones. The casks are adorned with flowers, and they declaim the verse of the Korán in praise of the grape.

(195) The Snow and Ice merchants (Kárjí) have an establishment near the vegetable-market, where the chief of the Imperial ice-porters resides summer and winter. Three hundred boatmen under his direction are always on excursions to the mountains of Katirlí, Modania, and Olympus. They embark the snow, ice, and fresh water, from these mountains, and carry them to the Imperial kitchen, to the confectionary, to the Harem, and to the houses of the grand vezír and other great men. The porters who carry the ice and snow from the mountains down to the sea are the muleteers of Modania, the yúruks (wandering tribes) of Brússa and stone-cutters. The Kají-báshí, or chief of the ice-men, has the inspection of nine magazines established in the neighbourhood of Constantinople. In the winter, when it snows, the grand Vezír, the Aghá of the Janissaries, the Bostanjí-báshí, the Kapúdan-Páshá, with a crowd of two hundred thousand men, carrying shovels, assemble at the Ok-maidán, and heaping up the snow in large masses throw it into the snow magazines. They then collect the snow of the vallies of Diodár-dereh, Buyuk-dereh, Ghanizadeh-dereh, Aineh-dereh, Túzkoparán-dereh, Chobán-dereh, and Kánlí-dereh, which they press together, so that it all freezes to ice. The Kapúdan Páshá then gives at the convent of Ok-maidán a feast to the grand Vezír and the other ministers of state. The Ok-maidán, being under the immediate inspection of the bowmen, there comes also from the body of Janissaries the master of exercise (Ta'lem Khánahji-báshí), the chief of the bowmen (Ayetjí-báshí) and other bowmen to attend on this service. The next morning the whole army proceed to Eyyúb, where they collect the snow on the fields of Edris, and fill the snow magazines of that place. There are seven such snow-pits, the upper part of which are covered ; the snow-pit (Kárlik) of the Sultán, that of Mohammed II., that of Sheikh Edris, that of Kúrújí. They do the same with the snow-pits in the vallies

of Míkh-dereh, Wassil-dereh, Súdjí-dereh, and Nassif-páshá-dereh. Some hundred cauldrons are boiling to treat the grand Vezír and the troops with a sumptuous dinner, and the chief of the ice-makers is in waiting together with the Yogúrdjí báshí of Eyyúb, the Súbáshí of Eyyúb, and the Kyayá of the shepherds. In the summer these pits are emptied by the Kárji-báshí who delivers the snow and ice when it is wanted for the Emperor's and the Valideh's service. At the public procession these snowmen pass with turbans of different shapes and sizes, all made of snow; they throw snow balls at one another and at the spectators, playing many other tricks. They drag also on wagons loads of snow of the size of a cupola, and from seventy to eighty files of mules loaded with the purest snow from Mount Olympus close their train. The ice-men, half naked, hold in their hands clubs made of ice, some of them run wire through their ears, and some perforate their limbs and run sticks into them. The number of covered ice-pits amounts to seventy. After this train of corporations, who belong to the cooks, the chief of the cooks, the Ashji-báshí himself passes, with the Terekjibáshí, and the chief of the ice-men (Kárji-báshí) surrounded with their pages all clad in armour, followed by the band of eightfold Turkish music, and all yamáks who are headed by their chiefs.

A great contest about precedence took place between the fish-cooks and sugar-bakers (Halvají). The Emperor decided that the latter should go first to the great annoyance of the fish-cooks, who appealed to their patron, Jonas, and blamed the Halvajís, who reproached the fish-cooks, saying fish was very unwholesome and infatuating food. In proof they adduced what had happened, when the famous Yazijí-zadeh Mohammed Efendí, the author of the Mohammedieh (a Turkish poem on the Mohammedan religion) sent his work in the year 847 (1443) to Balkh and Bokhara. When the doctors of these two learned towns were told that the author had written it on the sea-shore shut up in a cave, they decided that he never could have eaten fish, because a man who eats much fish is sure to lose his intellect, and never could have composed so valuable a work. The disciples of the author averred the fact, that neither he, his father, nor his grandfather had ever eaten fish. To this reproach the Halvajís added the praise of the Halva, grounded on the praise contained in the Korán of grapes and honey. It is of the Halva, that the Prophet (who was very fond of sweetmeats) said, "The love of sweetmeats comes from the faith," and again, "The faithful are sweet, the wicked sour." Having put forth their claims in this way in the Emperor's presence, they carried the votes of the whole assembly that the precedence was due to them before the fish-cooks, and accordingly obtained the Imperial diploma.

### *The Thirteenth Section.*

**The Halvají, or Confectioners.** The working-place of the Imperial Confectioners



is in the Serái, they are in appearance like other pages, with white caps and whiskers shaved off. The patron of all Halva-eaters is the Prophet, who liked sweetmeats extremely, but the patron of the Halva-makers or confectioners, is Halvayí Omar, and also Hossein the son of Nassair, who contrived different kinds of Halva.

(196) The Confectioners of the town (Halvajián-bírún) are four hundred men, with one hundred and seventy shops. They fit up their shops on litters with all kinds of Halvas and robs, as white Halva, Moon Halva, Date Halva, Almond Halva, Ketán Halva, and Gházilar Halvá, which brings the water into the mouths of the boys of the town, who devour it with their eyes. They pass distributing sweetmeats on all sides.

(197) The Confectioners, who walk about with plates on their heads (Halvajián Tablakárán), are five hundred men, without shops. They carry on their heads all kinds of Halvas and pastes of roses, sesamum, nuts, and pistaccios, crying them with sweet alluring words.

(198) The Merchants of the confections, called 'Akídeh ('Akídehjián), are two hundred men, with seventy shops. Their patron was girded by Ins Ben Málek, and lies buried at Bassra. The most famous shops for 'Akídeh, are, that of Ayá Sofiá, that of the Flour-hall, those of Dedeh-beg at Kassim Páshá, and of Safi-Chelebí at Scutari, the confections from which will not spoil though kept for five years. They exhibit on litters different kinds of confectionary in basins, and perfume the brain of the spectator with amber-scent.

(199) The Halvajis of Ghalata. They expose to public view different conserves of sugar (Múlebbes), as almonds, pistaccios, ginger, hazelnuts, orange-peel, aloc, coffee, &c. preserved in sugar of different colours in fine crystal-bottles, hanging their shops with various kinds of tapestry of silk, satin, and brocade. The people commonly call them Ispecherán (Speziali, germanicè, Spicery-handler), they are for the greatest part Greeks from Chios, or Franks, great masters in their handicraft, and also deeply versed in medicine; they are five hundred men, established in sixty shops. They produce at this public exhibition trees of sugar, with fruits upon them, an admirable show! Behind them walk the chief confectioner of the Serái, and of the town, with their troop of confectioners in pointed caps with their eightfold Turkish music.

#### *The Fourteenth Section.*

The Inspector of fish, Bálik-emíní.

(200) The Fishermen (Bálikjián) of the Serái, three hundred in number, are ruled by the inspector of the Imperial fishery, which is farmed every year for seven million aspers. Their establishment (Kiár-khánah) is outside the Flour-hall, at the

old fish-market on the sea-shore, where all inspectors of the fisheries assemble. There is a Kyayá attached to it, a clerk and Chaúsh, provided with Imperial diplomas, with seventy Kúljí, some of whom are put over the fishermen, and some over those who take oysters, &c. Their patron is Jonas, and in the Prophet's time Nassr-ullah Semmád, who was girded by Selmán the Persian : he was so famous a fisherman that if he cast his net in the desert over the sand he was sure of catching fish. When I, poor Evliyá, on my pilgrimage came from Damascus to the place called the Emerald Well (Bír-zemrúd), the pilgrims brought their aprons full of small and large fish, which they had found amongst the sand, and which they boiled and eat ; they were the remains of those fish which the Prophet bade Nassr-ullah Semmád take here by casting his net on the sand. The different kind of fishermen are —

(201) The Fishermen who look out from wooden hustings (Dalián), are seven hundred men. The chief Dalián is at Begkos for the catching the Xiphias (pesu spada), where a man looks out from an high mast, and if he sees the fish coming he throws a stone into the water, so as to frighten the fish into the net spread for them. They then draw the net, kill the fish with cudgels, and bring it to Constantinople. There are three Daliáns for catching the Xiphias, the fourth is for catching the Kalkán-bálighí (Rombo) at the place called the Black Stones, and the fifth at Terkos for catching the fish Kúrek-bálighí. The other Daliáns are established on both sides of the canal of Constantinople for catching the Scombro, Palamedes, Kefál, Pachúr, Palaria, Lúfer, and many thousand sorts of fish, the names of which are unknown to me ; they give the tenth to the Bálik-emíní.

(202) The fishermen with large nets (Ighribjián), are three hundred men, who have no shops. Sometimes the Ighrib (large net), is so heavy that divers are obliged to go under water and to cut it that it may be lightened. The Ighrib has two wings, on each of which some two hundred men drag. They are a strange set of people.

(203) The Fishermen, who fish with the nets called Karátia. We have counted in the harbour of Constantinople, from the Scráí's point to Eyyub, on both sides of the shore, an hundred and fifty nets called Karátia. Ten fishermen, descended from the Greeks, who opened the gate of Petrí to Mohammed II., are even now free of all kind of duties, and give no tithe to the Inspector of fisheries. Karátia is the name of the fishing apparatus, which consists of a yard or pole stretching out from a house on the shore, with a square net fastened to the end of it, by which the fish are caught. The Greeks inhabiting the shore of the harbour are all subject to the jurisdiction of the Bostánjí-báshí, without whose leave they are not allowed to fix a stake in the sea ; they pay to him for every stake a ducat. The fishermen who are free of duty, are obliged to hunt dolphins, which serve as

medicine for the Emperor. They know the places where they hide themselves amongst the Prince's Islands; if any one else were to chase them, he would be punished.

(204) The Fishermen with the common net, ágh (A'ghjián) are a thousand men.

(205) The Fishermen with the net called Sâtshma (Sâtshmajián) are an hundred men. They walk on the sea-shore day and night, and throw the net which they hold in their hands in a marvellous way the instant they see a fish.

(206) The Fishermen with the line (Dúzenjián Chernik) are a thousand men. They throw their hooks on a thread line into the water, and thus take different delicious fish.

(207) The Harpooners (Sapkanjián). They know the haunts of fish, and watch them in boats with halberds and harpoons, with which they kill the fish called Palamedes, Alakerdeh, Lúrkí, Kolios, &c.

(208) The Fishermen with pots (Sayádán Chomlekji). They throw at Kaghid Khánah and other places greasy pots on strings into the water where groundlings resort.

(209) The Fishermen with baskets (Sayádán Sepetjián). They walk along by the sea and in places where there is no current, put into the water baskets baited with bread, the fish cannot escape if they once enter. They catch in these baskets, lobsters, sea-spiders, crabs, &c. and different other insects of the sea, the best and most solid of which are the lobsters.

(210) The Fishmongers (Bálikstatajián) are three thousand men. They do not busy themselves with fishing, but only with selling fish. Their shops are at Balata, Fener, Jubbeh Alí, the Flour-hall, the New-gate, Pírí Páshá, Kassim Páshá, Khass-kói, Galata, Top-khánah, Beshik-tásh, &c.

The Fishermen adorn their shops on litters with many thousand fish, amongst which many monsters of the sea are to be seen. They exhibit dolphins in chains, sea-horses, beavers, whales, and other kind of fish of great size, which they catch a couple of days before the public procession, and load wagons with them drawn by seventy-eight buffaloes. A great number of these fishermen are Greeks from Kaissarieh, Nikdeh, and Mania. They pass, crying "Hái" and "Húi" to the great amazement of the beholders. The enfranchised Karatiají also collect different insects of the sea, and a great number of them carry in their hands halberds, harpoons, Chakans, and artificial trees.

(211) The Oyster-fishers (Istridiájián) are eight hundred men, with three hundred shops. They throw iron rakes into the sea with which they draw out oysters, shells, sea-chesnuts, and different sorts of such delicacies, which they sell to their wine-drinking brethren. The sort of oysters called lakoz are very strengthening; some eat them roasted in the fire on iron pans. If eaten quickly they are like

swallowing a yellow slime, but they strengthen extremely, and are therefore wholesome to men who wish to please their wives, in short it is a delicacy for debauchees. The Pilaw, made with shell-fish and pure oil, called Mídia-pilaw, is also a delicious dish. But above all, praise be to the Sombro, Nilúfer, and Rombo, because the man who eats them is fit to procreate his kind. Praise also be to the Kefál-bálighí (Cephalus), of which it may be said, "I eat the fish to its head." There are besides the fishermen mentioned many hundred others, but these presented their duty to Sultán Murád at the public procession, and were followed by the Fish-cooks, as their assistants.

(212) The Fish-cooks (Ashjiání-bálik) are nine hundred men, with five hundred shops. They are all infidel Greeks, who cook fish in different ways, some with olive oil, and some with linseed oil, which comes from Egypt and Rodosto. Fine boys are ready for service in their shops, with white handkerchiefs and neat basins and cans. They cook Mídia-pilaw, oysters, and soup of kefál. These Greeks have certain days, on which they fast, as on the feasts of St. Nicolas, Mary, Sari Saltuk (?) Demetrius, George, Elias, Simeon, and Kara Konjolos. On these days the fish-cooks cook dishes without butter, beans, peas, lentils, water-gruel, cucumbers, onions, &c. In the public procession they pass singing songs and making jests. They are a comical set of people, and made the Emperor laugh much, who was of a merry temperament.

(213) The Net-makers (A'ghjián) are three hundred men, with eighty shops. Their patron is not known to me. They pass playing different tricks in their shops, where they spread out nets and ropes. The proverb says, "Who makes the net shall not mend it, who spreads it shall not end it, and who eats the fish shall not feel it." The last becomes really true when you eat Rombi (shoals), which are but spirits in corporal shape. After them walks the Inspector of the fisheries with his pages and armed men and the eightfold Turkish music.

We have already mentioned the pompous passage of the Inspector of the wax-candle factory, of the Inspector of the slaughter-houses, of the Inspector of the vegetable market, and of the Inspector of sheep. The other Inspectors growing jealous of this honour, presented through the channel of the intercessor, the favourite Silih-dár Mustafá Páshá, a petition, in which they begged the permission to make, like their colleagues, their appearance before the Emperor's presence. Their petition was granted, and an Imperial rescript issued, which regulated the train of the Emíns, or Inspectors, in the following order.

#### *Fifteenth Section.*

The Imperial Inspectors (Umenáí sultán). The Inspector of the Flour-hall has been already mentioned with the Bakers. He has a great charge, and is appointed

by an Imperial diploma (Ru'úsí húmayún). A clerk, a weigher, a kyayá, a chief porter, seven captains, and chaúshes are attached to his service by the Imperial diploma. The porters enjoy a kind of fief (gedek), and are all strong, stout men; if one of them dies he is replaced by one of the porters of Jánberdí. They are abstemious in their food, and carry loads to the weight of a thousand occas. At Aidinjik, Bandurma, Erdek, and Míkhalj, ten men lift bags, called sigilim, weighing from seven to eight Ottoman quintals, which they put on a single porter's back, who carries it, though two other porters (Zileh hamál) at his side support him.

The second is the Inspector of the Takhmís-khánah, where the coffee is ground. Three hundred men are employed in grinding coffee for all Constantinople, the tenth of which goes to the Public Treasury. A cook of the Janissaries is appointed to watch here for the purpose of preventing all noise and riot. There are an hundred mortars always at work, the noise of which resembles thunder. For an occa of ground coffee three aspers are paid to the grinder, and two to the Inspector. At this establishment are three ovens for roasting the coffee. Another Takhmís exists near the mosque of the mother of Sultán Mohammed IV.

The third is the Inspector of the weighing of silk (Mizání-harír). He dwells in the Khoja-khán, near Mohammed Páshá. His clerk, kyayá and chaúshes are all appointed by Imperial diplomas. All silk must be weighed before him, and he receives a tenth.

(214) The Silk-merchants are under his immediate inspection, and are two thousand men, with two hundred shops. Though silk is forbidden, they acknowledge Job as their patron, because the worms that eat up his flesh gave the first silk. At the Prophet's time their patron was Salwán of Yemen, who was girded by Ins Ben Málek. They adorn their shops with different kinds of silk-wares.

The fourth is the Inspector of the candle magazine, of whom mention has already been made with the candle-makers.

The fifth is the Inspector of the gold-wire factory (Sirma). There is an ághá, kyayá, clerk, and chaúshes, all appointed by Imperial diploma. This great fabric is near the gate Parmak, at the bottom of Tevekellí Cheshmeh.

(215) The Corporation of the gold threadmakers (Sirma-keshán) consists of four hundred men employed in different occupations of this manufactory. Their patron is Kháled Ben Nassr Ben Abd-ullah, his father Nassr is the patron of the goldsmiths, Kháled invented gold-wire, and was girded by Selmán; he is buried at Mecca. They adorn their shops with sirma and kilabúdán, made in the form of nets.

(216) The Merchants of Sirma and Kilabúdán are an hundred and fifty men, with eighty shops. Their patron, girded by Ins Ben Málek, is buried at Rei.

The sixth is the Inspector of the butter magazine, an ághá, and three hun-

dred men. The Inspector, his kyayá, and chaúshes, are all appointed by Imperial diplomas. He receives the tithe of all fresh and melted butter, and of all sorts of oils. It is a great Inspectorship, and lets annually for seven million aspers. There are particular overseers (Didebán), brokers (Simsár), and receivers of the duties, Kúljí and Reftjí, attached to it.

(217) The Butter-merchants, one thousand in number, are great merchants. They expose in their shops in passing by, all sorts of butter and oil; if they see fine boys, they cry out to them, "Stay, young gentlemen, I'll grease you, stay that I may not lose my butter."

(218) The Oil-merchants are twelve hundred and eighty-five men, with six hundred shops. I do not know their patron. They produce in the public show great bottles full of oil, and are followed by the Inspector, mounted with his pages on fine Arabian horses.

The seventh, the Inspector of the fisheries has already been made mention of with the fishermen and fishmongers.

The eighth is the Inspector of the slave market, with four hundred men. An ághá, sheikh, kyayá, chaúshes, and delláls, are attached by Imperial diplomas to this Inspectorship, which is let every year for an hundred purses. The slave-market is a great Khán, on the Taúk-bazár, with three hundred rooms on the upper and lower stories. At the bottom of the gate, which is closed with iron locks, dwells the Inspector, who takes a tithe of all slaves of both sexes bought and sold here. The first patron of the slave trade was Hám Nesím, a Hebrew merchant, who delivered the Egyptian Yússúf out of the well, and then sold him to the Azíz (minister of finance) of Egypt. The slave-trade also takes its origin from Hám Nesím, the Jew. In the Prophet's time, at the victory of Honain, gained in the month of Ramazán, when the head of the idolaters, Abú-jchel, was killed, with seventy of his followers, their goods were made booty of, and their families slaves, whom Bodeil Ben Warka sold, one of the companions of the Prophet. According to another tradition, Abbás, the uncle of Hamza, having been taken prisoner at the battle of Ohod, was bought by Bodeil Ben Warka, who is now looked upon as the patron of the slave-trade. He was killed with Hamza in the same battle of Ohod, and is buried near to the martyr's monument.

(219) The Slave-merchants are two thousand men, they use the rooms of the great Khán, where the slave-market is established. These people dress in the finest array, on the day of the public procession, the slaves from Circassia, Mingrelia, Dadián, &c. which they have bought, as legal booty, and pass them in review before the Emperor at the Imperial Koshk. The Emperor then takes an hundred brilliant Georgians, Abaza, and Circassians, for the Imperial Seráï, rewarding their owners with magnificent presents. Their train is closed by the

Inspector of the slaves, before whom walk many hundred fine girls, set off by most costly apparel. They are followed by some thousand fine boys, with radiant eyes and faces, who, instead of Shátirs and pages, walk before and around the Inspector.

The ninth, the Inspector of salt has been already mentioned above, along with the salt-merchants. The repository of this Inspector is a tall square tower between the fish-gate and the prison-gate, at the head of Jinjilar. The Náíb and Kyayá are appointed by Imperial firmáns.

The tenth is the Inspector of the biscuit, who has been mentioned with all his men under the head of the Chief baker; he is much considered in the time of war.

The eleventh is the Inspector of wine, of whom mention will be made, when we speak of debauchees and bad people, who sell this prohibited article.

The twelfth is the Inspector of the powder factory. There are five powder factories at Constantinople. The first at the Flour-hall, in the Tufeng-khánah, ten mortars. The second in the At-maidán, belonging to the Janissaries. The third, near Ayá Sofiyah, in the barracks of the armourers. The fourth, near the market of the Rob-makers (Ma'júnjí), thirty mortars, worked by horses. The fifth, a great building covered with lead, very well worth seeing, has been already described in the walks of Constantinople. Besides the powder made in these five factories, there is every year an importation of powder from Egypt, which is kept in the large square towers of the town wall, from the Sílívrí-gate to the New-gate; each of these towers is guarded by from ten to fifteen Jebehjís. Smoking is prohibited along this road, because all the magazines are filled with powder. When the importation of powder from Egypt and Salonica is carried to Constantinople, some thousand horse and wagon-loads are put down in the open air on the road out of precaution. This precaution is necessary, because in the time of Sultán Mustafá I. a tower having been struck with lightning the walls were blown up, and some fragments were carried four hours distance to Chekmejeh and further on. They therefore take care not to put the powder in one single magazine, but to distribute it in the different towers along the walls. The powder-makers pass on wagons grinding powder. Behind them walk the Inspector of the powder magazines and his Chorbajís, chaúshes, and men who carry on their shoulders mortars, which hold ten occas.

The thirteenth is the Inspector of the mint (Dharab-khánah). The great mint, near the mosque of Sultán Bayazíd II. at Constantinople, was in the time of the Infidels the house of a priest, who was a great alchemist, and who built by the product of his skill a large convent. Sultán Mohammed destroyed the convent, and established the mint, but the ruins of the convent are even now seen; its four

sides bear the resemblance of a fortress. The inspection of it is sometimes delegated to one of the Vezírs of the cupola, who resides here. When the mint is in good order, there is coined here every day ten quintals of silver and one of gold. The gold coins are called sherífí. Their legend is, "The Sultán of two parts of the globe, the Khakán of two seas; the Sultán son of Sultán, the Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople in the year 1058." On the small silver coin, "Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople, 1058." At the time when a new Emperor ascends the throne, the inspectorship is delegated to the lesser Defter-dárs, who carry to the mint every day ten quintals of silver and one of gold. The kyayá, broker, clerks and coiners, are all appointed by Imperial commissions (ru'ús). There are no less than a thousand men employed in the mint, three hundred of whom are infidels, but righteous men.

(220) The Tin-melters (Kalají) are an hundred Jews.

(221) The Wire-drawers (Kehlejí), so called because they cut the wire into small pieces. The men employed at the mint are, joiners, wire-makers, coiners, weighers, melters, changers, guards; in short from the Imáms and Moezzins, down to the porters, more than seventy different sorts of people; but whoever dares to coin a single farthing without the inspector's permission is liable to the tenets of the Imperial rescript, which is in the hands of the Inspector; and in consequence of such transgression, have their hand cut off and thrown before the gate of the mint. The men employed go and come naked. The weighers weigh every thing and keep an exact account. It is a great and wonderful fabric, and those who have not seen it have seen nothing in the world. The mint is the glory and honour of the Ottoman family. The first coin of that dynasty was struck by Osmán Beg at Brússa, the second coining establishment was at Pergamus, the third at Kútahia, Smyrna, Magnesia, Tíreh, Amassia, Kastemúní, Trebisonde, and Mera'sh; afterwards at Erzerúm, Sivás, Jenjeh, Karaman, Tokát, Wán, Nakhshiván, Reván, Shirván, Shamakhí, Genjí, Erdehán, Azerbeiján (at Tebríz), and Amed or Diarbekr, at Baghdad, Bassra, Lahsa, Yemen, Abyssinia, Egypt, Damascus, Aleppo, Tunis, Tripolis, and Algiers. These are the coining establishments of the Ottoman Empire in Asia and Africa.

*Of the Coining Establishments in Europe or Rúmelí.*

Súleimán Pashá, the son of Orkhán, having conquered the town of Ipsala in Rúmelí on a Friday, a coin was struck there in Sultán Orkhán's name, in remembrance of this great event, though there was no regular mint. I have seen it; it bears the legend, "Coined at Ipsala Bazár." Súleimán Páshá, pushing his inroads to Rodosto, Constantinople, and Terkos, took an immense deal of booty, but



unfortunately broke his neck at Búlair, his horse coming down with him in hawking with a falcon after a goose. He is buried in the Mosque of Búlair. The second coining establishment was at Gallipolis. The third, at Adrianople, conquered by Sultán Murád I., who struck money there. The fourth at U'skúb. The fifth at Novaberda, near Pereshtina. Sultán Murád, after the battle of Kossowa, was assassinated by a cursed infidel, called Wailosh Kúblakí, and buried at Brussa at the old hot-wells. The sixth at Salonica, and the seventh not far from it at Kastip (?). The eighth in Bosnia. The ninth at Nova. The tenth at Ilbessán. The eleventh at Misistra. The twelfth at Sofia. The thirteenth at Widin. The fourteenth at Belgrade. The fifteenth at Budeh. The sixteenth at Cafa. There are also mints at other places, but in these I have actually seen the money coined. In the Ottoman Empire altogether there are sixty coining establishments; formerly there were even more, which were suppressed to prevent the adulteration of coin. I have seen the money coined at the greatest number of them, and have myself got the coins. There is now no coining establishment where money is coined with more purity and perfection than at Constantinople, the next is at Bághdad. The men of the mint adorn their shops at the public procession with gold and silver coins, and the coiners pass striking money. Behind them come —

(222) The Searchers of silver (Gumish árájíán) are three hundred men, who are established at the factory of the head of goldsmiths and of the stamping men. They make the round of Constantinople, accompanied by ten Janissaries, who carry sticks in their hands. They search people's purses to discover false coins, and if they find a false one they inquire from whence it was got, and carry the man who has it before the judge. False coiners have their hands cut off, or are hanged for the benefit of the world. These coin-searchers mingle at the public processions with the people, and look into their purses before the Emperor's koshk. The Inspector of the mint, the chief of the coiners, and those of the silver searchers follow.

The fourteenth is the Inspector of the cloth-magazines; he has the inspection of the cloth, and a company of Janissaries is at his command. The blue cloth for the eighty thousand Janissaries of the Ottoman Empire, which comes from Salonica, is deposited in the magazine, which is opened once a year on the holy night (Kadr). On this night the first Lieutenant-General of the Janissaries (Kolkia-gassí), attended by the ághás of the corps, the inspector of the magazine and its Colonel receive the officers of all the sixty-two regiments of Janissaries with their men, who each get, according to the constitution of Sultán Súleimán, ten yards of blue cloth, a piece for the turban, and a piece of cotton for the shirt. This distribution lasts three days and nights. This magazine (enbár) is a large square building within the enclosure of the mint. The Inspector of the cloth and the

colonel with their suite pass before the Imperial koshk, each carrying a piece of cloth on their shoulder.

The fifteenth is the Inspector of corn (Boghdaí emíní). There are three hundred subaltern overseers (Nazir) and a clerk (Kiatib). The magazine is a great building on the sea-shore. Another is at Galata, covered with lead ; it was built by Omar Ben Abd-ul-'azíz. Murád IV. had intended finishing the mosque, but could not accomplish it. The corn coming from Kessendir, Kolúz, Beshdereh, and Dobruja, is here kept in magazine. These men throw corn in passing on the spectators, and walk at the head of the horses of the Inspector and the Clerk (Kiatib).

(223) The sixteenth is the Inspector of the Magazine for barley. An Aghá with six hundred men under him. This magazine is a kind of small castle on the sea-shore, with an iron gate looking to the north. Three hundred ships full of barley are unloaded here every year. It is an establishment kept up at great expense. The Inspector (Emín) the overseer (Nazir) and the twelve clerks or writers have their particular council-room, they keep the account with the captains, and on the day of the public procession they pass throwing barley amongst the crowd.

(224) The seventeenth is the Inspector of the Kilár (Cellar) or repository of sweetmeats and their ingredients. An Aghá with one thousand men. The Repository of the service to which they are attached is outside of the gate of Khassabághjeh, where all kinds of sweetmeats and their ingredients are kept. The Inspector of this Kilár has also the inspection of the corn magazine of Sultán Báyzázid, which is outside of the wood-gate at the landing place from Rodosto, and of the corn magazine of Sultán Súleimán, which is outside of the gate of Jubbeh Akí, close to the walls of the castle, but these two magazines are under the administration of particular administrators, Mutewellí.

The eighteenth is the Inspector of the wood magazine, ruled by two Aghás, and sometimes by three, because a Colonel of the Ajemoghlán, or recruits of the Janissaries and the Aghá, or Judge of Constantinople, also take care of this service. From hence the necessary wood is afforded to the Imperial kitchen. This magazine (enbár), within the Imperial gate, is a great building, which contains the cargo of five hundred ships. The Ajemoghláns attached to the service of this magazine put their caps on in a crooked way, and pass with bundles of wood on their shoulders, surrounding the Inspector of the wood (Odún-emíní), the Colonel of the wood (Odún-chorbajissí), and the Aghá or judge of Constantinople. Another magazine for wood exists outside of the Flour-gate, close to the Tufenkhánah (manufactory of muskets). The Janissaries tie up the wood in bundles, and Chaúshes distribute it to the companies.

(225) The nineteenth is the Inspector of the magazine of hay. An Aghá with

two hundred men. There are no less than seventy hay-magazines. In every Imperial garden hay is heaped up in mountains. The greatest provision of hay to be found is at the magazine inside of the stable-gate, and at the magazine of Wefamaidán. The Nazir, or overseer, is the master of the horse. At the time when the stacks of hay are made up from twelve thousand wagon-loads coming from Chatálja, banners are planted on the tops of them, fastened down with string, and the master of the horse gives an entertainment to the Emperor, and presents him with a horse caparisoned, with a saddle set with jewels. On this occasion it is the constitutional custom for the Emperor to take twelve of the pages of the Master of the Horse (Emír-akhor) into the Imperial Harem. The writers, the headmen (Cheri-báshí) of the troop, the Kyayá of the stable, and the Colonel who has the guard of the meadows of Chatálja are feasted, and invested with seventy robes of honour, in which they pass at the public procession, dressing their oxen with hay, and walking alongside the horses of the Inspector and the Colonel of the hay.

The twentieth is the Inspector of salted beef (Passdirma). An Aghá, with a writer, and judge, of whom mention has been already made at the description of the head of the butchers.

The twenty-first is the Inspector of the Selkh-Khánah, or slaughtering place, also mentioned above.

The twenty-second, the Inspector of the vegetables has passed in review with the train of the chief of the bakers.

The twenty-third, the Inspector of mutton and sheep has like the preceding been mentioned amongst the suite of the chief of the butchers, Kassáb-báshí.

(226) The twenty-fourth is the Inspector of the Kitchen (Mutbakh), an Aghá with two hundred men. His station is on a soffa, near the Imperial kitchen, all the expenses of which go through his hands. They pass with lances in their hands and aprons round their loins, mounted on Arabian horses. It is a great inspectorship, which surpasses even the intellects of Aristotle. They are a brave troop, but are the natural mice of the Kilár (cellar or pantry) because they continually take from it raisins, figs, and other victuals.

(227) The twenty-fifth is the Inspector of the poultry (Taúk-emíní). An Aghá with two hundred men. To this inspector is given from the fiscal a number of villages near Rodosto, Malakra, and Khíreboli, for breeding poultry. He supplies the Imperial kitchen every year with twelve hundred chickens.

(228) The twenty-sixth is the Inspector of the town (Shehr-emíní). He has not the dignity of an Aghá, but only that of a Kiatib, yet it is a very profitable inspectorship. By him all the expenses are defrayed of what flies in the air, what treads the earth, what swims in the water. His accounts amount each year to a thousand, and sometimes to two and three thousand purses. All buildings and repairs in the

town of Constantinople, and in the Imperial gardens are paid by him. He passes in the public procession with three hundred persons in his suite.

(229) The twenty-seventh is the Inspector of Chardáks, or wooden look-outs, which are erected on the tops of the houses. He passes at the public procession, accompanied by fifty men. There is likewise a Colonel of the Chardáks, whose company is called the company of the boatmen (Kaikjilar-otassí), his station is at the old barracks. When the Aghá of the Janissaries takes an airing on the water, they conduct him to the boat all dressed in white shirts with red jackets. The stern of his large boat is covered with green cloth; the place where it is kept is near the landing place of the Flour magazine. There is also a Chardák-Náíbí, or judge substitute of the Chardáks, who has a train of eighty cunning fellows.

(230) The Men of the Mohtessib, or Provost of town. A very old charge and dignity. He is an Aghá, who commands three hundred men, called Kúloghlání, servant boys, which has nearly the signification of executioners or hangmen. Their patron is Behlúl. The legend relates that having been a Prince (Khalifeh), he had descended from the throne, and took charge of the Mohtessib, believing it to be a sinecure, but making the tour of the town and the round of the shops, he soon found out how difficult it is to watch over bargains and sales, and turning his face to God, he said, "God be praised, that thou O God art the keeper of accounts!" According to this sentence "God is the true Mohtessib, or Provost;" but such a charge is necessary in the life of this world. The Inspector of the Chardák, the Colonel of the Chardák, and the Náíb of the Chardák, accompany the Mohtessib Aghá. Before him are carried gilt balances on silver chains to find the true weight of all merchandises. Some hundred men walk at the public procession before him with chains and blocks on their necks, representing those whose measures and weights are found to be light; others wear fox-tails, crow-feathers, nasty intestines, or different such marks on the head, which show the punishment of cheating in sale. "This," they cry, "is the condition of those who cheat in their bargains." On wagons and litters they make a kind of koshk in the form of a Chardák, each of which is worth more than a thousand piastres, wherein boys laugh and jest and play a thousand tricks. Behind them in their official dresses walk the Chorbají, the Náíb, and the Mohtessib all armed, and immediately preceding them, fellows with instruments of punishment to represent the round which the Mohtessib makes in the town to punish those who keep no weights. Arrived at the Aláï-koshk, they give a good licking to some men, under the pretext that they do not sell just measure.

The twenty-eighth is the Inspector of the Horse-market. An Aghá and three hundred men. He takes lawful tithe of all horses, mules, and asses, that are sold

at Constantinople. The inspectorship is let every year for forty purses. The corporations or guilds, which are under the inspection of this Aghá, are the following.

(231) The Horse-dealers (Jánbázání-esb) are three hundred men. Their patron is Kanbúr Alí, who was girded by Alí, and perished with the martyrs of Kerbela. These horse-dealers are rich merchants; in the stables of each of them are found from forty to fifty Arabian horses. The greatest part of them are gipsies; but there are also people of all nations amongst them.

(232) The Criers of horses at public sales (Dellálán-esb) are three hundred men; they have the right of selling horses wherever they are sold by public sale.

(233) The Go-betweeners at the sales of horses (Miánjiání-esb). They have no shops, and act but as mediators between the parties who sell and buy horses at the market. Their patron is Nejíb-ud-dín, the son of Kábúr Alí, who was girded by Alí. His tomb is in the field of the martyrs of Kerbela. This troop passes, leading many thousand horses by chains for show. They pass, with great noise and shouting, along with the Inspector of the horse-market, the Writer and Janissaries (Yassakjí) attached to them.

(234) The twenty-ninth is the Núzúl-emíní, inspector of provisions. An Aghá with seven hundred men. All the provisions collected for the Imperial camp in time of war are heaped up before his tent. The men belonging to him pass with sticks in their hands, conducting wagons of provisions.

(235) The thirtieth is the Inspector of the Arsenal (Tersana-emíní). An Aghá and three hundred men. This inspectorship is a high charge, and his branch of administration is one of those which are beyond the reach of the highest intellectual faculties. He keeps the account of the twenty thousand purses which the Imperial navy costs every year. His suite adorn small boats and galleys, which they carry on poles, and pass with great alacrity.

(236) The thirty-first Inspector is the Penjik-khánah emíní, or inspector of the house where the legal fifth (Penj) of the prisoners of war is paid. They are two hundred men, who acknowledge for their patron Abd-ullah-es-sahrí, who was girded by Selmán, and was the disciple of Alí. The residence of this inspector is a great Chardák before the great Custom-house. He registers all male and female prisoners of war, and slaves which are brought from Germany, Russia, Georgia, Abaza, and Circassia, receiving a ducat per head, and giving a receipt called Penjik-kagiadí, which is absolutely necessary if the owners wish to sell them; because if the owner cannot produce the receipt, signed and sealed in the true form, he cannot sell the slave, who is forfeited to the state. The two hundred men attached to the service of the Inspector of the Penjik keep a good look out on all such cases. They pass at the public procession, making a show of their prisoners

and slaves, and ornamenting on a wagon their Custom-house, which resembles the palace of Khavarnak.

(237) The thirty-second is the Inspector of the land Custom-house (Karagumruk-emíní). An Aghá and three hundred men. It is a great inspectorship of six hundred purses a year. All the merchandise which come from Rúmelí here pay customs; the Custom-house itself stands near the gate of Adrianople. The Custom-house men pass at the public procession with wagons of Adrianople and Syrmia, quarrelling with other men, who represent the merchants unwilling to pay the duties.

(238) The thirty-third is the Inspector of the great Custom-house at the port. A great Aghá with five hundred men attached to his service. Their patron was in the Prophet's time Abd-es-sahrí, one of his companions; he was girded by Selmán Pák, and as a man of great trust was the Prophet's Emín or inspector. He collected the tithes from the Ottoman victors and from the merchants, and sometimes performed the office of judge; he had acquired the mystic science (Ílmí leden) from Ali. By Omar's decree it was established, that in order to regulate the Musulman armies the tenth should be taken of all booty seized from the Infidels, after which was introduced also the tenth of all the merchandise, but in our times this kind of impost has passed the limits of justice and has become oppressive. The great Custom-house is a large establishment on the sea-shore, composed of different shore-buildings (Yallí), and a large stone magazine, where the merchants of Yemen and India deposit their merchandise for ten, fifteen, or more years in perfect security. To the Inspector of the great Custom-house are attached forty Jews, besides the writers, weighers, sensals, bankers, searchers, trabants, guards, Janissaries, boatmen, and the searchers of bales with iron staffs (shísh) with which they probe the wares. When the porters lift, by the means of machinery, loads of cotton or henna, of the weight of from forty to fifty quintals, it is enough to make you lose your wits from astonishment, because it is no human work, but the work of Ahriman or Satan (who, according to oriental legend, first contrived similar machines in order to raise the pile of wood on which Abraham was to be burned by Nemrod). The porters, called Zillehor of the Custom-house, and those of the Flour-hall, are the most famous in Constantinople. The porters, called Sirikhamál, or porters of the poles, lift by means of them incredible loads. If these fellows tread the ground with their heavy boots, called battáljizmeh, the earth shakes. They march, keeping regular pace under their load, crying together, *Ya Hayí*," "O all vivifying," and carrying loads of from forty to fifty quintals. Their patron is Ali, the Prophet, and also Selmán, the Persian. They pass in the public procession in this manner, carrying great loads. Then come the Jewish Sensals of the Custom-house and Visitors, who mingling amongst the spectators, ask whether

there is no contraband.\* Thus they pass jesting. The guards pass keeping a good look out, the clerks writing on their horses, and the Janissaries (Yassakjî) guarding the bankers. The quintal-men (Kátárjî) pass on wagons, on which they weigh bales of various merchandise, writing them down to the account of different merchants. The boatmen of the Custom-house (Kol-kaikjî) pass, carrying a boat with a hook at the head (Kanjabâsh) on poles on their shoulders. The Reftjî, or Collectors of the duty, called reft, numbering fifty persons, pass with sticks in their hands. After their procession, that of the Inspector moves along crowd on crowd, and throng upon throng. Boys, with faces like the sun, sprinkle on both sides rose-water on the spectators out of gulâbdârs (vases of rose-water), and others perfume them with aloe and amber, burning in censers. Behind them walk the Sirikhamâl, carrying a Koshk, made in imitation of the Custom-house, with fountains playing. On magnificent cushions, pear-embroidered sofa-cloths, and Persian carpets are seated boys, fine as the Húris of Paradise, who serve sweetmeats, coffee with amber, tea, salep, and mohallebí, to the Inspector of the Custom-house Kojá Alí. Thus the train moves on to the Alái-koshk, where from forty to fifty musicians begin to play, and ten pair of dancing boys, with moon-like faces and stag-like eyes, show their skill in dancing in the Emperor's presence. They execute the dance so admirably that the wheel of heaven suspends its rotation, and that Zoreh puts the finger on her mouth full of astonishment at these musical performances, which surpass those of Hossein Bíkara. The Inspector of the Custom-house, and the Inspector of the arsenal, who were both sitting in the above-mentioned beautiful koshk, leave it and kiss the ground before the Sultán. Sultán Murád told them "I am quite jealous of all that these fellows are enjoying. My ancestor, Sultán Súleimán used to say, 'Ah! if I could be but during forty days Aghá of the Janissaries!' if he were to witness the splendour and luxury of my reign he would say, 'Ah! if I could be but three days Inspector of the Custom-house.'" He then instantly ordered the Inspector Alí Aghá to be invested with a sable pelisse. So closes the train of the Inspectors. My compliments to you.

#### *The Sixteenth Section.*

(239) The Grocers (Bakkál). Their patron is Azí Ibn-en-nebâsh, who was girded by Selmán Pák and who was the first of all Bakkáls; his tomb is at Jerusalem near Abd-ul-jerráh. He died an hundred and twenty years old and was a favorite of the Prophet amongst his companions. The guild of the Bakkáls selling eatables and drinkables have precedence in the procession of other guilds. They fix tents on wagons, put on clean cloth and adorn their tents with all kinds

\* A passage is omitted here on account of its grossness.

of baskets full of hazel-nuts and pistachios, of raisins and figs, throwing them amongst the spectators. They are clad in armour. Some of them dress in robes made of onions and dates, holding in their hands rosaries of nuts, carrying on their heads goat's horns as ornaments and crying raisins and figs for sale.

(240) The Merchants of butter (yághjián) are three hundred men. Their patron has been already mentioned at the procession of the Inspector of the butter magazine. These are the butter merchants, who retail it in shops. They adorn large tubs, plates and bottles with flowers and fill them with butter from Perzerín, Bucarest, Taman, Kafa, Kilia and Akkermán. Some comical fellows, stripped naked and greased all over with butter, hold in their hands jacks swelled with wind, with which they advance towards the crowd of spectators, who give way and open a passage for them. Some grease the people with greasy jacks and play a thousand merry tricks of the kind.

(241) The Oil-merchants are five hundred and fifty persons, with two hundred and thirty five factories. Their patron is Abúl-mamen, one of the Prophet's companions. Hejáj, the blood-thirsty governor of Irak being ill disposed towards Abúl-mamen asked him, "How much oil could be obtained from a rotl of sesamum?" He said, "Half a rotl." Hejáj asked again, "How much oil could be produced out of a single grain of sesamum?" Abúl-mamen replied, "As much as is enough to grease two finger nails, if squeezed between them." "Well," said Hejáj, "thou art a perfect master, tell me now, what thou knowest of the essence of God?" Abúl-mamen recited the Súras Ikhlass, and the formula of confession, "I believe in God, and his angels and his writings, &c.," finishing with the categorical declaration, that he belonged to the people of the prophet, idiots (onmíúm.) Hejáj again put forth some difficult questions, which even Jerín Thabará (the father of Arabic history) would not have been capable of answering. Hejáj said, "Thou knowest for thy worldly interest, how much oil a grain of sesamum may produce, but art ignorant of these questions of the law!" Abúl-mamen replied "I am not of the deep learned divines, no Muftí, no Judge; I am a poor idiot Moslim, who knows, what he saw of the Prophet's doing." This excuse did not avail with Hejáj, who ordered him to be put to death. On the same day he attacked Zobeir for having dared to enlarge the Ka'bah and put new foundations to it; wherefore he ordered him to be hanged. Hence the tombs of Abúl-mamen and Zobeir, who died martyrs on the same day, are both near each other in the upper part of Mecca. God's mercy upon them both! The oil merchants pass on wagons turning oil presses, some of their people are dressed in dirty rags carrying jacks filled with oil, with which they touch if they can, the spectators. The patron of these oil-merchants in the time of the Israelites was Játheb Meva, and it is therefore an old handicraft. The Jews employ for that reason in their cookery no other butter than fresh or oil. Were you to



kill them they would not touch melted butter. There is a Jew inspector at every oil press to watch the purity of the oil appropriated to their use. But oil is indeed an excellent grease which strengthens the body, and renders it smooth like cotton. It is, therefore, young Jews have such smooth skins and tender flesh. These oil-merchants pass also playing many tricks.

(242) The Honey-merchants (Báljián) are a thousand men with three hundred magazines. They are great merchants. The honey of Wallachia and Moldavia, of Transylvania and Temesvár, of Widin and Syrmium, of Athens and Mecca, of Budeh and Candia is much renowned and is transported into all countries. These merchants collect the honey in these places and carry many thousand casks of it to Constantinople, where they impede the passage at the magazine. The honey of Athens has the colour of Nafta, but is so perfumed with scent that it fills the brain with the odour of pure amber and musk. If one cup of honey is put into forty cups of water it still makes an agreeable sweet beverage. The honey of Moldavia and Candia is the clearest and purest, like white muslin. They adorn their shops on wagons with tents and awnings, beneath which they expose many hundred boxes full of honey and also carry many hundred casks on other wagons.

(243) The Linseed Oil-merchants (Bezrjián) are nine hundred and thirty-one men with thirty-five factories. Their eldest patron is Jemshíd, but their patron of the Prophet's time is not known to me. They pass on wagons with mills pressing linseed oil. Their dresses are all shining of oil. They mingle with the spectators oiling with their hands young boys. These people for the greatest part come from Nikdeh and Kaissarieh ; they pass all clad in armour.

(244) The Merchants of olive oil (Zeyát) are two hundred men with eighty-shops. Their patron has been already mentioned where we spoke of the Inspector of the oil magazine. These oil-merchants, who retail the oil in shops, are assistants to the Bakkál or grocers. They pass clad in armour.

(245) The Soap-makers (Sabúnjián) are five hundred men with two hundred shops. Their first Patron was Jemshíd, who having lived a thousand years, contrived three hundred arts. He was a long time speculating how he could fix oil into soap, without being able to get at it. At last weeping in despair one of his tears fell into the soap-kettle, when the soap instantly took consistency. He knew tears to be salt, and so found the means of consolidating the oil into soap by mingling salt water with it. If (God forbid it) a living thing should fall into the soap-kettle while boiling, it would be destroyed and immediately turned into soap. These merchants bring the soap from the Syrian towns of Jericho and Ascalon, and from Smyrna and Tenedos for the necessary provision of Constantinople. The best and whitest soap, which has also a scent of musk, is that of Tripolis in Syria, Jerusalem, and Náblús. They also make white soap at Silistria, Nicopolis,

and Widin, but it has a bad smell, being made from mutton grease. The soap of Tripolis in Africa, carried to Constantinople in large vases (kúp) has an agreeable smell, and cleanses well in washing. These soap-makers adorn their shops with different kinds of soap, and carry in their hands and on their heads plates filled with it, crying, "Take soap to cleanse yourselves."

(246) The Merchants of musk-soap (Musksa-búnjián) are an hundred men, with forty shops. They carry their shops on horseback, and sell different kinds of perfumed soap.

(247) The Merchants of dried salted beef (Bakkál-basdirmajián) are eight hundred persons, with five hundred shops. They are Musulmans, and called the people of Menawshát-oghli. This man once eating excrement in a golden tass at the feast of the circumcision (Súr), said to the Emperor, "Glorious Monarch, nought remains," meaning there was no more excrement left. From this time the boys of the town run after these people crying, "Nought remains." They are a despised set of people. We have mentioned above, at the procession of the Inspector of the dried beef, the merchants who trade in fresh beef, and who are different from this people, bringing many hundred thousand bags of salt beef from Kilia and Ismail. Their shops are outside the wood-gate at Kassim Páshá, Galata, Top-khánah, and Scutari. Some of these fellows wear instead of tigers' skins the hides of bulls, oxen, and cows, with the horns and tails, for cloaks. Some take sheeps' heads and feet, which they stick on their heads, and make a complete dress from head to foot of dried beef, carrying hams instead of clubs and banners, boots, trowsers, and saddles, all of dried beef, and pass repeating the words of their master Menawshát-oghli, "Nought remains." They are a strange and comical set of people.

(248) The Merchants of Leblebí (Italicè, piselli) are four hundred men, with one hundred shops. I do not know their patron; they are assistants to the chief of the grocers (Bakkál). They pass roasting leblebís, and grinding them into flour with small handmills. Some of them mingle this flour with glue, and make a paste used for the heads of clubs. Leblebís are wholesome food in the camp to those suffering with relaxed bowels. In short whatever eatables and drinkables grocers may be resorted to for, as pistachios from Syria, almonds, hazelnuts, jujubes, dates, and dried cherries, is exhibited for show in their shops. After them passes the Bakkál-báshí, or head of the grocers, with his exquisite troop, the rich grocers are mounted on Arabian horses, with fine boys as pages, followed by the eightfold Turkish music.

*The Seventeenth Section.*

(249) The Fruit-merchants (Yemishjián) are three thousand men, with a thousand and seven shops. Their patron is the same as the grocers, Azí Ibn-en-nebásh.

They pass on wagons, adorned with all kinds of fruits. They also make artificial trees of apples, apricots, &c., each carried by eight or ten men on poles. Others make koshks with fountains playing, the four sides of which are festooned with fruit. Their boys, who are seated in these koshks, bargain with the spectators, and throw fruits to them. Some dress in robes, made of chesnuts, holding in their hands rosaries of oranges and apples, and reading the verse of the Korán, "The fruits are given to you as merchandize." Some holding rosaries of dried raisins, recite the verse of the raisins and olives. They also build artificial ships, which are full of fruits, each being towed by a thousand men. The nails, masts, head and stern of these ships are ornamented with the kernels of fruits. Merchants flock in crowds to enter these fruit-ships to fill their baskets. With the greatest noise and quarrelling, arising from these simulated sales, they pass the Alái-koshk. This is a faithful representation of what occurs at the port on the arrival of every fruit-ship, where such noise arises, and many heads are broken, without the injured persons being allowed to ask for legal satisfaction. The Emperor delighted, laughed at their quarrels and riot.

(250) The Gardeners of Constantinople, inside the town, are three thousand, and the gardens one thousand. Within the walls of Constantinople there are many thousand gardens, the finest being the Imperial, which give an idea of paradise. The most famous are those of the tulips; that of Altipogaja, near the fountain of the judge; of Lonka-zadeh, near the Flour-hall; of Kahwelí, within the gate of Jubbeh Alí; of the bath near to it; of 'Ashik Páshá; of Haider Páshá: of Kiremetjí Somlak; of Chiví-zádeh; those before the Mihráb of the Imperial mosques; the garden Boják, near the gate Nárlí; that of Tokátjí Solák; of Sanka and Azíz Efendí; the garden Chúkúrbostán; the new garden; that of Kia Sultána, near the Gun-gate; and close to it of Chelebí Kyayá; of Kurekjí-báshí; of Davúd Páshá; and some hundreds besides. In these gardens are produced those famous peaches, one of which weighs an hundred drachmas; the sorts are called Pápá, Súltání, Jání, Durrakí, and Chelebí Khoja, which is a wonder of the wonders of God. The peaches of the garden of Kiremetjí Mustafá Aghá, within the Crooked gate, are of a luscious and exquisite flavour; the pears of the garden of Elchí Kara Mustafá Páshá, near Kizil Mossluk, each of which weighs an hundred and fifty drachmas, are finer than the peaches, which are found in Persia, at Tísú, and Ordúbár. In the garden of Kháljilar Koshkí apricots are cultivated, each weighing fifty drachmas, which excel the famous Syrian apricots of Hama. In the garden of a woman, near Avret-bazár, are pomegranates weighing an occa each, and which are sold at no less than two for a ducat as presents for the Emperor. Each grain comes to a dirhem, and resembles a ruby. A sick man will restore himself to life if he eat of them. In the garden of Sevgulún are figs, four

weighing an *occa*, as mellifluous as a bottle of *juláb*. Were we to describe minutely all the gardens and their productions we should give forth a work on rural economy and gardening (*Feláhat-námeh*).

(251) The Merchants of water-melons (*Menawián*) are three thousand men, the shops are but three hundred, as the greater part of them sell at the landing places, where melons and water-melons are heaped up in mountains. Their trade lasts but six months, because, though it is possible to keep melons and water-melons from one year to another, yet it is not the practice. They pass on wagons amongst heaps of melons and water-melons, crying, "Three *occas* for one *asper*."

(252) The Flower merchants are eight hundred, with three hundred shops. Their patron is *Bábá Reten*.

(253) The Flower merchants, who at the same time sell fruit, are three hundred persons, with eighty shops. Their patron is *Khabíl Irmaghání*, who was girded by *Ins Ben Málek*. He used to bring baskets of flowers and fruit as presents to the Prophet and to his family. He is buried at *Taif*. The shops of these Flower-merchants (*Jejekjián*, the former *Shúkúfehjián*) are in the part of the town called *Takt-ul-kala'a*, *A'k-serái*, *Sultán Mohammed*, and *Ayá Sofiyah*, before the gate of the *Jebeh-khánah*. Here at all seasons of the year are found dishes full of flowers and fruits, which are offered as presents to the *vezírs* and great men. They make a great show, being an exquisitely armed troop. They carry on poles *koshks*, which are imitations of the *koshk* of the *Mohtessib* and of the *koshk* at the fruit market, wherein fine boys reclining on golden cushions do service. The head of the market *Bazár-báshí* and the *kyayá* of the *Mohtessib* pass on horseback. The last calls into his presence some of the merchants, and upbraids them for not having kept just weight and measure. At the *Alái-koshk* some are punished with the *bastinado*, some dipped in honey, some beaten on the face with nasty intestines, and some mounted on jackasses. These are the punishments of those who do not keep just measure. The head of the market comes last with his servants all clad in armour and followed by the eightfold Turkish music.

### *The Eighteenth Section.*

(254) The Sword-cutlers are a thousand and eight men, with two hundred and five shops. The patron of the sword-cutlers and the armourers is *David*, but in the Prophet's time it was *Esír* the Indian, who was girded by *Selmán*, and died one hundred and twenty years old. He is buried at *U'shák*. The faith having been established by the sword, the sword-cutlers gained the precedence over all the other handicraftsmen. All those who live in peace as well as in war stand in need of this profession; a sword being indispensable in each Moslim's house. Their factory

was in the times of Mohammed and Báyzíd II. a great building before the chalk-gate, near the lead magazine, where they worked the old Constantinopolitan blades out of the iron dug at Galata-serái, and the blades, famous under the name of old Constantinople, are from this factory. By the lapse of time it fell into decay, and the Inspector of the Custom-house, Alí Aghá, bought the ground from the fiscus, converting the factory into a water-magazine. In our times the great factory is opposite the bath of Mahmúd Páshá. The most celebrated sword cutler is deaf David. Sultán Murád IV., who so well understood the worth and use of the sword, never used any but blades of Isfahán, or of deaf David. He made him by an Imperial rescript Chief of the sword-cutlers. They pass, adorning their shops with all kinds of swords, such as swords of the companions of the Prophet, Sen-jání, Makrárí, Zílyezen, Zílfehjá, Kosh Kadem, Sonkor, Essed, Súzik, Demirdelissí, Selámieh, Missrlí Alí Berkúk ; and Syrian the work of Mostakím, and Indian the work of Khalkán ; German, Barbaresque, &c. During the passage of the procession they polish swords, play a thousand tricks, as sticking naked swords into their ears, throats, and stomachs, and some represent fighting, and pass on in files.

(255) The old Cuirass-makers are forty men, with but four shops. There are in Constantinople more than a thousand cuirass-makers who work for the army, and in the camp ; there are, therefore, but few shops of this handicraft in Constantinople itself. Their patron is David, who preparing to fight with Goliath, first began to work on his cuirass and armour. Some of this old armour is actually found in the possession of the monarchs of the desert, who have inherited it, and guard it carefully that it may not fall into the hands of the Ottomans, because their right of sovereignty in the desert is founded on this old armour. As to the casques, David was shown the workmanship of them by King Saul, when he undertook the expedition against Goliath. Therefore these casques are called after the name of Saul, Talúti. The contest between David and Goliath is recorded in a verse of the Korán. In the Prophet's time, when all sorts of arms were in high esteem with him and with his companions, Moslem Hadádí made a cuirass, which he presented to the Prophet. The Prophet wore it at the battle of Ohod, where having lost a tooth, he made a present of it to Sa'dán, the Indian. Moslem, the armourer, who had made the present to the Prophet, was girded by Selmán Pák, and became the patron of the cuirass-makers. He lived eighty years, and is buried at Yemen. The armourers fit up their shops on litters with all sorts of cuirasses, such as from the Kabartái and Tághistán, and dress themselves in armour from head to foot. Thus they pass like so many ancient heroes, as Sám, Nerimán, and Zál Kostehem.

(256) The Lance-makers (Mizrakjián) are four hundred men, with an hundred and five shops. Their patron also is David, but the first monarch who introduced

lance-bearing troops was Húsheng, who recommended the lance as the most handy weapon, because it does not require to be drawn from the scabbard like a sword. The lance and spear are the proper weapons of the Arabs, who use them in so clever a way that the Tátárs lose their wits when they see how these arms are handled. The first lance-bearing soldier in the Prophet's time was Sa'd-ud-dín, the Indian, who was girded by his intimate friend, the great Moslim hero, Hamza. He was slain with him in the battle of Ohod, and is buried near him. They exhibit on wagons all sorts of lances, called Sogú, Khisht, Jedah, Cheshetmeh, Karghí, Súnjí, Harba, and Sinán.

(257) The Dagger-smiths and cutlers (Khanjarjián, Bichakjián) are thirty men, with ten shops. Their patron is David, the Prophet, but in the time of the Prophet their patron was Abdullah Albassrí, who was girded by Selmán in the Prophet's presence, and became the protector of cutlers and dagger-smiths. He is buried at Meshhed. They pass working in their shops at daggers and cutlasses.

(258) The Shield-makers (Kalkánjián) are but thirty men, with ten shops. Their patron is David, and the shield he wore is now suspended at Jerusalem, in the great mosque on the left; it is a great shield, made of steel, from Nahjiwàn; people call it the mirror of Alexander, but this is a vulgar error. There is no doubt that this shield is the work of David, who, according to Mohammed Ben Ishak, lived sixteen hundred years before the Prophet. It is generally known that David polished steel shields so well that not a speck of dust remained upon their burnished surface. They were made of pure steel. Such steel shields are seen at Cairo in the treasures of Berkúk Sultán, Katibái Sultán, and Gurí Sultán, which are produced on the occasion of great shows. In the time of the Prophet, Hassan Kattál Gházi invented a new kind of shield made of cotton and flexible reeds. Having carried this shield to the prophet as a present, he ordered him to be girded by Alí. He continued making shields to the time of the Khalífat of Alí for the companions of the Prophet. Alí having been killed at Cúfa by that cursed Ibn Meljem, and the affairs of the Khalífat being in great confusion, Hassan Kattál retired to Aleppo, where he continued making shields. Hence the shields of Aleppo are even now celebrated all through Persia and Turkey. He died an hundred and seven years old, and is buried at Aleppo, outside of the Damascus gate, on the border of the ditch, beneath a small cupola.

(259) The Scabbard-makers (Kinjiání-sikkím) are six hundred men, with three hundred shops. Their patron, in the Prophet's time, Jacob Banián, was girded by Hamza, and is buried at Moan; he was killed by a woman, who afterwards was killed by Alí, and buried close to Jacob. Once every year the woman's grave sweats blood. These scabbard-makers ornament their shops with all sorts of knives and scabbards.

(260) The Shagreen-makers (Sághríjián) are an hundred and fifty men, with fifty shops. Their patron was the grandsire of Ah-averán-dedeh, the sheikh Serráj-ud-dín of Lahsa, who was directed and girded by Selmán Pák. His tomb is near Ghaza, in the ruins of Ascalon. The Shagreen-makers had a great contest with the Tanners, which was decided in their favour, that they should be considered assistants to the sword-makers. They adorn their shops on litters with shagreen of different colours. Their manufactory is established inside of the Flour-hall. After them follow the exquisite troop of the Kilidjí-báshí, or head of the sword-makers; the head of the sword-makers and the head of the cuirass-makers walk together, and are followed by the eightfold Turkish music.

*The Nineteenth Section.*

(261) The Musket-makers are a thousand men, with four hundred shops. Their factory is outside of the Flour-hall, and also in the street of the Diván and some other places. Though they belong to the armourers, yet as there were no muskets in David's time, they have no patron among his fellows. The first report of a gun was heard by the Moslims in the time of the Omniades at the conquest of Cortuba, where many thousand Moslims fell martyrs. The Author, however, of the Tohfetet-tewaríkh (Present of histories) ascribes to David the invention of iron ones, which being perforated, were filled with earth to kill birds with it. Jemshíd is reported to have invented the powder. The author of the Tohfet is on these facts as positive as if they had been engraved on marble. The musket-makers had at first no particular place in the procession, and mingled with the Janis-saries, but afterwards obtained permission to pass with their proper music. They pass manufacturing muskets in all their parts, and firing them with shouts in the air.

(262) The Workers in iron, who temper steel, are five hundred men, with four shops. Their patron is David, who protects all handicraftsmen that use iron, coals, anvils, and hammers. These men first temper the muskets, and then hand them over to the polishers (Perdakhjí). Their factory is attached to that of the muskets, on the left side of the road it forms a particular establishment, with a Mesjid and a place of exercise. They pass with their shops on wagons tempering muskets.

(263) The Shaft-makers (Kondákjián) are five hundred men, with two hundred shops. Their patron and master in guiding their tools is Habíb Nejár (Joseph the joiner?). They have no patron of the Prophet's time. Their shops are for the greatest part inside of the Wood-gate, in the street of the Diván, at Kassim Páshá, Galata, Top-khánah, and Scutarí. They pass making shafts, and adorn their shops with shafts inlaid with pearl-shells.

(264) The Powder-horn-makers (Weznehián) are five hundred men, with two

hundred shops. Their patron like the preceding is Habíb Nejár, because they also use the hatchet (kesser); they have no patron of the time of the Prophet, as their handicraft relates to the musket which had not then been invented. They adorn their shops with powder-horns (wezneh) made of bulls' horns and linden-wood.

(265) The Makers of cases or coverings for the muskets (Kessehjián) are five hundred and fifty-five men, with an hundred shops. Their chief is Abú Nassr Hátem from Baghdád, who was girded by Selmán Pák in Alí's presence. They formerly belonged to the saddlers, but were afterwards separated from them and declared assistants of the musket-makers. They pass in their shops adorned with all kinds of coverings of velvet, cloth, &c.

(266) The Pistol-makers (Tabánjajián) are two thousand men, with an hundred and five shops. Their patron is David, because they hold the hammer, though in the Prophet's time there was no musket or pistol. They make all kinds of pistols. Their principal master is Mohammed Chelebí. They pass making pistols.

(267) The Polishers of rusty muskets (Achichián) are an hundred and five men. They have no particular patron of the Prophet's time. They pass in the procession cleaning rusty muskets.

(268) The Firework-makers (Fishekjián) are one hundred men, with eighteen shops. Their patron is Jemshíd; the greatest part of them belong to the armourers. They exhibit their skill in fireworks on the occasion of public rejoicings, on the birth of princes, and on the feast of circumcision. Their manufactory is outside of the hospital of the Súleimánich, where they have the repository of their tools and their magazine. They have also shops at Eyyúb, Galata, Top-khánah, and Beshik-tásh. The first artist in fireworks was Avicenna (Abú sina) who is the master and patron of all firework-makers. On the occasions of rejoicing for victories, these firework-makers set on fire some hundred thousand rockets of different colours, some of which mount straight into the sky, and some go in an oblique direction, spreading stars around them. Some of these rockets, divided into three parts, ascend at three different times, so that when the first, having burned out, falls to the ground, the second is lighted, and then the third, which at last explodes with a noise that seems to rend the clouds. It is probable that the Cherubim, hearing this dreadful report, recite the verse of the Korán, "O God guard us from the evil of mankind!" In the days of my youth when I, poor Evliyá, mingled with all sorts of company, I made, for my master, Alí Aghá, the inspector of the Custom-house, one of these rockets with seven divisions. It was made of a sprig of fir-tree hollowed out, at the top of which was fixed a kind of cap filled with seventeen occas of powder, and below it was carried by pinions made of eagles' wings. On the night of the birth of Kiasultán (afterwards the wife of Evliyá's patron, Malek Ahmed



Páshá), I launched out to sea in a boat, and thence the rocket ascended into the sky at seven times to such a height, that the report of the seventh was heard on earth with so stupendous a noise that people hearing it lost their courage. Each of the seven divisions exploding, showered on the ground a fiery rain of Nafta-balls and stars, as if the seven planets and all the fixed stars had fallen from heaven. Seeing this stupendous sight, I began to repent, and as the tradition says, "Who-soever repents of a fault shall be considered as if he had not done it," I hope this my trick shall be considered as not having happened; it was, however, a strange spectacle. The firework-makers of Constantinople also make another kind of large rocket, which in exploding, vomits forth forty small rockets, some of which mount into the air, some go to the right, some to the left, and some fall amongst the crowd of spectators, burning them, which causes great noise and riot. On the nights of the feast of circumcision, some hundred thousand rockets of every description are set on fire, covering the surface of the sea, some of them dive and come up again, and put the whole sea into a blaze and the fish into an uproar, so that they jump out of the water and dive again, which is also a spectacle worth beholding. They likewise make castles of paper, which fire on one another; figures of monks, Jews, and Franks are represented in fire, which advance towards the spectators spitting fire; throwing them into fright and confusion. They also tie fireworks to the tails of dogs, bears, wolves, and swine, which, poor animals! when hurt by the fire, run amongst the spectators, producing a great deal of comical mischief. At the same time different sorts of rockets, fire-wheels, and engines, (called Bedalúchka, Haván, Túmba, Nerdibán, Shemshjihán, Kafes, Muhrí Súleimán, Chatálasumání, Khosrewání,) fire-suns, dragons, serpents, thunderbolts, &c. are burning on all sides, and produce a spectacle, which borders on the miraculous. They pass at the public procession with similar exhibitions before the koshk of the Emperor. My compliments to you.

(269) The Powder-merchants (Barúdjíán) are an hundred men, with forty shops. The powder factory and the Aghás attached to it have been already mentioned, but these are the gunpowder merchants, whose shops are at Sultán Báyzíd, at Kassim Páshá, Galata, and Top-khánah. They pass, adorning their shops with powder, taking all necessary care.

(270) The Match-makers (Fítiljíán) are fifty men, with thirty shops. Their patron is the Prophet, because he first burned a rope in shape of a match. They pass twisting matches of seven cotton-strings. After them come the head of the shaft-makers and the head of the gun-makers, with their seniors, sheikhs, kyayás and chaúshes, mounted on Arabian horses, and the footmen, all clad in armour, attended by the eightfold Turkish music. The assistants of the head of the gun-makers are all military.

*The Twentieth Section.*

(271) **The Smiths.** In all the four jurisdictions of Constantinople they have no less than a thousand shops. Their patron is David, who lies buried in a suburb of Jerusalem, which has its proper royal mosque, college, and dining establishment. Close to him is buried his son Súleimán, as is recorded in all the histories of the Israelitish tribes. In the time of the Prophet, the patron of the smiths was Abúzeid Moslem Hadádí, who was girded by Selmán in Alí's presence. All smiths derive their lineage from him. His tomb is at Sana'a in Yemen. As their handicraft is one of the most indispensable in the Imperial camp, not only for the artillery but in every respect, they obtained the precedency over the following guilds. They pass on large wagons, adorning their shops with various flowers, and striking the iron on anvils with their hammers. Some carry on their shoulders iron rods, some hammers, and striking the iron on the anvil, they cry out, "O David!"

(272) **The Farriers** (Ahengerání-na'l-kesen) are five hundred men, with two hundred shops. Their patrons are David and Abú Moslem. They make in their shops horse-shoes, and play many tricks. They are one of the most useful and necessary guilds in a camp.

(273) **The Nail-smiths** (Míkhjián). They also acknowledge David and Abú Moslem for their patrons. They are very useful handicraftsmen at Constantinople, where fires are so frequent (and nails therefore so much in request). They adorn their shops with the different kinds of nail, called Sofja, Zaghra, Miáneh, Kíva, Koleh, Ortasaish, Búlma, Pedavra, Ekser, and pass making nails. The greatest part of them are Armenians from Dívrighí. They are like so many Ferhádís.

(274) **The Smiths of the small boot-nails** (Kebkebjíán) are two hundred persons, with an hundred and two shops. Their patron is Abúzeid Moslemí. Their shops are all at Chúrkúrhamám, in the neighbourhood of the mosque of Sultán Mohammed. They pass on litters, striking kebkebs, that is the small tinned nails which are put under the boots and bapúches.

(275) **The Weight or quintal makers** (Kantárjián) are two hundred men, with eighty shops. Their patrons also are David and Abú Moslem. They make different kinds of weights and quintals, which they string on iron chains, and adorn their shops with these kinds of festoons.

(276) **The Balance-makers** (Mizánjián). Their patron is Azer the father of Abraham, who was the sculptor and balance-maker of Nimrod. In the Prophet's time Abúl Kassim the scale-maker became their patron. He was girded by Ins Ben Málek, and is buried at Erzerúm, near Abd-ur-rahman Ghází. Their shops are at Mahmúd-páshá. They adorn them with different sorts of balances, the scales of which are made of yellow brass.

(277) **The File-makers** (Eigehjián) are an hundred and five men, with fifty-five

shops. Their patron is Obeid Táher, who being a Pehliván (wrestler), was girded by the Moslim hero, Hamza ; his tomb is at Mecca. The shops of this guild are all at the long market. They pass with their shops on litters selling all kinds of files, and cry, " We straighten the crooked, and sharpen the blunt."

(278) The Hatchet-makers (Kesserjián) are five hundred men, with two hundred shops. Their first patron was David, their second of the Prophet's time Abúl Moslem Ghaffári, who was girded by Ins. His tomb is on the shore of the Euphrates, at the bottom of the castle of Ja'ber. He was killed at the battle between Alí and Aisha, and buried there. He made for the companions of the Prophet pikes, knives, hatchets, and other instruments to strike with.

(279) The Saw-makers (Desterehjián) are two hundred men, with eighty shops. Their first patron was Ismail, a Jew, who invented the saw at Aleppo, in order to saw Zacharias in two pieces. In the time of the Prophet, Abd-ul-ghaffár, the saw-maker, became their patron ; he was girded by Selmán, the Persian, his tomb is in the town of Nikdeh, but I did not visit it. They adorn their shops with saws of different kinds, and pass with great noise.

(280) The Borer-makers (Borghújián) are three hundred men, with an hundred shops. They acknowledge as their first patron David, but in the time of the Prophet their patron was Abúrreif Nakábí, who was girded by Sohaib Rúmí by the Prophet's command. His tomb is in the castle of Ba'lbek, near Damascus. Horses having the cholic if walked over his tomb are cured of their disease. This passes as a true remedy amongst the Syrian horse dealers. They adorn their shops with all sorts of borers, augers, and whimbles (Makáb, Dos, Kerseh).

(281) The Charcoal-men (Komurjián) are eight hundred men, with four hundred shops. There are a great number of colliers who come from the mountains with faces black as coal, but who gain white money. The second sort of coal-men are the men of the coal-ships, who are Greek infidels condemned to be blackfaced in this and yonder world. The third are the keepers of the coal magazines, who are partly Moslims and partly Armenians, and lastly the men who sell coals in retail, crying them in the streets. Their coal-bags are carried on Lesbian horses or Cyprian mules, and they pass weighing and crying coals. Their first patron, as the first who lighted a fire, is Adam ; Nimrod is also famous in the history of fire, for lighting the pile on which Abraham was to be burned, but which was changed into a bed of roses according to the holy writ of the Korán, " We said unto the fire : be cool and wholesome to Abraham !" The patron of the coal-men of the time of the Prophet is Harun from Khaibar, who was girded by Selmán. He carried coals from Khaibar, and from mount Ohod to Medina, and by this trade gained his subsistence. His tomb is at Wadi-ul-kira. He was put to death by the inhabitants of Khaibar for having turned Musulman.

God bless his memory. After the coal-men passes the troop of the chief of the smiths, with their sheikhs, nakibs, kyayás, and chaúshes. At the public procession in the time of Sultán Murád IV., the chief of the saw-makers (Deterehji-báshí) was an old man who had been with Sultán Selím I. at the conquest of Egypt, and who had since been brought before each Emperor, who reigned afterwards, to receive his blessing. The Vezírs used to go to his shop at the Flour-hall and to kiss his hand. The head of the smiths passes, followed by the eightfold Turkish music.

*The Twenty-First Section.*

(282) The Locksmiths are a thousand men, with five hundred shops. Their patron again is David, and in the Prophet's time Azíz-ud-dín Samáhi, who was girded by Selmán Pák. All locksmiths and those who work small articles in iron derive their skill from him. He is buried at Shiráz. They adorn their shops with locks, keys, rings, and other small articles in iron, some gilt, some tinned.

(283) The Bridle-makers (Gemjián) are four hundred men, with an hundred shops. Their true patron is Khizr, who first taught the Seid Hamai-ud-dín to make bridles, he was girded by Hamza. His tomb is at Hella, near Baghdád. The bridles of Hella and Howaiza are renowned. They exhibit in their shops the show of many thousand bridles inlaid with gold and silver. The bridle-makers, who are attached to the service of the Imperial stables are an hundred excellent masters.

(284) The Iron-point-makers (Temerenjilar) are an hundred and fifteen men, with an hundred shops. Their patron is Ja'fer Hashemí, one of the relations of Alí, who gave him the girdle. His business was to straighten the arrow-points which were bent in battle, and to make them of steel from Nakhshiván. His tomb is at Erdebil, near Sheikh Safí, beneath a cupola, and is visited as being that of a relation of Alí. They adorn their shops with all kinds of points, called Alanja, Púshaka, and Kúshtání, and pass working at them.

(285) The Locket-smiths (Kilidjián) are two hundred men, with an hundred shops. Their patron is Zeid, the Indian, a favourite of Selmán Pák. His tomb is in India in the port of Div.

(286) The Stirrup-makers (U'zengjián) are two hundred men, with an hundred shops. Their patrons also are David and Abú Moslem, but the first who made an iron-stirrup for the Prophet was Sheja'a-ud-dín Mihribání, a disciple of Ins Ben Málek. I do not know where his tomb is. They fill their shops with all kinds of stirrups, inlaid with gold and silver.

(287) The Scissor-makers (Makrássjián) are an hundred men, with thirty shops. Their patron is Pawer, the U'zbekian, girded by Selmán Pák, he is buried in the

town of Tissú, near the Saint of the Turcománs, Ahmed Yessúí. They lay out their shops with scissors.

(288) The Smiths of the shoe-irons (Na'ljí), (the iron put under the soles of shoes and boots to make them last longer) are a thousand men, with four hundred shops. Their patron was a smith from Khorassan, who was girded by Selmán, his tomb is at Herát. They adorn their shops with the different kinds of shoe-irons, called Kabádí, Makhmúzí, Dirseklí, Jihánshahí and Merwání, and pass working them in the fire.

(289) The Men who nail the iron-shoes (Na'ljí Míkhlajián) are seven hundred men, with four hundred shops. They pass occupied in nailing the above mentioned shoe-irons to shoes and boots.

(290) The Thimble-makers (Yúksúkjíán). Their patron is Wartan, the Indian; they adorn their shops with all kinds of thimbles with which the tailors guard their fingers, and which were contrived by Wartan, the Indian.

(291) The Needle-makers (Ignehjián) are two hundred men, with fifty-five shops. Their patron is Abúl Kassem Alatár, whose tomb is not known. They adorn their shops with different kinds of needles and pins (Ibreh, Igneh, Súzen and Sündoh.) They pass crying, "Needles, needles, to sew what is torn."

(292) The Heddeh-smiths. Heddeh is the name of a steel-plate with some hundred holes in it, through which gold and silversmiths pass different sorts of gold and silver-wire. Some say that the patron of these steel-plate smiths was the Gold-beater Kanewí, but they are greatly mistaken, because Kanewí lived in the time of the Seljúkides and was step-son to Mohay-ud-dín, the Arab. The true patron of these steel-plate-makers was Sa'd-ud-dín the Egyptian, who came with Zúnún the Egyptian into the Prophet's presence and was girded by Selmán; his tomb is at Belbeis.

(293) The Iron-merchants are two hundred and five men, with three hundred shops. Their patron was brought up by Selmán Pák and buried in Abyssinia. The shops of these iron-merchants are in the parts of the town called Takkt-ul-Kala'a and Karamán. They are rich merchants who are associated with those of the iron mines at Samakú, Egridereh and Perlí. They load wagons with iron rods and square lumps of iron, and pass clad in armour.

(294) The Wire-makers (Teljián) are two hundred men, with forty shops. They draw their light from Selmán Pák. His tomb is in the town of Bokaia, near that of Abbás. They pass drawing iron and brass wires by the means of wheels.

(295) The Merchants of small-iron wares are eight hundred men, with seven hundred shops. Their patron A'n Ben Omrání, girded by Selmán Pák. His tomb is at Hella near Alí's minaret. They sell nails and other small articles made of iron. They are a poor set of people and pass with plates of nails on their heads.

(296) The Farriers (Na'lbenjián) are a thousand men, with an hundred and fifty-shops. Their patron is Khizr, who shoed the mule Duldul of the Prophet, but was not visible. The man who shoed horses in the Prophets' time and became the chief of farriers was Abúl Kassem Essemák Beitarí, girded by Selmán Pák. He died at forty-four years of age and was buried at Hormúz. He is the patron of one of the most indispensable guilds in war time. The farriers pretended on that ground to have the precedency over the locksmiths. At last they were ranked as their assistants. They exhibit in their shops a complete show of different kinds of horse-shoes, such as are used in Bosnia, Syria, Vicegrad and Hersek, and other instruments of farriery.

*The Twenty-second Section.*

(297) The Kettlemakers (Kazánjián) are four thousand men, with nine hundred shops. Their factory, a great building raised by Mohammed II., is within the gate of the Ayazmah. Their patron is Abú Habib Mohay-ud-dín Bokhara, girded by Selmán. The first who made iron-kettles and pans was David, Abú Habib Mohay-ud-dín made the first copper one. The vessels of the Tátárs of the Crimea of the tribes Moghún, Boghún, Kalmás, and Komúk are all iron-kettles of the iron called Hakk-yenjí, because the mines near Caffa, which yield the iron were worked by Hakk-yenjí Mohammed Efendí. From Adam down to David the pans and pots were all earthenware, and the greatest part of the food was roasted meat. These Kettle makers carry on poles different sorts of kettles, pots and pans.

(298) The Purifiers of brass (Bákir Sujirjián) are sixty-five men, with four manufactories. These manufactories are established within the Flour-hall at the towers of Sevgulún, Otluk and Borghújilar. Their bellows are made of buffaloe's skin, and each is managed by ten men. They melt small pieces of brass and raise such a heat, that it is impossible to come near. They pass with wagons loaded with brass, which they are melting. They are set of people of strange figure.

(299) The Glass-dish-makers (Takhtáb-tásjián) are an hundred and five men, with forty-five shops; they pass making dishes of glass on litters.

(300) The Polishers of brass kettles are an hundred and five men with forty shops. They pass polishing brass vessels on wheels.

(301) The Kettle-merchants (Taújirání Kazán) are five hundred men, with three hundred shops. Their patron is Sa'd Ben Obeid Khazrejí, girded by Selmán Pák. He is buried at Zobeid in Yemen. They adorn their shops with all kind of brass vessels. They are for the greatest part Lazes, and cry their warës in their dialect.

(302) The Tinmen (Kalaijián) are five hundred men, with an hundred and six

shops. Their patron is Sári, girded by Alí. He was commanding general in the Khálifat of Omar against Nehawend, and on the very day of decisive battle, when Sári was nearly defeated, Omar, who was praying at Medina, cried out through second sight, "O, Saria, take the post of the mountain!" This sound was heard by the Moslim troops at Nehawend and they instantly planted on the mountain the banners of Islam and victory. His tomb is at Cairo, where you descend to it by nine steps in the courtyard of the mosque of Tawáshí Súleimán, in the interior castle. The troops of the tinmen pass with all kind of hammers for turning, cleansing and stretching. They put in the middle of the road a large trunk (tomrúk), on which from fourteen to sixteen men hammering with all their force show the excellency of their art. The seniors of these guilds have beards of different colours from the effect of the damp of the brass; some green, some sulphur-coloured. After the tinmen, passes the head of the Kettle-makers (Karzánjí-báshí) and the head of the Polishers (Charkají-báshí) and behind them the boys of the mines of Kastemúni and Tashkoprilí followed by the eightfold Turkish music.

*The Twenty-third Section.*

(303) The Goldsmiths, numbering five thousand men, with three thousand shops, are one of the most numerous of the guilds. They acknowledge David for their patron, because they use the anvil and hammer, but in the Prophet's time their chief was Nassr Ben Abdullah, girded by Selmán Pák. He died at Aden in Yemen and is buried there. The Goldsmiths attained the high degree of consideration they enjoy through Sultán Selím I. and Sultán Súleimán, both having been brought up at Trebizonde as apprentices in the art of the goldsmiths, and the Greek, Constantine, who was Súleimán's master is yet alive. Once having grown angry with the Prince, he swore that he would give him a thousand sticks (blows). His mother begged he would forgive the prince, and gave to the goldsmith a thousand ducats, but to no purpose. Constantine, ordered the prince to draw this gold by the steel-plate (haddeh) into five hundred fathoms of wire, which being done, he wrapt these five hundred gold-wires twice round Súleimán's feet, in order to acquit himself of his oath.\* This story is well known. I, myself, poor Evliyá, saw sometimes this old Greek, who was a lively frank old infidel. Súleimán having ascended the throne, to show his favor to the goldsmiths, built for them the fountain called Sakachesmeh, with a large factory provided with a mosque, a bath, an assembly-room, and numerous other rooms and cells. He founded there, as wakf, a thousand plates, five hundred kettles and pans. Every twenty years they were allowed to make a great feast, for which purpose ten purses were afforded

\* The play was upon the word Degnek, which signifies a stick, a blow, and also a fathom of wire.

them from the treasury, and the Imperial drums and kettle-drums granted to them. This feast lasted ten days and nights. I, poor Evliyá, myself a goldsmith by profession, saw this feast at three different times. It was I, who kissed Sultán Murád's hand at this feast. A year before the solemn meeting of all goldsmiths on the plain of Kaghid-khánah, where the Emperor treats them during ten days and nights, they were summoned by chaúshes to appear, who came themselves, or sent their head men with ten to fifteen thousand piastres. The Emperor sent his own tent to the place fixed for the assembly, and repaired thither with his Vezírs to the sound of drums and kettle-drums. Twelve masters (Khalifeh) kissed the hands of the Emperor, of the Muftí, of the Vezírs, of the chief of the goldsmiths, the Nakíb and the Senior, according to the canon of Sultán Súleimán. The head of the goldsmiths presented the Emperor with a plate, an inkstand, harness, a sword and mace all set with jewels. Twelve thousand fellows (Khalifeh) then kissed the hand of the Koyúmjí-báshí (head of the goldsmiths). During seven days and nights boys with girdles set with jewels, and all dressed in gold, bearing golden daggers, and knives and silk aprons, walked like so many peacocks of Paradise to kiss the hands of the Seniors (Pírs). From five to six thousand tents were dressed on the plain of Kaghid-khánah, and during twenty days and nights the crowd was flocking to and fro; in short it is a feast, which no other guild can boast of. At the procession of the camp they make a most magnificent show and blind the eyes by their splendour. They exhibit on wagons and litters knives, daggers, girdles set with jewels, censers, vases for rosewater, harnesses, swords, maces and some thousand other precious articles, which are beyond all description, and all, be they Moslems or Infidels, wrap round their heads red and green sashes.

(304) The Jewellers are six hundred men without shops, but dwell in Kháns. God only knows the extent of their riches and number of their jewels; diamonds from India, rubies from Bedakhshán, turquoises from Níshabúr, opals from Abyssinia, smaragdites from Kazzán, grenatites from Ceylon; and corals are all found here together. They pass exhibiting to public show their jewels on paper.

(305) The Pearl-merchants (Lúlújián) are an hundred men, with forty shops. They pass putting small and large pearls on strings, and adorning with these strings their shops as with fishing-nets. They are all Jews, who are established at the gate of the old Bezestán.

(306) The Goldsmiths who set pearls (Zergerán Jevahirjián) are an hundred and fifty-five men, with an hundred shops. Their patron is Hossein Ben Nassr Ben Abdullah, the chief of all goldsmiths in general, girded by Selmán Pák and buried at Isfahán. They adorn their shops with different toys set in jewels and pass all clad in armour setting jewels. Ház Alí, who was the apprentice of my



late father, was employed in ornamenting the throne of Sultán Murad IV., the most brilliant throne; on it he receives the ambassadors of eighteen monarchs of the world. The splendor of the rubies, diamonds and emeralds which they exhibit dazzles the eyes of the beholders. Their boys also are dressed all in gold and tricked out with jewels.

(307) The Watch-makers (Sa'tjián) are a thousand men, with forty shops. Their patron is the Egyptian Yússúf, who when he was imprisoned at Jíza opposite Cairo, occupied his leisure by making sand-watches, of which he was the first inventor. He also made wooden watches in order to discern in the dungeon, where the difference between day and night was not known, the hours of prayer. This is indeed an handicraft of miraculous skill, which pre-supposes seventy other arts; to make watches, which mark the month, the day, the hour, which repeat, and wake the possessor, it is necessary to be deeply versed in the books of twelve sciences.

(308) The Coiners (Sikkezen) are a chief and an hundred men. Their patron is Osmán who caused first to be engraved the profession on iron, "There is no God, but God, and Mohammed is God's prophet." He was girded by the Prophet himself, and was killed, a martyr, when reading the Korán in the month of Ramazán. His tomb is at the place Bokai in the town of Medina. When the head of the coiners engraves a die on the change of the reign of the Sultán, or on other occasions, in steel of Nakhjiván, three seniors of the porters of the Serái and three honest Sofís are present at his working. If he should engrave on other days, his hands would be cut off. The dies when cut are delivered sealed up to the inspectors of the mint. This is the canon of Sultán Selím I. who in his profession was not only a goldsmith, but also a die-cutter. The head of the coiners passes with his suite, and the Sofís of the tower. They have no shops, but only particular cells, where they work in the Tamgha-khánah, or stamp-office.

(309) The Stamp-men (Tamghají). The Stamp-office is a great building close to the factory of the goldsmiths, with a garden and bath, wherein seventy men are employed. They stamp the Imperial cypher (Túghra) on all the silver worked at Constantinople, which however differs from the Túghra on the coins, in as much as the words "ever victorious" are on it. The chief of the stamp-office is at the same time the inspector of all the goldsmiths, because he puts the stamp on their work after having made the assay of the silver. The tax for the stamp is six aspers, three of which go to the treasury and three are divided between the head of the stamp-office and the three Sofís of the tower; if the three Sofís dare to stamp silver of lower alloy than is prescribed, their heads are cut off and righteous men appointed in their places. If the silver put in the fire for the

assay is found to be impure, the chief of the stamp-office confiscates it for the Emperor, or breaks it with a hammer into small pieces and gives it back to the owner ; he does the same with silver buttons, if found to be hollow, or to be filled with some spurious alloy. All this is according to the canon of Sultán Selím I. who was himself at the same time a goldsmith, dye-cutter and stamper. The building devoted to the stamp-office is his foundation. These stamping men pass without shops at the procession.

(310) The Valuers of the goldsmiths (Ehl Kibleí Koyúmjián). They are established before the Bezestán, and value the price of jewels, of gold and silver vessels and have a regular pay from government. They pass estimating precious things.

(311) The Refiners (Káljián) are two hundred men, with forty shops. They are all Jews and pass refining gold and silver.

(312) The Silver-searchers (Gumish-khánahjián). They search for silver in dung-hills, and extract it when alloyed with brass, tin or lead. Their patrons are Jemshíd and Karún.

(313) The Silver-sweepers (Rumassiljián). Their patron is Nossair, the Indian ; he is the patron of the sweepers, who once a year sweep all the shops of the goldsmiths and watchmakers ; clean the sweepings of all heterogeneous particles, and sell it to the silver-searchers, who institute the purifying on the sea-shore in certain vessels, wherein the gold and silver remains, but all the rest goes to the bottom of the sea. They pass in the procession carrying bags on their backs and crying " Rúmata," which is the name for these kind of sweepings.

(314) The Aquafortis makers (Tízálhjián) are an hundred men, with twenty-two factories. Their patron is Nossair, the Indian, brought up by Ins Ben Málek. He was an alchemist. His tomb is in Yemen, in the town of Mehaj. They are for the greatest part Jews. If there is gold mixed with silver, or silver with lead and copper they separate it without filing, which would rub off the other metal equally. To effect this operation they put the silver in bottles with aquafortis, which being heated to the necessary degree takes off the gold ; the gold extracted is called water-gold and you may keep it like wax between your fingers. The silver which remains in the bottle undergoes a similar operation, and becomes quite pure ; it is called water-silver and may be also kept between the fingers like wax. The inventor of the aquafortis was Solomon, who collected the water dripping from leprous Díws. It is so sharp a matter that its vapour alone tinges the feathers of birds and the Jews, who manage it, green, yellow and red, and blackens their nails. In India they dye the teeth with this aquafortis, and you find men who have teeth of thirty two different colours in the mouth. It happened one day at a fire which broke out in the quarter of the Jews, that the Bostánjí-báchí and Aghá of the

Janissaries hastened, as is their duty, with their troops to extinguish it. Some of them having entered the factory of aquafortis, seeing a couple of hundred bottles all arranged, took them for so many coloured wines, and began to drink with great haste, each laying hold of a bottle. Thirteen of the men instantly fell down dead, their bodies burning to ashes. This cursed aquafortis is also a requisite of the Alchymists, and the Jews are devoted to the study of Alchymy. They pass on litters burning aquafortis from sulphur-water and sulphur-oil.

(315) The Cage-makers (Kafesdarán) are three hundred men, with an hundred shops. Their shops are in the neighbourhood of Sultán Báyzíd. They sell in cages different sorts of knives, daggers, girdles and other wares made of silver, with which they adorn also their shops at the public procession.

(316) The Jewel-merchants (Jevherfúrúshán) are an hundred men, with seventy shops. They belong to the Jewellers above-mentioned, who have no particular shop. These have shops at the Bezestán, and are under the direction of chiefs, whose care it is to find out jewels, which are looked for by Government. They pass exhibiting their jewels to public view.

(317) The Diamond-cutters (Hakkákí Elmás) are forty-five men, with seven manufactories. Their art is quite a peculiar one. They first extract the diamonds from raw stones, then put each piece in a frame of lead, over which they pass wheels turned by men, and polish in this way the raw diamonds, cutting them quadrangular, sexangular, or in what figure they like. It is a manufactory well worthy of being seen. And it is a particular miracle, that lead, the softest of all metals, does the service of rubbing and cutting the diamond the hardest of all stones. Both diamonds and gold, not being consumed by the fire, but only purified, go by the name of ázíz (most worthy). These Diamond-cutters pass on litters occupied in polishing diamonds by their wheels.

(318) The Engravers (Hakkákán) are an hundred and five men, with thirty shops. Their patron is the engraver Abdullah of Yemen, who was girded by Weisul-kaní, and was established by the Prophet chief of the engravers. His tomb is in Yemen at Tafr. They pass engraving in their shops cornelians, grenatites, onyxes, turquoises, and jasper.

(319) The Engravers of seals (Muhurkunán) are eighty men, with fifty shops. Their patron is Osmán, the Caliph, buried at the Bokai of Medina. The principal masters of this art in Sultán Súleimán's time were Mahmúd, Riza and Feríd Chelebí, who engraved seals from an hundred to five hundred piastres.

(320) The Engravers of silver-seals and talismans (Heikelán). Those who engrave seals and talismans on silver, form a particular guild; they do not touch the cornelian from Yemen. They engrave the different characters of Neskhí, Ta'lik, Rika'a and Rishání so well on talismans that it is quite miraculous. There

are forty engravers with fifteen shops. Their patron is Akásha, who having seen the great mole which the Prophet had between his shoulders, and which was the seal of prophecy, began to copy its form on amulets, or to engrave it on brass with the names of God, and perfect words. It was with the Prophet's leave he wrote on them the prayer of the Great name, and engraved it on steel. This talismanic prayer is as follows: "In the name of God: O great in repose! O quick in victory! O all-known by thy monuments, until the end." He was girded by the Prophet himself, and had the advantage of kissing the seal between his shoulders. His tomb is a Mera'sh in a fine walk. These engravers of silver-seals pass on litters engraving different kinds of seals, temples (Heikel), cabalistical squares (Wefk), amulets (Hirz Hamail), prophylactic symbols (Ta'wíz) and talismanic signs (Tilism).

(321) The Carvers of characters and writings on silver-plates (Kalemgerán Koyúmjián) are four hundred men, with two hundred shops. Their patron is Táher Ajemí, who after the conquest of Mecca inlaid the high gate of the temple with the inscription, "There is no God, but God, and Mohammed is his Prophet," in silver, and carved different flowers and other figures round it. He was girded by Alí with the Prophet's permission. He is buried at Shiráz. These carvers embellish the work of the goldsmiths and jewellers with different kinds of carving and enamel, so that it is quite wonderful. The most celebrated master in this art was the Greek, Símitjí Oghlí Michael, whose enamelled watch-cases and sword-handles were sent as presents to the Sháh of Persia and other monarchs. The second was the Armenian, Hajadúr at the Flourhall, then the Armenian, Aidín before the Bezestán, and the Albanian, Osmán Chelebí, who was the master of the mint at Cairo during the governorship of Abd-ur-rahmán, and having died in the year 1004, left his children the sum of forty thousand ducats. They pass adorning their shops with works of their carving.

(322) The Drawers of gold and silver-wire (Sirmakeshán). They were formerly assistants of the goldsmiths, but pass now under their Inspector in the train of the Inspectors, since the orders have been issued, that the Inspectors make a separate procession.

(323) The Crucible-makers (Pútajíán) are twenty men, with ten shops. Their patron Abd-ul-ghaffar of Medina, who is the patron of all potters, died an hundred and sixty-two years old and is buried in the Bokái of Medina. They mingle different kinds of earth and sand, and make a vast number of large and small crucibles in the shapes of the caps of Dervíshes, wherein the goldsmiths refine gold and silver. Other pots will not endure the fire. They keep the secret to themselves.

(324) The Borax merchants (Borajíán). They supply the goldsmiths with the borax wanted for soldering metals. It is found in Persia and Erzerúm, cast in

moulds and carried to Constantinople; but I have seen borax also made in Germany and Hungary out of the ashes of reeds. The Egyptian goldsmiths employ the borax of the Natron seas, where Karún was swallowed up by the earth with all his treasures. This Natron is carried into the countries of the Franks where they extract gold from it by means of aquafortis. I spoke of it to alchymists in Europe, who told me that the expense of extracting was not paid by the gold obtained.

(325) The Brass-flute-makers (Borújián Piring). There is but one shop and one master of this handicraft at Constantinople, an obstinate Greek, who dwells at the Flour-hall. The patron of this handicraft is Efrasiáb, the inventor of the Persian flute. In the time of the Prophet there was neither flute nor trumpet in use, but in battle kettle-drums alone were sounded, accompanying the Mohammedan cry of war (Gulbánk Mohammedí) "Allah." This master passes at the public procession adorning his shop with different kinds of flutes and sounding them.

(326) The Inkstand-makers (Dewátjián) are forty men, with nineteen shops. Their patron is Gabriel the Archangel himself, who first brought from Paradise inkstand and pen to Edrís (Enoch), who afterwards became the protector of tailors and writers. In the Prophet's time, one Abú Háfí made an inkstand of yellow brass, with which he presented the Prophet. He was girded by Ins Ben Málek and became the patron of the inkstand-makers. His tomb is in the town of Demúl. The Prophet left this inkstand for the writing of revelation to Moavia. The shops of the inkstand-makers are all at Sultán Báyzázid, mingled with those of the stationers (Kiagadjí). The first of them is Kúloghí Mustafá Chelebí, who makes great inkstands like little boxes of yellow brass or silver, and receives an hundred piastres for one; they pass on litters adorning their shops with inkstands.

(327) The Pen-makers (Tenekejián) are three hundred and five men, with two hundred shops. Their chief is not known. They sell tinned pens coming from Polonia, Bohemia and England.

(328) The Knife-cutlers (Bijákjián) are two hundred men, with an hundred and five shops. We have mentioned above the sword-cutlers, but these are the assistants of the chief of the goldsmiths. They pass adorning their shops with different kinds of knives and cutlery.

Here the train ends of the chief of the goldsmiths, who follows in great style with his sheiks (seniors), nakíbs (priors), kyayás (lieutenants) and chaúshes (ushers), and behind him the Aghá of the Ehlí Kibleh, of the mint, and of the stamps, surrounded by brilliant youths clad in splendid armour, and followed by the eightfold Turkish music which rends the skies.

*The Twenty-fourth Section.*

(329) The Button-makers (Dogmejí). Their factory is below the mosque of Súltán Súleimán in the market-place. The moulds of the brass-work of the windows in the Imperial mosques, and other moulds are made in this place. When Súltán Súleimán erected the mosque, he first built this factory on account of the great necessity for it. The chief of the founders always resides here, but the shops, more than a thousand, are spread all over the town. The men are thirteen hundred, because the founders of plate are also considered as their fellow assistants. Their first patron was Karún, the alchymist, who found by the brass the traces of Moschus. In the Prophet's time their chief was Talha Ben Obeid, who being converted to the Islám at Medina, became one of the ten companions of the Prophet; he made brass plates and dishes. He is buried at Damascus near to Belál, the Abyssinian.

(330) The Tin-button-makers (Kalaí Dogmejián) are two hundred men, with an hundred shops. Their patron is Abúl Mevahib Anssári, girded by Selmán and buried at Jebella in Yemen. They pass working in their shops tin-buttons and tin-buckles.

(331) The Makers of the leaden plates for barbers to whet their razors on, are twenty-five men, with ten shops. I do not know their patron, whose name I never met with, either in a statute book (Futuwet-námeh) or in my travels, but neither is it a famous handicraft and is only a new invention. They mix lead with Sonpara(?) and make of it round dishes (kostereh) to whet razors on. They are followed by the Chief of the button-makers with his eightfold Turkish music.

*The Twenty-fifth Section.*

(332) The Bow-makers (Yaijián) are five hundred men, with two hundred shops. Their patron is Mohammed Ekber, the son of Abúbekr, who was girded by Alí in the Prophet's presence, and became the patron of the bow and line-makers. He became Governor of Egypt after Amrú Ben ul-Aass, and was the cause of Osmán's death. He lies buried at Cairo near Zein-ul-'abidín. They have numerous shops at Sultán Báyzázid, at the monument of Murád Páshá, at Galata and Scutari; Sultán Báyzázid was himself a bow-maker. They adorn their shops with all kinds of bows, such as Sheptsáh, Tozkoparán and Delí Ferhád.

(333) The Arrow-makers (Okjí) are three hundred men, with two hundred shops. Their patron is Abú Mohammed Ben Omrán Al-kawwáss, who had charge of the Prophet's bow and arrows, and walked along side of him as his kawwáss or bowman; in time of peace he occupied himself making arrows. He was girded by Selmán Pák, and is buried in the town of Egín. These bowmen are a very well regulated troop. They adorn their shops with bundles of all kinds

of arrows, such as Jekí, Púta, Asmaish, Píshrew, Pelenk, Khadenk, Nawek, Sehm, Sebzán, Gizú, and Píshár, without turning an eye from their work.

(334) The Cross-bow-makers (Zenberekjián). One of the sides of the exercise house of the Janissaries on the At-maidán, is devoted to the exercise of the cross-bow, and one regiment of the Janissaries has the denomination of Zenberekjí or cross-bowmen. The shops of the cross-bow-makers, who number eighty men, are ten. Their patron was girded by Hamza, and is buried at Belbeis. They pass without shops, bending bows and shooting arrows.

(335) The Sling-makers (Sapánjián) are five men, with three shops. Their first patron was David who killed Goliath with the sling, but their second patron is Bááb Omar, whose sling was the dread of the inhabitants of Khaibar. They pass whirling their slings, as if they were slinging stones.

(336) The Exercise-masters (Ta'lim-khánah jián) are fifty men, with forty-five shops. Their patron is Sa'd-ud-dín Ibn Kerb Ghází, girded by Ins Ben Málek. He fell a martyr at the battle of Bedr Honain, and is buried with the other martyrs who fell in that battle. These exercise-masters pass on litters exhibiting the exercise of the bow and arrow, and encouraging their apprentices with their cant words.

(337) The bowmen (Kemánkeshán, Kemándarán) are three hundred men. Their patron is Sa'd Ben Wakkáss, one of the ten first companions of the Prophet, to whom he promised paradise. His tomb is between Damascus and Jerusalem in Canaan, between Jebb Yússúf and Jisr Yakúb, on a high hill and covered with a high cupola. There are innumerable arrows fixed round it, because every bowman who passes here leaves three arrows as a remembrance. There are Fakírs and a mosque with a house for guests. But I, poor Evilyá, have visited Sa'd Ben Ebí Wakkáss's tomb near Medina, and at Alexandria, so that it is very strange; and I could never learn for a certainty in which of these three places he was really buried. God knows best. The bowmen pass bending different kind of bows, called Munteha, Ailán, Sheddán and bows of chains, exhibiting a thousand feats of consummate bowmen. All are well armed; some passing on foot and some on horseback. Though the shooting with the bow and arrow is but a pastime, yet it is an institution of the Prophet, and is sanctified by the verse of the Korán; "It was not I who shot, when I shot, but it was God, who shot."

(338) The Pehliváns or wrestling heroes, who shoot with arrows. They have no shops, but are always to be found at the exercise-house of the Janissaries at the At-maidán, or at the convent of the bowmen on the Ok-maidán. They are altogether eight hundred brave fellows, who acknowledge for their patron Sa'd Ben Ebí Wakkáss. They shoot, some at the points of weapons, at bottles, mirrors and lamps; some at targets of box-tree and juniper, with arrows made of

goose-quills, clove-flowers, &c. and some shoot arrows without wings into the air, so, that they catch them with the hand when falling. One of the most famous bowmen is Ebezádeh, who in Sultán Múrad's presence, having hid four arrows beneath his bow, shot two of them before him, one to his right shoulder and one to his left; in short four arrows in one shot, which was rewarded by the Sultán with a purse of gold. There are different men of great names in this exercise, amongst whom there are some of my own ancestors, whose names and arms I found stuck up at some convents.

(339) The Bow-ring-makers (Zehgírjián). Their patron Abú Taher Seffál, the son of Sa'd Wakkáss, girded by Selmán Pák, was torn by a lion near Helleh. They adorn their shops with these rings stuck on the thumb to bend the arrows, and hold the sinew with, made of all kinds of horns and fish bones.

(340) The Fighters with swords (Metrákjián) are thirty men, with ten shops. There are besides some thousand fighting Pehliváns, who have no shops. Their chief is Amrú Ben Ommia Zohrí, who presides over all Shátírs (messengers) and Matrákjî (fighters). He was girded by Alí, and is buried at Homs. At the public procession they pass exhibiting on foot the spectacle of fighting with great courage and bravery.

(341) The Fighters with the club (Pehlivánán Kurzbázán) are seventy men, with twelve shops. There are some hundred such fighting Pehliváns, but seventy of them are put down at their establishment, where the rest also assemble swinging their clubs, called, Chekmeh, Kesmeh, Assma, Salma, Salik, Chártop and Sheshtop, which are of the light kind, up to clubs of the weight of two quintals. Their patron is Horúm Ghází, the intimate friend of Hamza, by whom he was girded. They pass swinging their clubs.

(342) The Wrestlers (Pehlivánán Kúshtguírán). They have two convents, one near the small market-place, on the way of the Flour-hall, opposite to the cypress oven, called the convent of the brave (Sheja'a tekiessí), and dating from the conqueror's time. The other on the foot of the height, Zírek Yokúshí, called the convent of the iron hero, (Pehliván Demir-tekiessí). There are three hundred Pehliváns, who, greased with oil, and girded only with a leather, walk naked, and wrestle at the public procession, making their different turns and tricks of wrestling before the Emperor, who beholding them from the Alái-koshk, rewards them according to their skill. Their patron is Mahmúd, girded by Hamza, whose tomb is unknown.

(343) The Bird-hunters (Sayyadán murghán) are five hundred hunters, with no shops. They are considered as the assistants of the bowmen, because they bring to them all kinds of bird's feathers to make wings of for their arrows.

(344) The Fowlers (Kannásán Aujián) like the preceding have no shops. They



catch birds with birds, and are also considered as assistants of the bowmen, because they furnish them with feathers. Their first patron is Ismail, who in order to satisfy hunger, asked from God, that it might be lawful to him to catch birds with birds. In the time of Alí, his son Hossein bred falcons, and doves, as is recorded in some statute-books. Hossein's tomb is near Baghdád, but his head is at Cairo, where it was sent by Yezíd, his murderer. They pass on Arabian horses, holding in their hands falcons, glade-kites and all kinds of birds of chase on one side, and on the other partridges, woodcocks, ducks, and other waterfowl, which they chase with the above-said birds.

(345) The Fan-makers (Mírwahjián) are an hundred and five men, with thirty shops. Their patron is Jacob of Taif, who presented the Prophet with a fan of bird's wings. He was girded and directed by Ins Ben Málek; his tomb is at Mossul. Passing by they make different kinds of plumes and fans of ravens' and eagles' feathers.

(346) The Makers of the Sorghúj, or plumes of feathers worn as distinction on the turban, are fifty men, with forty shops. Their first patron was Esama, but their following one is unknown, at least I saw no other in the Futuwet-nameh or statuté books. They adorn their shops with all sorts of such plumes, as are called Súrghúsh, and Chelenk, made of feathers of herons, cranes, &c., with the Súrghùj (plumes) which the colonels of the Janissaries wear, and the Súpúrgeh (feathers) of their ceremony caps (Kúka).

(347) The Bird-merchants (Kúshbázán) are two hundred men, with fifty shops. They have no patrons. Our fathers had a proverb, saying, *Kúshbázi kúmar-bazi anlarí katl eden ghdzi*, "Who kills a bird-merchant and a gambler may be called a victor." The bird-merchants are an abject sort of people, but the young gentlemen and mother-heirs of Constantinople will give for an egg fifty piastres to put under their own doves; and when the young birds soar into the air and descend again to the ground, these gentlemen run after them throwing at them and killing some. This play is called Takla. These Takla-players breed a great number of doves of all sorts, such as Pál, Shebr, Jowcizi, Shámí, Missrí, Baghdadí, Munakkit, Alehreh, Martolos, Demkesh, Sába, Talazlí, Pelenk, Jebár, Kizil Aleh, Kara Aleh, Tekir Aleh, Chakar Aleh, Chár Aleh, Sádekút, Tájlikút, and Chakshirlíkút. Dove-feathers being sometimes necessary to the bowmen, these dove-keepers pass in their train, holding on their heads doves with wings spread and ear and feet-rings. The most esteemed of all the above-mentioned sorts of doves is the Baghdadí, because it never misses its way, but returns to its nest, however great the distance of time and place. Some of my friends, who were amateurs of this kind, having one day let loose before me doves at Brússa, they went straight away in the direction of Constantinople to seek their mates there.

A Story.—Sa'dí-zádeh, from Brússa, one of the most renowned of young gentlemen who have eaten their heritage (Miráss Yedí) and one of the greatest amateurs of doves, had spent ten thousand piastres for a collection of a thousand doves, which he used to feed with pomegranate grains wrapt up with musk. One day this collection of doves (the proper name of which is Rumma) roaming about, a most terrible storm came on, which threw the whole town into consternation, and lasted twenty-four hours. The set of doves of Sa'dí-zádeh not having returned, he lost his wits, and out of despair went travelling in Arabia and Persia. So he came to Algiers, where one day going to a palace he saw to his great astonishment his beloved set of doves. He inquired with delicacy about them, and the owner of the palace told him that seven years ago they had come down in the midst of a great storm, and had remained ever since. "Well," replied Sa'dí-zádeh, "this whole Rumma is mine; I have been now seven years travelling in quest of them, and God be praised have met with them at last." The owner of the house required proofs, and Sa'dí-zádeh was quite ready to afford them. He hastened to the market, bought a miskál of musk and a yúk of pomegranates, and put them for a night into the musk. In the morning he invited the owner of the house to witness the proof of their being his property. He went with his friends to the dove-cot, the door of which he opened, and throwing out the pomegranate seed began to call them in his usual way. There arose on the instant such a noise and fluttering amongst the doves as never had been witnessed before, and after they had greedily devoured their food, they soared into the air, and were seen no more. The owner of the house hoped that they would return, but Sa'dí Chelebí said, "God be praised, I have proved my property!" In seventy days he returned from Algiers to Brússa, where he found his beloved doves established in their old cotes hatching their young. It was averred that they had arrived at Brússa on the same day they had left Algiers in the space of eight hours. It is really true that these doves of the sort called Baghdadí are a most wonderful and sagacious bird, but it is a bad thing to feed doves, except those called Kút-dove, having red caps and breeches, which alone it is lawful to feed. For the remembrance of Hassan and Hossein, the sons of Alí, some breed white cock-pigeons without spots, with doves which have red caps and breeches, but the truth is that breeding them is contrary to the law, because the children turn the downmost upmost; much precaution is therefore required.\*

(348) The Poulterers (Taúkjián) are four hundred men, and an hundred and five shops. Their patron is Karún, the famous alchymist (Charon), who fed a great number of poultry as a real capital. When he was swallowed up by the

\* The sense seems to be, that it is illegal to keep sets of letter-doves of Baghdád for mere pleasure, because the expense of keeping them is ruinous to the amateurs.

earth, his poultry and the natron remained as his heritage to the land of Egypt. It was he who invented hatching chickens in ovens; he who has not seen it has seen nothing in this world. In the third volume of my travels Egypt is minutely described, which may be referred to. The poulterers are attached to the suite of the bowmen and arrow makers, because they stand sometimes in need of poultry feathers. They pass with different kinds of cocks and hens in cages, some with horns, some with two Imlik (?) and with forked Abeg (?); the cocks all crowing, Kúkúrukúkú.

(349) The Sparrow-merchants and other bird-sellers (Serjeyán). They have no shops, but their abode is on heaths and gardens, where they spread nets or lime-rods, and take all possible kinds of birds, which they exhibit in cages at the public procession. The pelicans draw with their beaks water from the cups put under the cage. The Mankirkúshí, the penny-bird (?) throws in its cage the Mankirtásh (penny stone) from one side to the other, and the bird-catchers play different tricks.

(350) The Nightingale-merchants (Bulbuljián) are five hundred men, without shops. They furnish great men, Mollas, sons of Vezírs, and barbers' shops with nightingales, which by their melodies enrapture the soul. They have some most precious cages set with onyxes and pearls, some of these cages are worth a thousand piastres or more, and are only made as presents to kings. In these cages the nightingales, excited by the noise of the crowd, sing merrily and loud, vying with each other in their warbling notes. In others loud talking parrots and chattering starlings are seen; some of which recite the Súra Ikhláss and other prayers. After them comes the chief of the bowmen, and the chief of the bowmen of the Okmaidán surrounded by their troops, with bows bending and sinews thrilling; the chief of the arrow-makers, and the colonel, master of the exercise of shooting with bows, followed by the eightfold Turkish music.

*The Twenty-sixth Section.*

(351) The Tailors (Derzián). They have two great establishments, the first close to the menagerie of lions, built by Mohammed II., which is the house where the chief resides; the second opposite the Alái-koshk, built by Sultán Suleimán; at each of them five hundred men are working. The number of the tailors' shops outside of Constantinople amounts to three thousand in all the quarters of the four jurisdictions of the capital, and the number of men are five thousand. Their first patron was the prophet Edrís (Enoch) who is actually in Paradise, like Jesus, who are the only two prophets who have entered Paradise without having died. Edrís travelled from Ezher to Syene, in order to convert its inhabitants, and was there taken up into heaven. I, poor Evliya, have drunk of the water of bliss,

collected in the traces of his blessed feet, which are seen on the rock of the grotto, from whence he ascended to heaven. I have also seen the grotto near Nablús, from whence Jesus, when kept in prison, was taken up into heaven. In the Prophet's time the chief of the tailors was David Taheri, girded by Selmán; I do not know where his tomb exists. Besides the two chiefs of the Imperial tailors, who reside at the aforesaid two establishments, there is a third, who is the chief of all tailors both in and out of the town. They ornament their shops on litters, with all kinds of precious dresses, and carry on poles a great number of clothes made of Egyptian stuffs, and their boys are all clad in armour, because they are a most necessary guild in the camp, and have, therefore, obtained rank before the following corporations.

(352) The Tailors of Dolimáns (Dolmaján). Their manufactory is a great establishment near the Bezystán, where their Aghá resides. The pages of the great and little chamber in the Seráï are all dressed in Dolimáns of cloth; they adorn their shops with different kinds of Dolimáns and Ferráje. The inspector of the two Imperial tailor-establishments is the Imperial treasurer.

(353) The Tailors of Kapama (gowns of linen or silk) Kapamaján, are five hundred men, with three hundred shops. Their patron is David Taher; they adorn their shops with dresses made of linen and silk stuffs, called; Lekfúri, Borúji, Imám Riza's linen, linen of Diarbekr, Mossúl, Ahmedabád, and Khatayí.

(354) The Cotton-beaters (Hallanján penbe) are three hundred men, with one hundred and fifty-four shops. Their chief is Manssúr Záhíd Al-kattán, who was girded by Selmán in the Prophet's presence. His tomb is at Baghdád. These cotton-beaters pass beating the cotton with their bows, (against the string of which they strike the cotton to cleanse it), making a harmonious noise of "Tartaka Tartak," and laughing and jesting at their work. They are clad from head to foot in cotton Múvahadis (a kind of short dress) Ferrájis, drawers, turbans, clubs, hatchets, and muskets, all made of cotton. In their shops they again represent in cotton white men with black eyes, lions, dragons, lynxes with red and orange-coloured eyes, which are bound with cotton chains, and the end of the chain is in the hands of a lion-keeper, also made of cotton. At the Alái-koshk they set fire to some of these men of cotton, and with great shouts throw them amongst the spectators. Some jest maliciously, saying: "Do not be afraid of that lion and that commander, he is all made of cotton, a mere form, and no spirit in him."

(355) The women's Cap-makers (Takkieján-zenán) are three hundred persons. Their patron is Abdullah Wásiti, girded by Selmán the Persian, he is buried at Wásiti his birth-place. They adorn their shops with women's caps of velvet brocade, and all kinds of rich stuffs; their boys are all clad in armour.

(356) The Turban-makers (Kákján) are four hundred men, with one hundred

and five shops. Their patron is Abdullah Ben Sa'ad, who arranged the turban or crown (Táj) of the Prophet; his tomb is in Upper Mecca, he was brought up by Ins Ben Málek. Their shops are filled with Káka (the simple cap without the muslin wrapped round it) of velvet and cloth, and their boys follow all clad in armour. Some elegant gentlemen used to ask those boys in a vulgar jest, whether they knew how to dress clean, which being taken in a bad sense is an expression most odious to the boys of these turban-makers.

(357) The Manufacturers of the caps, called Kelleposh, are two hundred and five men, with one hundred and five shops. Their patron is Kaberi-dedeh, they are for the greater part Greeks of Mitylene, and are making kelleposhes as they pass by.

(358) The Blanket-makers (Yorghánjián) are four hundred with one hundred and five shops. Their patron is Káhit, the Indian, who was girded by Ins Ben Málek. It was he who furnished the blankets at their marriages for the daughters of Osmán Rokkie, and Omar Yulthúm, and for Fatima, the daughter of the Prophet, Alí's wife. He is buried at Jebella in Yemen. This town of Jebella is near Mecca. The blanket-makers adorn their shops with blankets of atlas brocade, and all sorts of rich stuffs.

(359) The Border-makers (Zinjefotújissi) are forty men, with twenty shops. Their patron is unknown. They pass working borders on the robes of the U'lemas, on marble, cut in the shape of mushrooms.

(360) The Shirt-makers (Gomlekjián) are four hundred men, with three hundred shops. Their first patron was Seth, who made shirts of cotton, but he himself received this handicraft from Gabriel. In the Prophet's time their patron was Khodaima, the father-in-law of the Prophet, who was betrothed to his daughter Zeineb. The tomb of Khodaima is in Upper Mecca. He worked the spinning of Khadija and Aisha into shirts, which he sold, and gained his subsistence by this trade. They adorn their shops with different kinds of shirts of Constantinople, Kalamita, and Trapezún, and hang also on poles, shirts of one piece without sewing.

(361) The Turban-makers (Dulbendjián), that is the dressers of the muslin called Dulbend, round the cap called Káuk. Their patron is the Prophet himself, who carried on trade from Mecca to Bossra in Syria with turbans, and wrapped round his own head the white Mahommedan dulbend. Later in life he let his hair grow, and after the manner of Alí, wrapped a black sash round his head.

(362) The Handkerchief-makers (Yághlikjián) are one hundred men, with sixty shops. The very first lady who worked a handkerchief was Balkis, the Queen of Saba, and wife of Salomon. In the Prophet's time, Selmán, the Persian, sewed handkerchiefs and sold them. They exhibit passing by in their shops, a show of all sorts of handkerchiefs.

(363) The Stitchers (U'rújián) are thirty-five men, with ten shops; their chief is Atalla, the Abyssinian, who was girded by Ins Ben Málek, and who is buried at Zoleia in Abyssinia. He went there with Osmán (Mohammed's ambassador), who washed his corpse, said prayers over him, and buried him there. It is now a place of general pilgrimage. The shops of these stitchers are at the bottom of the Coral mosque, before the Sipt-Hamám; if a Cashmere shawl, atlas cloth, muslin, or any precious stuffs of this kind is torn, or eaten by mice or worms, they mend the spots damaged, so that it is impossible to find them. It is a skilful handicraft. They pass stitching.

(364) The Weavers (Julláhán) are one thousand men, with two hundred shops. Their first patron was Seth, but in the Prophet's time it was one of Selmán's disciples, girded by him, whose tomb I am ignorant of. They pass working on their looms.

(365) The Merchants of old cloth, and cloth fragments (Pártshajían) are one hundred and eighty men, with forty-five shops. Their patron is Abúl-hoda Ben Yassín, a disciple of Ins Ben Málek, from whom he received the girdle. His tomb is in the neighbourhood of Baghdád. They fit up their shops with different rags and fragments of cloth and precious stuffs. They are all Greeks from Mitylene, and all wealthy.

(366) The Yarn-merchants (Iplikjián) five hundred men, with two hundred and fifty-five shops. Their patron is Ins Ben Málek's disciple. His tomb is in the town of Sitára in Kúnjistán. (?) They adorn their shops with yarn of different colours.

(367) The Belt and Girdle-makers (Gharázán) are eight hundred men, with three hundred shops. They say that their patron is Imám Ghazáli, which is not true. It is Abdullah Ben Ja'afar Tayár, girded by Selmán. They adorn their shops with girdles and belts made of precious stuffs, and different other toys made of silver and gold spun in thread (Sirma), as if they would imitate the market-place at Brússa, which is called the market-place of the bride. Fine boys well dressed resemble those of paradise; and it is known, that in the town-revolt, called Shehrengúiz, (panegyrics which praise all the beaux or beauties, each of which is capable to put a whole town in revolt by the effect of his charms) the boys of the turban-dressers (men milliners) rank the first, the cap-makers, second, and the girdle-makers, third.

(368) The Jew Silk-merchants (Ibrishímjián) are three hundred men, with one hundred shops. They have a separate market near the Bezestán, go-betweenes, (miánji) and cháushes. They adorn their shops with all kinds of silk.

(369) The Silk button-makers (Dogmejiáni Harír) are six hundred men, with fifty shops. They adorn the shops with silk buttons of the Trapezún manufac-

ture. After them walk in full array, the head of the tailors, the head of the Dolimán-makers, with their nakíbs, chaúshes, kiayas, sheikhs, and the eightfold Turkish music.

*The Twenty-seventh Section.*

(370) The Tent-makers (Khaimejián or Chádirjián) derive their handicraft from Jemshíd, who made the first tent. In the Prophet's time their patron was Nassir Ben Abdullah Mekki, the tent-maker, who was girded by Selmán, and made the Prophet's tent of Ihrám (the coarse cloth of the pilgrim's dress). They dress fine tents on litters, and fine boys are seen working in them, playing tricks with each other, some are busy, setting-up awnings and musquito-nets (Sayebán, Namúsie).

(371) The Tent-rope-makers (Tanábjián) are one hundred men, with forty shops. They pass adorning their tents with all kinds of tent-ropes made of cotton of different colours.

(372) The Halter-makers (Kúlánjián) are one hundred and five men, with fifty-five shops. Their patron is the same as that of the girdle-makers. They are followed by the head of the tent-makers with his kiayás, nakíbs, sheikhs, chaúshes, and the eightfold Turkish music.

*The Twenty-eighth Section.*

(373) The Fur-merchants (Kurkjián) are one thousand men, with five hundred shops. Their patron is Edrís, the same as that of the tailors, because they are also busy with the needle. But the first inventor of the fur-dress was Húsheng, who wore the hides of beasts killed in hunting, that he might roam through the woods in animals' guise, which was afterwards imitated by others as a matter of pleasure and delight. In the time of the Prophet, the chief of the fur-makers was Amrú Ben A'mri, who was girded by Selmán Pák, his tomb is not known to me. There was a wonderful contest between the fur-makers and tanners, about the precedency of rank. At length the Emperor decided in favour of the first, because all the first men of the state dress in fur. They adorn their shops with furs of all kinds, of the value of many hundred thousand piastres. The Greek fur-makers of the market-place of Mahmúd Páshá form a separate procession, with caps of bear-skin and breeches of fur. Some are dressed from head to foot in lions, leopards, and wolves' skins, with Kalpáks of sable on their heads. Some dress again in skins, as wild men and savages, so that those who see them are afraid, each one being tied by six or sevenfold strong chains, and led by six or seven people. These wild men assailing their leaders and keepers, spread amongst the people a noise and confusion, which is beyond all description. Some are dressed like Perís and Dívs in strange figures, with their feet turned to the sky

apparently, while they walk with their real feet on the ground. Others, clad in lion, leopard, and bear-skins, represent those animals walking on all-fours and dragged with chains. Every time they grow mutinous they are beaten by their guards. Some representing swine, apes, and other animals, not dangerous, follow in crowds without chains. Others assail them with dogs and hounds, representing the show of a hunting party with halberds in their hands.

(374) The Sable-merchants (Samúrjián) are one thousand men. They are all Greeks from the towns of Sirfje, Florina, Latshásta, Golikesri, rich merchants, who bring fur from Russia every year. They fit out their shops with all kinds of fur, and with fish-bones.

(375) The Sable Kalpák-makers, (Samúr Kalpákjián,) are one hundred and five men, with eighty shops. Their patron is unknown. The sable Kalpák is the distinctive head-dress of the family of the Tátár princes of the Jinguíz family. They fill their shops with such sable Kalpáks stuffed out and moving on strings.

(376) The Water-fowl catchers (A'jián murghán) are two hundred men, affranchised by Imperial diploma, so that the Chákerjibashí, head of the vulture hunters, the Túghánjibashí, head of the Falconers, the Shahinjibashí, Ahmedjibashí, the general of the Bostanjís and Janissaries; the chief huntsmen of Istranija, cannot interfere with them. They hunt on the lakes of Chekmeje and Terkoz, (at both extremities of Constantinople on the Black and White sea) pelicans and ducks, the necks of which they give to the head of the fur-makers, the wings to the head of the arrow-makers.

(377) The Leopard-keepers (Parsjián). They belong properly to the Imperial menagerie, yet as the skins of these animals are of use to the fur-makers, they pass along with them, dragging the Imperial leopards in chains, and crying their cant words.

(378) The Lion-keepers (Arslánjián), their patron is Alí, the Lion of God, to whom all savage beasts paid obeisance. Formerly the lion and leopard-keepers, with their lions and leopards, used to walk in the train of the dogs and mastiffs of the shepherds, and the Mádras of the head of the butchers; but the fur-makers standing in need of their skins, an Imperial edict was issued in order to fix their place in the suite of the fur-makers. They drag lions, leopards, bears and other wild beasts in chains. They are followed by the boys of the Greck and Moslim fur-makers, who are all dressed in Kalpáks of sable, and clad in armour, surrounding in great pomp the horses of the head of the hunters (A'jibashí); of the head of the leopard-keepers (Parsjibashí); of the head of the lion-keepers (Arslánjibashí); and of the head of the fur-makers (Kurkjibashí); followed by the eight-fold Turkish music. These guilds are for the sake of dress, indispensable, in time of peace or war.



*The Twenty-ninth Section.*

(379) The Tanners (Dabbághán). There are twelve great tanneries in the four jurisdictions of Constantinople. These tanners are a set of wild fellows, and men-dragons; who, if a criminal, or bloodstained villain takes refuge amongst them, refuse to deliver him up to justice, but they do not let him escape, but put him to the business of turning up dog's dirt, an occupation which causes him to repent of former crimes and to amend his life afterwards. There are altogether seven hundred tanneries, which employ three thousand men. Their patron is Zeid, the Indian, who was girded by Selmán Pák. So it is put down in the Statute book of Ja'afer Sádik. His tomb is not known. In Turkey the tanners are called A'his, from Ahwerán of Cesarea; he was a great saint in the time of the Seljúk family. It is a famous story, that it having been hinted to the king that A'hibaba paid no duties, and the collectors having come to him in execution, they were all frightened away by a wild beast (Awren) starting from the middle of his shop, and which accompanied him to the king, who being equally frightened out of his wits, was very happy to allow him the permission asked, to bury the collectors killed. His tomb is a great establishment in the gardens of the town of Denizli, which is given as Khass to Kia Sultána (the Lady of Melik Ahmed Páshá Evliya's patron), and all the Turkish tanners acknowledge this Ahúawren to be their patron; the truth is, however, that the veritable patron is Zeid, the Indian. These tanners are a wild and savage set of men, and were the cause of the late Málek Ahmed Páshá losing the place of Grand Vezír; they are so riotous and unruly, that if assembled together they would be capable of deposing the Emperor. At the public entrance of the camp, many thousand of them assembled barefoot and bareheaded, with hands and feet coloured red, and with arms and nails of a deep blue or black, all dressed in leather and saffian of variegated colours, their aprons, turbans, dolimáns, and clubs, being made of leather, crying "Astra, Astra." Others are busy adorning their shops with saffian of different colours, blue, yellow, peach-coloured, Nafta; others pass turning goat-skins in wooden vessels, and treading them, with cries of "Ya-Hai!" (O, all vivifying!) Others pass saying: "We clean what is unclean, what is unclean, we clean." One of their ancient glories is to carry on a pole a banner made of old leather, in remembrance of the smith's (Kawe) apron, which converted into the banner of Persian liberty overthrew Zohák's tyranny.

(380) The Shagreen-tanners (Ságrijián) are one hundred men, with sixteen shops at the Flour-hall; they were of old time the assistants of the tanners, but have been since arranged as assistants to the sword-makers, where mention of them has already been made.

(381) The Parchment-makers (Kúderiján) are three hundred men, with eighty shops. They are all Jews, and their manufactory is at Khoja-páshá.

(382) The Parchment-painters (Turshejián). They adorn their shops and themselves with painted parchments.

(383) The Felt-makers (Ketshejián) are a thousand and five men, with four hundred shops. Their patron is Abú Said Nádi, girded by Selmán Pák. His tomb is at Kerbela, where he was killed with Imám Hossein. As he had killed during his life a great number of Yezídís, it is usual in Persia to swear by the tomb of Abú Said Nádi. It is a great place of pilgrimage of the Motezeli and Shii. They pass working in their shops different kinds of felt.

(384) The Burk-makers (Burkjián) are one hundred men, with forty shops, at the horse-market. Their patron is Abú Said. They make different sorts of capots and caps of the kind of felt called Burk.

(385) The Felt-makers of the Janissaries (Ketshejián Yenitsheri) are sixty men, with ten shops, patronised by Abú Said; their factory is established in both barracks (the old and new) near the mosque of the Janissaries Ortajami. They adorn their shops with the felt cap of the Janissaries.

(386) The Saddle-cloth makers (Motáf) are one hundred men, with fifty shops. Their patron is Ja'afer Tayár, girded by Selmán Pák. Their shops are fitted up with saddle-cloths, saddle-bags, halters, pistol-cases, and other of their manufactures, which they carry on poles.

(387) The Merchants of saddle-cloth, &c. (Tajián Motáf) are one hundred men, with fifty shops. Their patron is Sa'ad Ben Obeidi-khazreji, who was girded by Selmán. His tomb is in Sherzol; they do not have their shops in any fixed place like the men who work the saddle-cloths, but sell their work in open market.

(388) The Merchants of tannery (Tájiráni-dab'bagh) are one hundred men, with fifty shops. There is between them and the tanners the same difference as between the saddle-cloth merchants and saddle-cloth makers. These work, and the others sell the work in the open market.

(389) The Merchants of leather rags and fragments (Partshejián) are only fifteen men, with ten shops. They sell in the Coral market pieces of old leather, saffian, &c. and follow in the train of the tanners, whose assistants they are considered to be. They wear variegated caps. Behind them walks the chief of the tanners, accompanied by eightfold Turkish music.

### *The Thirtieth Section.*

(390) The Saddlers (Serráji) are five thousand in number, who have one thousand and eighty-four shops. Their patron is Abú-nassr-Khasem from Baghdád, girded by Selmán. His tomb is in the neighbourhood of Baghdád, and the

lineage of all saddlers is derived from him A great saint. The saddlers being of the greatest necessity in a camp, they obtained rank before all other corporations. They adorn their shops with saddles embroidered, with holsters, field-bottles, &c.

(391) The Saddle-tree makers (Kaltákjián) are three hundred men, with one hundred shops, they adorn their shops with Syrian saddle-trees.

(392) The Quiver-makers (Tirkeshjián) are sixty men, with thirty shops. Their patron is old Tokh-tamíshkhán of the Jenguíz family, and Hamza, the Prophet's uncle, who received the girdle from the Prophet himself. He is buried at the foot of mount Ohod at Medina.

(393) The Makers of a particular kind of quiver, called Gudelej (Gudelejjián) are twelve men, with two shops, patronised by a disciple of Hamza, who is buried at Aintáb.

(394) The workmen of the Jáb (Jábjíán) are thirty men, with ten shops, all Albanese. Jáb is, like Gudelej, a particular kind of case for bow and arrows.

(395) The Saddle-cloth-makers (Tekeltijíán) are one hundred and five men, with forty-nine shops. They adorn their shops with embroidered saddle-cloths and trappings.

(396) The Jack-makers (jacks for carrying water on horses) Meshakjián, are one hundred and five men, with fifty shops. They carry on their horses all kind of jacks, leathern bottles, and water-pipes.

(397) The Oil-pot makers (Debbejián) are one hundred men, with forty shops. They adorn their shops with all kind of leathern pots and vessels, called Debbe and Bodúj, for keeping oil, butter, powder, &c.

(398) The Table-makers (Sofrajián) are three hundred men, with fifty shops. They make field-tables to dine upon, out of leather, and pass on litters.

(399) The Halter-makers (Yúlárjián) are one hundred men, with forty shops. They pass making halters in their shops.

(400) The makers of leather baskets and trunks (Seped Sandukchí) are one hundred and five men, with thirty shops. They fill their shops with different kinds of baskets and trunks, and pass all clad in armour.

(401) The Cudgel-makers (Kamchijíán) are twenty men, with twelve shops. Their patron is unknown. They fit up their shops with different kinds of cudgels, called Sunbule, Chatál, Wúrma.

(402) The Sumpter Saddle-makers (Semerjián or Talandúzán) are one thousand men and five hundred shops. Their patron is Yússúf Birindi, who was girded by Abazer Ghaffárí, in the Prophet's presence. He was killed at Kerbela, together with Imám Hossein, and is buried there. They exhibit in their passage small sumpter-saddles, which they lay on young asses, mules, and goats, and adorn their

shops with all the apparel of sumptering. The sumptermen are, with the farriers, cooks and barbers, the most necessary, and therefore the most esteemed guilds in the Ottoman camp. With the sumptermen finishes the procession of the assistants of the chief of the saddlers, whose troop passes now with its kiayas (substitutes), nakíbs (provosts), sheikhs (seniors), chaúshes (ushers), dellál (footmen), mokadem, and watchmen (begji), which alone amount to the number of two hundred men, because their factory resembles a castle with four gates, a basin in the court, and a mosque. There is no saddler's factory, either in Arabia or Persia, which can be compared with it. It was built by Mohammed II. in the year 859. The Serrájbáshí, chief of the saddlers, ends the train in the greatest pomp.

*The Thirty-first Section.*

(403) The Shoemakers (Papúshjián) are four thousand men, with three hundred and forty shops. They have seven factories in the Coral market, where no less than eight thousand single men all employed in this guild are lodged. They have their particular officers, who are appointed by an Imperial Rescript of Sultán Súleimán, who exempted them from the jurisdiction of all other commanding officers. They punish their culprits themselves, even by death, and bury them in the precinct of their establishment. Súltán Súleimán once swore in his wrath against the Janissaries, who being dissatisfied would not touch their soup, that he would break them by assistance of the shoemakers, who having heard of his oath, assembled instantly from the four jurisdictions of Constantinople; an armed crowd of forty thousand shoemakers, who made their appearance before the palace, with shouts of "Allah, Allah." Súleimán, surprised by these cries, asked their cause, and pleased with their faithfulness, he gave audience to the chiefs and seniors, asking what he could do for them in reward for their zeal. Their petition embraced four points. First, they said that formerly boy-recruits had been given to them, who, well-bred and taught to read and write, could make their way to military charges, but as this custom had been suspended by the Janissaries, they begged its renewal. Secondly, they lamented that the price of ten aspers was too low for a pair of papúshes, and wished it encreased. In the third place, they petitioned for the free execution of their culprits by their own officers, without any other magistrate's interference. In the fourth place, they begged to be granted the privilege of a particular train with Turkish music, at the public processions, because till then their Aghá had been confounded in the train of the Aghá of the boy-recruits. Súleimán granted them these four points by an Imperial diploma, and bade them go home, and be quiet and keep ready as before. The Janissaries, who before had no mind to eat their soup, grew now of so good an appetite, that they were nearly devouring the plates together with the

soup. The shoemakers pass all armed, but barefoot and bareheaded, adorning their shops with all kinds of shoes and slippers, of all possible dimensions, called Zenáne, Rúzkar Olúrtassí, Kúrdaghzí, Telelí, Kúbárí, Serhadli, putting shoes into boots and boots into shoes. In one place all papúshes, in another all pashmaks (the first are slippers for men, the second for women); men's boots of an enormous size, big enough to hold two men; in their hands they hold múshta (awls?) of brass, glass, and box. So they pass resembling a troop of Jíns, every one being (God forgive us our sins!) a man-dragon, distilling lethal poison from their tassess. Their patron is Rúshnád, the son of Mohammed Ekber, who lived an hundred years; and is buried at Jezair in Ommán.

(404) The Recruiters of boys for the Janissaries (Taifei Degishirme) the press-gang. Every seven years a Colonel of the Janissaries, out of the regiments of the Yaya, sets out with five or six hundred men for Rúmelí, to draft from all the villages, Albanese, Greek, Albanian, Servian, and Bulgarian boys. The seven or eight thousand boys collected in that way, according to the institute of Sultán Orkhán, sanctified by the benediction of Hájí Begtásh, are dressed in the town of Uskúb, in jackets (Múwahadí) of red Aba, with a cleft on the shoulders, and with caps of red felt, which resemble the night-caps of Karagoz (the merry fellow in the Chinese shades). Arrived at Constantinople, their names are put down in register, and they are called Ajemoghláns, receiving twenty aspers, and half a piece of cloth a year. The best are given to the artillery, the armourers, and the Bostanjí, because this is the heaviest service. At the public procession, the Colonel of the press-gang collects them, and they pass dressed in their caps, along with the train of the shoemakers, to the number of four thousand boys.

### *The Thirty-second Section.*

(405) The Shoe-merchants (Khaffáfán) are one thousand men, with as many shops. They sell boots (Jizme), slippers, shoes, and socks, (Papúsh, Pashmak, Postál, Yemení, Felár, Cherkizí, Tomák, and Terlík), all made and ready. Their delláls or cryers, fill great plates with papúshes of the kind called Kútána, Zergerdán, Zenáne, and Lorta, and cry them out from three hundred to fifteen hundred aspers, according to an account which they know amongst themselves, and the scheme of which is no other than to cheat the buyers, which they boast of. They are a merciless set of people, but every man stands in need of them.

The guilds, which are assistants to the Khaffáfás or shoe-merchants, are the following:

(406) The Pashmakjí, or merchants of women's slippers (Pashmak). Their patron is Mohammed Ekber, who was girded by Selmán Pák. His tomb is at the

town of Aden in Yemen. He is also the patron of the shoemakers; the shoe-merchants have no exclusive patron.

(407) The Instrument-makers for the shoemakers (Attárdikiján) are one hundred men, with eighty shops. Their patron is Abússelám, the son of Mohammed Ekber Yemení. They have a particular market near the old Bezestán, near the bitter fountain, where they sell lasts for slippers, boots, and shoes, glue, needles, awls, combs, presses, &c.

(408) The Boot-merchants (Jizmejián) are five hundred men, with one hundred shops. Their patron is Mohammed Ekber from Yemen. They adorn their shops with red, yellow, and blue boots.

(409) The Aríkjián (?) Their patron is Abazer Ghaffári's disciple, buried at Cæsarea. They adorn their shops with different kinds of Arík (?)\*

(410) The Merchants of Mest (the leather socks sewed to the breeches) are five hundred men, with one hundred shops. Their patron is Abú Horeireh, who was girded by Alí; he was the first who made socks of goat-skin for the Prophet. He is buried in a date wood of Jíza, opposite Cairo. His surname Abú Horeireh, or the cat's father, was given to him by the Prophet on account of his predilection for cats. Twice a year, at the beginning of spring, and on the night of Mevlúd, or the Prophet's birth, many thousand men assemble at his monument, where a great number of cats are kept. All this has been minutely described in the second volume of our travels.

(411) The Merchants of Terlík (sweat-socks), which are worn instead of our stockings, immediately on the foot, within the Mest. They adorn their shops with variegated socks.

(412) The Old Shoe-merchants (Khaffáfán Eskiján) are two hundred men, with one hundred and four shops. Their patron is Ammár Ben Yassír, girded by Selmán Pák. His tomb is at Aden. They adorn their shops with old shoes.

(413) The Bath-coblers (Pinedúzání-hamám) are one hundred and fifty men, who sit at the gates of the hundred and fifty baths of Constantinople, mending the shoes and slippers of those who stand in need of it, while they are bathing.

(414) The Coblers (Eskiján) altogether are more than a thousand. They pass mending old shoes.

(415) The Cryers of the shoe-merchants (Dellálání-khaffáfán) are five hundred men, who have no shops; they perform only the office of crying out or proclaiming the sales at the shoe-markets of Constantinople. Their patron was girded by Abazer Ghaffári, and his tomb is at Kavarna, near Baghdád. All these guilds, if they affranchise a boy apprentice, pray first to Mahommed Ekber Yemení as the common saint, and then to their particular patron. Behind them walk the chief

\* Perhaps, "Leather sole-makers."—Ed.

of the shoe-merchants (Khaffáfí) the chief of the slipper-merchants (Pashmak-jibáshí) with the Ottoman war-music.

*The Thirty-third Section.*

(416) There are three thousand shops of Grocers (Attárán). Their patron is Hassám-ud-dín Ben Abdullah of Bassra. These grocers sell many thousand articles, and have many guilds for their assistants. The first are Egyptian grocers, who are established outside of the prison-gate, and pass armed on wagons filled with baskets of ginger, pepper, cardamum, cinnamon, cloves, rhubarb, spikenard, and aloes, forming altogether three thousand articles, which are minutely described in the Tezkeret of David, with their qualities and properties. These grocers have all these articles well kept in bottles and boxes.

(417) The Aloe and Ambergris merchants (Udanberjián) are an hundred men, with forty shops. Their patron was brought up by Selmán Pák. They pass perfuming their shops with aloe and ambergris.

(418) The Perfume merchants (Bokhúrjián) are thirty men, with twenty-five shops. They pass perfuming their shops with smoke of frankincense, spikenard, and different other perfumes.

(419) The Cup-makers (Finjánjián) are fifteen men, with two shops; they adorn their shops with cups of China and Martabáni.

(420) The Menders of broken cups (Finjián Kindejián) are twenty men, with fifteen shops. They pass mending broken cups.

(421) The Merchants of perfume pots (Attár Chomlekjián) are five hundred men, with three hundred shops. Their patron is Abdúlghaffár of Medina, the patron of all pot, can, and dish merchants. He died one hundred and sixty-two years old, and his tomb is at Baka'ái of Medina, where I was so happy as to visit it. They adorn their shops with different kinds of dishes, plates and pots.

(422) The Potters have been already mentioned, but those who make perfume pots, pass along with the perfumers turning the pots on the wheel.

(423) The Match-merchants (Kibritjián) are fifty-five men, with forty shops. They adorn their shops with sulphur-matches, which they sell.

(424) The Merchants of sulphur-oil (Dehhán Kibritjián). The first who extracted sulphur-oil for alchymical purposes was Karún, and there is now but one single man at Constantinople, who possesses the secret of extracting it.

(425) The Merchants of almond-oil (Attár yághjián badám) are seven men, with three shops. Their patron is Zanún, the Egyptian, who is buried at Cairo. They pass extracting different sorts of oil.

(426) The Bottle-makers (Shíshejián) are one hundred and five men, with four shops. Their first patron is Jemshíd, and amongst the modern Abúsina

(Avicenna). The glass factories at Constantinople are, that within the gate of Jubbalí, that before the gate of Eyúb, that within the gate of the potters, and at Khasskói. There are none at any other place. They pass making bottles. Whoever wishes to see a specimen of the fire of hell, may look on the fire in these glass factories ; but notwithstanding its fury, it is but a spark in comparison of the fire of hell.

(427) The Merchants of bottles (Tájirání shíshe) are three hundred men, with two hundred shops. Their patron is also Abúsina. Their shops are at Galata, very few in other places. They adorn their shops with all kinds of glass ware.

(428) The Perfumers, who sell their wares walking, (Charchijián) are three hundred men, who acknowledge for their patron also, Abazer Ghaffárí, his tomb is at Jerusalem. They carry about their perfumes in baskets, crying A'l charchi (take small things.)

(429) The Fayence merchants (Chínchian or Aivájián) are three hundred men, with one hundred shops. Their patron is Abdúl-ghaffár, girded by Selmán, who is also the patron of the potters. Their name of Aivájián is derived from the circumstance that when any accident happens to their fragile ware disposed in rows, be it from an earthquake, be it from a cat passing over, or be it from boys throwing stones, and breaking it for mischief's sake, they cry, "Aiwá! Aiwá!" Their market is a most showy one outside of the prison-gate. They adorn their shops with fayence of Nicæa and Kútáhie.

(430) The Merchants of great dishes (Teknejián) are one hundred and fifty-two men, with one hundred shops. Their patron is Behlúl Kassa'a, buried at Haleh. They carry on poles great dishes called Cheper, Kassa'a, Ghalebe.

(431) The Opium merchants (Afúnji) are one hundred and four men and as many shops. The inventor of opium is Pythagoras, the unitarian philosopher, and in the Prophet's time it was eaten first by Amrú Ben Ommia Dhamírí (the Interior), and indeed nothing purifies the vessel of the mind like eating opium. They pass at the public procession preparing opium, some stretching out their tongues like men hanged ; some crying "Haí" and "Huí," and frightening them out of their sleep by the assurance that their opium was not of Karahissár, that is, not of the best.

(432) The Hyoscyamus-eaters (Benjián) are sixty men, with twelve shops. Their first patron is Jemshíd. They pass eating hyoscyamus and playing many tricks.

(433) The Gatherers of Simples (Ispecherán) are one hundred and five men, with seventy shops. Their patron is Lokman, to whom all herbs created by God on the surface of the earth spoke, saying : "I am good for such a disease." In the Prophet's time the chief of these gatherers of simples was Hedayet-ullah, the son of Zanún, the Egyptian, he was girded by his father with the Prophet's per-



mission, and declared the chief of all those who sell herbs as remedies. His tomb is in the mountains of Hejáz; he was stung by a serpent, when gathering simples, and died before medicine could arrive from town. There are a great number of these herb-merchants. At Constantinople, their market is established during the whole week in forty-four places, as on Juma'a-bazári, Sáli-bazarí, Chárshenbe-bazári, that is on the markets of Friday, Tuesday, Wednesday. The merchants who sell in these markets are five hundred, who have no shops, but sell their herbs in baskets.

(434) The Coffee-merchants (Attarán Kahve) are five hundred men, with three hundred shops. They are great merchants, each of whom possess a capital of a thousand purses in Egypt, Yemen, Sana'a, Aden; at the public procession they load some hundred fards (Farda) of coffee on wagons, and weigh it out by quintal. I don't know their Sheikh, because coffee is a new invention, but the drinking it comes from Sheikh Shadelí. My compliments to you.

(435) The Jew-grocers (Attarán Yehúdán) are four hundred men, with two hundred shops. Their patron is Hassán Ben Abdullah of Bassra. These merchants are rich Jews, who have their shops in those parts of the town, called Takht-ul-kala'a and Mahmúd páshá. They sell different kinds of colours, the red colour, Sulugún (minium), the white, Isfidáj (cerusa), cinnabar, lake, lapis lazuli, iron-thread, brass vessels, and all kinds of minerals. These guilds of assistants to the chief of the grocers having passed, he follows himself with his exquisite troop, all clad in sable like a magnificent Voivode, with a pompous horse led before him, and his youths behind all clad in armour, with the eightfold Turkish music.

*The Thirty-fourth Section.*

(436) The Barbers (Berber). From the time of Adam to Abraham all Prophets let their hair grow, and nothing was heard of a barber; but Abraham having built the Ka'bah, and performed the rites of pilgrimage, was ordered to shave his hair at Mína, which he did, together with his two sons Isaac and Ismaíl, and so became the patron of the barbers. The Prophet, when he received the gift of prophecy at forty years of age, wore his hair, because all the Háshemites and Koreishites wore it, and even now a great number of Arabs, belonging to these families wear it. One of the Koreishites, called Jebel-ul-Hemmet, having deprived an Arab of his eye, and being condemned by Omar to undergo the same loss, as a punishment, fled to King Heraclius at Antiochia, and the place which he inhabited is even now called Jebellieh. He fled from thence, and retired to the mountains of Awlonia, where the Albanese language originated from a mixture of the Frank language with Arabic!! These descendants are even now called Koreishi, and wear long beards and hair like their ancestors.

This Jebel-ul-Hemmet, the Arabic founder of the Albanians, is buried at Ilbessán, but they say he died a renegado. There are also a great number of Koreishites who allow their hair to grow, near Mecca; the same is the case with many Der-vishes, and with a great number of Abyssinian nations. I saw on my travels also, many other people, who let all their hair grow. The Prophet having conquered Mecca, and his principal antagonists having embraced Islám, he ordered his disciple Selmán Pák, the very same day, to shave his head. He became therefore, the patron of all barbers, and was girded by Alí. His tomb is not far from Baghdád, on the shore of the Tigris, where once a year, all barbers and a great number of people assemble for recreation. He is a great saint, who was the Prophet's exterior servant. It is of him that the Prophet said; "Selmán is one of ours, and of the inhabitants of Paradise; he possesses the knowledge of the ancients and the moderns, and Paradise longs for Selmán five times every day and every night." Of the ten companions of the Prophet, Selmán and Akásha alone have been promised Paradise. Selmán was the first of all disciples girded by Alí, and became the patron of patrons. He lived three hundred and thirty years, and was also able to rectify the rites of purification and prayer, tracing them to the mode of their original institution. The great Imám Abúhanífeh, enjoyed the advantage of his conversation at Baghdád, and derived from him the knowledge of antients and moderns. The great Imám, whose proper name is Na'amán Ben Thabet, derived his lineage on the maternal side from Núshirván; he took instruction of the orthodox sect (Mezheb) not from him but from Hamád, who got it from Alkama, who derived it from Ibrahím Nakhí, who had it through Abbás from the Prophet himself, to whom it descended by Gabriel from Heaven. The barbers, who acknowledge for their first patron Abraham, and for their second Selmán, pass on litters with silk aprons before them, adorning their shops with different looking-glasses, basins of brass, and some thousand German razors.

(437) The Barbers of circumcision (Berberán sunnetjián) are four hundred men, with three hundred shops. Their patron is Abúlhawakín Ben Mohammed, Ben Talha, Ben Abdullah, girded by Selmán, whose function it was to circumcise all those who had embraced Islám. The Prophet alone was born from Emína, his mother, already circumcised. The wife of Abúlhawakín, the patron of the circumcision men, was Rabia, the daughter of Abdullah Ben Messúd; she cut off from her daughter, the excrescent flesh of the shamelips, called Kirmizí dilchak, which was first done by Sara, to fulfil the oath she had sworn in her anger of cutting a piece of flesh out of the body of Hagar. The custom of circumcision of girls has remained established ever since among the Arabs, and particularly in Egypt. There is a set of people called Hazerí, who on the night of the circumcision of girls, make great festivities. The advantage of this circumcision is to facilitate birth.

These circumcision-men adorn their shops with a great number of razors, and pass circumcising some boys under the noise of drums.

(438) The Barbers on foot (Berberán Piadegán). This is the name of barbers, who have no shops, and the number of whom amounts to two thousand. Their patron is also Selmán Pák.

(439) The Grinders (Charkjián) are one hundred men, with forty shops. Their patron is Abúlfeth Abdullah of Bassra, who is also the patron of the knife-cutlers. They pass whetting razors on great wheels.

(440) The Razor-handle-makers (Ustúra Koirúkjíán) are forty persons, with twelve shops. Their patron is also Abúlfeth Abdullah Nassri, they pass making handles of razors.

(441) The Turban-dressers (Sárikjián) are forty men, with seventeen shops. Their patron is Gabriel, who brought to the Prophet the crown he wore from Paradise, and the sash (Imámeh). Their shops are before the mosque of Ayá Sofíyah, close to the palace of Kia Sultán. They dress the turbans for the members of the diwán in the forms of Mújeveze, Selíma, Kalawí, Períshání, Kabádí, Katibí, A'asamí. The sash-winders of the place, Karamán, dress only the turbans of the lawyers and divines in the fashion Urf, introduced by the great Imám. They pass dressing these turbans in their shops. After them comes the head of the barbers with his full suite, and the eightfold Turkish music.

### *The Thirty-fifth Section.*

(442) The Men of the Bath. It has been already stated that there are one hundred and fifty baths within the four jurisdications of Constantinople; the keepers of them pass at the public procession clad in armour; they are rich and well-behaved men. Their patron is Mohsín, the son of Osmán, who was girded by Selmán in Ali's presence. His tomb is not known. They are mounted on Arabian horses, and their servants pass on wagons. They exhibit baths made of felt, illuminated with glasses, and call people to the bath. Naked rubbers of the baths (Delák), with blue aprons on their limbs, also invite them.

(443) The Rubbers of the Bath (Dellák), are two thousand men, whose patron is Obeíd, the Egyptian, girded by Selmán, and buried at the great Karáfa at Cairo. They pass naked, except silk aprons, carrying in their hands the rubbing purse and on their sides the rubbing stone, with soap scented with musk, and thus they pass soaping and rubbing each other.

(444) The Bath-servants (Nátirán) are one thousand men. Their patron Mansúr Ben Kásim, girded by Selmán Pák, his tomb is on Mount Lebanon near Ba'albek. These Nátirs gird swords round their aprons, and pass on pattens of ebony and box, inlaid with mother o'pearl.

(445) The Washermen (Jámeshúyán) are five hundred men, with three hundred shops. Their patron is unknown. They pass on wagons, washing linen.

(446) The Stain-cleaners (Lekejián) are twenty men, with ten shops; their shops are on the place of Bayazíd, they possess the art of taking out stains from precious cloth, without hurting the colour.

(447) The Sellers of auri-pigmentum (Norejián, or Khazrejián), they are a poor set of people without shops, who sell at the gates of baths the auri-pigment powder, which is used to eradicate hair. They carry bags on their backs, and cry "Nora, Nora! we clean all and make it light" (Núr). The Yamáks of the bathmen are all armed, they pass with their sheikhs, nakíbs, chaúshes, and the Hamámjí-báshí, or head of the bathmen, followed by the eightfold Turkish music. When they follow the camp, they make baths with felt, heated with coals for the use of the army, wherever they find a convenient spot.

*The Thirty-Sixth Section.*

(448) The Painters (Nakkáshán). The upper story of the lion-house (Arslán-khán), is fitted up with cells, where the painters are established; besides this great building, they have an hundred shops in other places, therefore their number amounts altogether to a thousand. Their patron is Shemerakhán, who painted the pavilions of Erem, the famous garden of Shedád; the Copts mention him as a Prophet. The Vezír of Salomon Assaf, the son of Barkhia, was also a Prophet and painter. He painted the throne of Salomon, and the palace of Balkis; and the Copts, even now, if they desire to praise any thing, say, "it is like the painting of Barkhia, twenty-four caráts." The Persians and Turks praise Erjenk Máni as the first painter. In the Prophet's time, Fazl, the son of Abbás, painted the sanctuary of the Ka'bah after its re-edification. He was girded by Abazer Ghaffárá, and became the patron of painters. His tomb is at Damascus, on the wall of the Mihráb of the mosque of the Omniades, within the gate of the Prophets, where twelve thousand Prophets are buried. Abd-ul-Múmen, the Caliph of the family of Abbás, liked extremely this Fazl Ben Abbás. He employed him in painting the cupola of the great mosque which he built. Fazl, being busy at it, was hurt by a little dust of chalk that fell into his eye, and thus losing his sight and equilibrium, he fell down from the height of the cupola to the ground, and was dashed to pieces. Múmen buried him at the gate of the Prophets. The painters arrange bows, chairs, &c. on litters, whereon they place works of the most famous painters, such as Shahkúli, Deliján, Aghá Ríza, Murúr Ilik, Behzadú-máni, Frenksinor, Jánshah.

(449) The Gold-founders (Zerkúpián) are seventy men, with fifty shops, their patron is David, who wrote the psalter on golden tables. In the Prophet's time

and after the conquest of Mecca, Abúlhozn Ben Nassr Ben Abdullah, brought to the Prophet melted gold, with which the Ka'bah was gilt. This Abúlhozn was then girded by Selmán with the Prophet's permission, and became the patron of gold-founders. They pass melting and founding gold in their shops, lighted with glasses.

(450) The Gilders (Mezheb-keshán) are one hundred and five men, with forty shops. Their patron is Osmán, who when Gabriel brought the first verse of the Korán to the Prophet, was the first who gilt the beginning of it, and remained afterwards the chief of gilders. His tomb is at Bokái of Medina. They pass gilding in their shops, Koráns and other books.

(451) The Bookbinders (Mújellidán) four hundred men, with one hundred shops, their patron is Abdullah Taimi; they have been mentioned before in the suite of the Mollá of the camp.

(452) The Booksellers (Sahháfan) are two hundred men, with sixty shops. Their patron is Abazer Ghaffári, who was girded by Selmán Pák, and is buried at Bokái. He was an hundred and seventy years old when he died; he was surnamed Abazer (the father of gold) by the Prophet, on account of his riches. They adorn their shops with many thousand precious books, such as Multeka, Shurer, Kusháf, &c.

(453) The Stationers (Kiağajían) are two hundred and five men, with two hundred shops. Their patron is Abbás, the uncle of the Prophet, whose tomb is at Bokái, and who was girded by Alí. They adorn their shops with Persian and Venetian paper, and walk dressed in paper jackets, drawers, cloaks, and caps; they pass smoothing and glazing paper in their shops.

(454) The Ink-stand and Portfolio-makers (Kobúrjían Divítjían) are one hundred and fifty-five men, with fifty-five shops. Their patron is Moaz Ben Jebel, who was girded by Selmán Pák, his tomb is at Ebtah; they adorn their shops with different portfolios and ornamented inkstands; they pass clad in armour.

(455) The Clerks (Mektúbjían) who write petitions, have been mentioned before in the suite of the Mollá.

(456) The Inkmakers (Múrekkebjían) are sixty-five men, with forty shops. Their patron is Zeid Ben Hareth, who was girded by Ins Ben Málek. His tomb is at Ebtah of Mecca. Their shops are at the mosque of Sultán Bayazíd, but some hundred of them work also in private houses. There are besides a great number of them at Sultán Selím's mosque, before the two fountains. The best of all is found at Kizil Mosluk, which is rendered famous by a popular verse, saying, "That there is much ink at Constantinople, but that the best is found at Kizil Mosluk."

(457) The Portrait-painters (Nakkáshán Músavirán) are twenty men, with four shops. They have no legal patron, because portrait painting is prohibited by our

law. But at the conquest of Khaibar, the Prophet gave a standard, which had been captured, with the figure of a lion on it, to Sidi Umet-ullah, the eldest son of Eyyúb, the standard-bearer of the Prophet. This bearer of the lion-standard became afterwards standard-bearer to Imám Hossein, and was killed with him at Kerbela. The Prophet gave no leave to paint any figure except this lion painted on the captured standard. Greek painters, however, to exalt the glory of Islám have contrived to paint the battles of Hamza, the great hero of the Islám, with Zopín. They paint him taking Zopín prisoner, and surrounded by all the heroes of Islám, such as Sa'ad, Said, Kháled Ben Welíd, Obeidet Ben Al-Jerráh, Sáriet, Ma'adikerb, Húrúmi, Landha, Ibn Sa'dáni, Bedí-uz-zemán, Welí-ul-akrán, Kássim La'alín, Baba Omer, Dhamíri, and some hundred others, all clothed with the seven pieces of armour necessary to a true knight, or Pehliván. By painting such battles and heroes, beholders are encouraged to war, and to wage the holy contest. They paint them like the ancient heroes, of whom mention is made in the Shah-námeh, such as: Sám, Zál, Nerímán, Kosthem, Rostem, Efrasiáb, Shefáti, Peshen, Feridún, Kaveh, Zohák. The painters adorn their shops on both sides with figures of these heroes. The most famous Turkish portrait-painters, are Miskáli, Solák-zádeh, and Teriákí Osmán Chelebí, who in pictures of battles may be called a second Behzád, and Tasbáz Pehliván Alí at the finger gate has distinguished himself as a second Weliján in painting the battles of the campaign of Eriván. He was also excellent in many other arts.

(458) The Painters Fortunetellers (Fáljián Músavirán). The most famous of them was Khoja Mohammed Chelebí, who had a shop at Mahmúd Páshá. He was an old man who had seen and had the honour of speaking to Sultán Súleimán. He filled his shop with the pictures and figures of all the aforesaid heroes and knights drawn with the pen on coarse paper, for the use of the passengers who stopped at his shop, in order by looking at these pictures, to get a soothsaying in favour of their wishes, viz. : whether there would be war or peace, whether Yúsúf or Zúleica, Mejnún or Leila, Ferhád or Sherín, Wirka or Yulsháh would yield to amorous desires. The painter consulted to this end the pictures of these heroes and fair dames, and delivered his answers in comical verses, which raised immense laughter. With these figures he obtained his living. Sometimes he carried them to the Emperor, and at the public procession passed as chief of these painter-soothsayers exhibiting his pictures. The prophecies of these soothsayers are delivered in ridiculous words, accompanied by comical gestures.

(459) The Paper-cutters (Oimajián) twenty men, with nine shops. Their patron is Abd-ur-rahmán, the son of the poet Hassán. He is the milk-brother of Kássim, the Prophet's son. His tomb is in the town of Tiberias, near Jerusalem. These paper-cutters are dervíshes, who are possessed of a thousand arts ; they cut

out of paper, with scissors, many wonderful borders and edgings, which are kept in books for remembrance sake. They pass at the public procession, cutting out of paper, such borders and marks.

(460) The Artificial palm-tree makers (Nakhljián) for the imperial feasts of circumcision or wedding (Súr Húmayún), are fifty-five men, with four shops. Their patron is Míser Ezheri, girded by Ins Ben Málek, buried at Cúfa. He used to make artificial cypress branches at the weddings and circumcisions in the Prophet's time. The shops of these handicraftsmen are near the baking oven of Kúska at Akserái, Takht-ul-kala'a, opposite the waxhouse in front of the wood gate ; here is the shop of their chief. They make for the public procession immense palm-trees of variegated wire and wax, each of which is supported by a couple of hundred men from the arsenal, who, encouraged by the Wardens to carry well, are surrounded by many hundred artificial palm-trees of smaller size.

(461) The Wax-bird-makers (Aliji or Báliji) are one hundred men. They make in the month of Ramazán, and at the two Bairáms, parrots of green wax, and turtle-doves of white wax, as playthings for children, which they carry on poles, crying, "Alijighim, Balijighim."

(462) The Printers (Bassmajián) are fifty-five men, with fifteen shops. Their patron is the patron of the Painters, Fazl Ben Abbás. After the Prophet's death, when his corpse was washed, Fazl Ben Abbás poured water on it. Their shops are near Sirthamám. They print with different kinds of lasting oil colours cushions, table-cloths, curtains, and chess-boards.

(463) The Calico-printers (Bassmajiáni Chít) are one hundred men, with twenty-five shops. Their patron is also Fazl, the son of Abbás. They are for the greatest part Armenians of Tokát and Sivás, Persian and Indian printers, who print astonishingly fine coverlets and curtains of calico. They pass printing, and clad in armour.

(464) The Embroiderers (Nakkáshán Zerdúzán) are sixty-five men, with twenty shops. A great number of them work at home. Their patron is Ebisúrkh, buried at Medain. They work gold embroidered cushions, sofa-cloths, curtains, abbás, &c., for vezírs, and great men, which dazzle the eyes of beholders with the splendour of the gold wire. It is a neat handicraft.

(465) The Embroiderers of handkerchiefs (Nakkáshán Yághlik) twenty-five men, with twenty shops. Their patron is Serráj-ud-din, girded by Selmán. His tomb is near Damascus. They embroider with variegated silk cushion-cloths, handkerchiefs, towels, shirts, and sheets. My mother was famous in this handicraft. They pass embroidering. After them follow the chief of the embroiderers, with his nakíbs, sheikhs, chaúshes, and the music.

*The Thirty-seventh Section.*

**The Men of the old Bezestán.** In one of the most frequented spots in Constantinople is the old Bezestán ; it is a great warehouse like a fortress, where the goods of all the military men and Vezírs are deposited ; for this purpose are employed many hundred magazines below ground, with iron gates. It was built in 857 (1453), by Sultán Mohámmed II. It is a strong building, the outside of which is surrounded by the capmakers, booksellers, wiremakers, and goldsmiths. On the four sides are strong iron gates. On the north side the gate of the booksellers, on the west that of the capmakers, on the south that of the girdlemakers, and on the east that of the goldsmiths, upon which is figured a formidable bird opening its wings. The meaning of this symbol is to say, "gain and trade are like a wild bird, which if it is to be domesticated by courtesy and politeness, may be done so in this Bezestán." This Bezestán has cupolas covered with lead, supported by large stone pillars, and windows with iron shutters. There are steps by which men ascend to the cupolas to shut the windows. On the right and left of the four streets of which the Bezestán is composed, are six hundred shops, and two thousand chests (Doláb). An owner of a doláb can at any time procure five thousand piastres, if he chooses to sell it. It is a large establishment, where trade is alive from dawn to sunset. There are some merchants here, who possess one or two thousand purses.

(466) **The Watchmen of the old Bezestán (Pاسبان)** are seventy men, the superior of whom is the treasurer of the Emperor ; they are sure and trusty Moslíms, who light their lamps every night in the Bezestán, and sleep there. Their patron is Akír, the Indian, girded by Selmán. His tomb is at Cairo. They are men so honest, that if many thousand chests full of jewels and precious things be laid open, they are perfectly safe under their care. They pass with lanthorns and sticks in their hands, crying "Asha, Dúra, Túta, Hai !" They have nothing to do with the forty thousand watchmen of Constantinople, who are a separate body of guards. The watchmen of the Bezestán are paid by the inspector of the town, and their vacant places are given to the porters of the Bezestán.

(467) **The Porters of the Bezestán** are three hundred men. Their patron is Peighám Ghálí, girded by Selmán, and buried at Tebríz. They serve outside the Bezestán, and cannot enter, the four gates being chained. The merchants of the shops on the outside of the Bezestán take their goods away every evening, for fear of fire, and put them into boxes, which are guarded during the night by these porters, as watchmen. They carry porter-saddles (Yasslama Semer) on their backs, ropes in their hands, and swords by their sides.

(468) **The Cryers of the Bezestán (Dellálán)** are three hundred men, they have no badges, but their fidelity is warranted by sureties ; they pass crying out : "A thousand piastres for my girdle, and two thousand for my diadem."



(469) The Cryers of the interior of the Bezestán (Dellálán enderún), are one hundred men, their patron is Abún-neda; they are all invested with badges of jedek or small *feuds*; they serve only in the interior of the Bezestán, which they do not leave. They pass bearing precious swords, pelisses, girdles, and jewels on their arms.

(470) The Cryers of the exterior of the Bezestán (Dellálán-burún) are three hundred persons; they have no badges like the former. They pass like the former, carrying precious vases.

(471) The Cloth-merchants (Chokajián) an hundred and seven men, with one hundred shops. Their patron is Abúl-Hedayi of Haleb, buried at Mecca. They pass with wagons loaded with all kind of cloth from London, Florence, Ancona, Marseilles, &c., measuring it as they go by.

(472) The Atlas Merchants (Atlasjián) are three hundred men, with one hundred and five shops. Their patron is Manssúr, the Andalusian, girded by Selmán, his tomb unknown. They are for the greatest part Jews.

(473) The Merchants of rich stuffs (Díbájián) are sixty-five men, with sixteen shops. They adorn their shops with all sorts of rich stuffs, and pass armed.

(474) The Velvet-makers (Katífejián) are two hundred men, with seventy shops; they pass making a display of velvet.

(475) The Cushion-merchants (Jassdikjián) are four hundred men, with one hundred shops. They sell the sofa-cushions of Mardín and Brússa of cut velvet, embroidered with gold wire.

(476) The Merchants of watered silk (moiré, in French) (Darayijián) are five hundred men, with two hundred shops. They adorn their shops with the silks called Púládi, Shámi, Darayi.

(477) The Caftán Merchants (Khala'tji) are one hundred and five men, and fifty shops. They sew the Caftáns or robes of honour (Khala't) which are distributed at the Imperial audiences.

(478) The Belt-merchants (Mokhtemji) are forty men, with seventeen shops; they adorn their shops with red belts used by the footmen (Mokkadem).

(479) The Merchants of variegated cotton stuffs (Alajajián) are one hundred men, with seventy shops. They pass exhibiting such stuffs, called Alaja, which are worked at Tira, Magnesia, Damascus, &c.

(480) The Apron-makers (Pishtimáljián) are four hundred men, with one factory. The factory is near the Forty Fountains.

(481) The Kánjian (?) are thirty men, with seventeen shops.

(482) The Musquito-net-makers (Dumjejián) are one hundred men, with eighty-seven shops.

(483) The Linen-makers (Bezjián) are six hundred men, with five hun-

dred shops. All these adorn their shops by the exhibition of their merchandize.

(484) The Merchants of the sort of linen called Boghas (Italian, bogasino, French, bogasin) (Boghasjián) are one hundred men, with four factories. They pass exhibiting different sorts of Boghas, such as : Lekfúri, from Livorno ; Khatayi, from China ; and Shámi, from Damascus.

(485) The Linen-merchants (Bezzázán) are one thousand persons, with seven hundred shops. They pass exposing for sale linen of different colours, such as Ahmedabádi, Mahmúdi, &c.

(486) The Carpet-merchants (Káliejejián) are one hundred and eleven men, with forty shops. They adorn their shops with carpets from Smyrna, Salonica, Cairo, Isfahán, Ushák, and Kavala.

(487) The Abba-merchants (Abbajián) are seven hundred men, with three hundred shops.

(488) The Coarse Felt Merchants (Gebejián) are three hundred men, with one hundred shops.

(489) The Merchants of Ihrám (the hair-cloth for pilgrims) (Ihrámjián) are one hundred men, with eighty shops.

(490) The Merchants of shalloon (Sof) are four hundred men, with ninety shops.

(491) The Merchants of the Sipáhi's market are eight hundred men.

(492) The Merchants of the frippery (Bít-bazári) are seven hundred men, with four hundred shops.

(493) The Merchants of the women-market, (Avret-bazári) are two hundred men.

(494) The Cryers and brokers of these different markets (Dellálán) are three hundred men.

(495) The Negotiators and Go-betweens (Miánjián) are two hundred men.

The patrons of the above different guilds are not known to me. After them follow the Sheikhs of the old Bezestán, the Nakíbs, Chaúshes, with the Kiayá of the Bezestán, and the eightfold Turkish music.

### *The Thirty-eighth Section.*

The men of the New Bezestán. This New Bezestán (Bezestánijedíd) was also built by Mohammed II. at a distance of one hundred paces from the old Bezestán, and in a similar form. From the north side only you ascend to it by a flight of eight steps at the gate of Zenátji ; on the west is the gate of the engravers, on the south, the gate of the tent-makers ; and on the east, that of the wire merchants (Teljián). There are here underground strong cupolas covered with lead ; altogether six hundred doláb, and one thousand men employed. The goods sold here

are not so valuable as those sold in the old Bezestán. This is the repository of silk wares and valuable cloth, and the old Bezestán of jewels and the precious metals.

(496) The Merchants (Khojaghán) of the new Bezestán, are altogether one thousand wealthy men, and are at the same time conscientious people in the sense of the verse ; “ The trader is God’s favourite (Elkasib Habíb-ullah).”

(497) The Brokers of the new Bezestán (Dellálán) are seventy, whose patron as before mentioned, is Abún-neda. They pass like the cryers or brokers of the old Bezestán loaded with rich cloth, so that all beholders are struck with astonishment.

(498) The Watchmen of the new Bezestán are eighty men. Their chief is Ghofair, the Indian. They carry halberds in their hands, and swords in their belts, with various lanthorns.

(499) The Porters of the new Bezestán (Hammálán) are three hundred men, their patron is Peighám Alí, they pass carrying trunks, crying out “ Hai” and “ Húi.”

(500) The Brokers of the outside of the new Bezestán. They pass also crying different costly things.

(501) The Looking-glass merchants (Ainejián) are one hundred men, with ninety shops. Their patron is Hossám-ud-din Nejíf who girded Imám Hossein, and was killed with him at Kerbela, where his tomb is visited. They adorn their shops with looking-glasses.

(502) The Dyers (Sabbághán) are eight hundred men, with five hundred shops. Their patron is Amír Ben Abdullah, the dyer, who was girded by Selmán Pák, he died when he was one hundred and thirty-four years old, and is buried in Yemen. They pass dyeing linen and hanging it on ropes.

(503) The Beaters of the dyers (Khairkár Boyaji Tokmákjissí) are seven hundred men, with one hundred shops. Some wits, if they wish evil to a man, say : “ Khair kár to you !” which signifies either, “ good success, or the dyer’s mallet to you !”—They pass beating linen with their mallets (Tokmák).

(504) The Men of the Bezestán of Galata. This Bezestán was built by Bayazíd II., with four iron gates, lead cupolas, and two hundred dolábs. The watchmen and brokers attached to it, amount to two hundred men. They do not sell such valuable goods, as those of the merchants of the two Bezestáns at Constantinople.

(505) The Merchants of perfumes (Zubátjián) are one hundred men, with seventy shops. They sell musk, fragrant colours, and essences, in boxes. The sheikhs of the new Bezestán with their nakíbs, chaúshes, and the eightfold Turkish music close the train.

*The Thirty-ninth Section.*

The Musical men (Mehterán). The musicians had a great contest with the subalterns of the chief architect (Mimárbáshi) which was carried on and decided in the Emperor's presence. The chief architect said: "My gracious Emperor, we are the favourites of Habíb Nejár, they are a set of men deriving their origin from the accursed Jemshíd and belonging to the Dejál (Antichrist). We build palaces, mosques, monuments and fortresses, and claim, therefore, the right of precedency in the Imperial camp." The chief of the musicians said in answer: "We are most necessary to the Emperor's magnificence, splendour, and majesty, because wherever he goes we accompany him with drums and pipes, and inspire with courage the Islamitic troops by the noise of kettle-drums. If the Emperor has a fit of melancholy we exhilarate him by the skill of the musical topics, which are twelve Makáms, twenty-four Sha'beh, twenty-four Ossúl, forty-eight Fassl. We are a gay, jolly set of men, while the architect's guilds are all composed of Armenian, Greek and Albanese infidels. Do not my gracious Lord, grant them the precedency over the musicians, which would ruin the last; consider only, that wherever the Prophet's standard goes, it is followed by the Turkish drum." By pleading in this way, the musicians gained their point.

(506) The Musical men (Chálíchi Mehterán) are a corporation of three hundred men, who acknowledge Jemshíd for their patron. They had no patron in the Prophet's time, because music had fallen into neglect, but it flourished again in the reign of the Omniades. Their establishment is near the iron-gate and the Imperial gardens of the Seráï, a large building, in the middle of which is a square tower, where they play every afternoon three Fassl, and a war melody, with good wishes for the Emperor; they play also three Fassl, three hours before day-light, to wake the people who are to go to the diván. This is the Ottoman rule in both winter and summer. They are much esteemed and well paid. If the gentlemen of the diván, or others, attain high dignities, the music plays in front of their houses in order to congratulate them, even if they be absent. (They play also before the houses of the European ministers at Pera, on the days of their audience, and on the Bairáms).

(507) The Music-chapel of the Seven Towers, are forty men. They play also three Fassl in the afternoon and before day-break. This is a custom introduced by Mohammed II. Such Turkish music is also played at the same hours at Eyyúb, Kássim-páshá, Galata, Top-khánah, Beshiktásh, Rúmeli, Yenikóï, Kawák, Begkos, Scutari, and Leander's tower, because in the conqueror's time (Mahomed II.) all these were frontier places. The musicians employed in all parts of the four jurisdictions of Constantinople amount to four thousand, they have no particular salary, but play on the feasts of weddings and circumcision. A great number of

them at Petri (in the Fanar), at Balata, and Terkoz, all subordinate to the chief of the Imperial chapel, with whose leave they attend the abovesaid feasts, and bring him a present.

(508) The Musicians, beaters of the kettle-drum, (Mehterán Kúsjián). Their establishment is a great building within wood-gate, where the kettle-drums of the army are kept; one hundred and fifty pairs of kettle-drums, carried by camels, and the larger ones, which were carried by elephants at Sultán Osmán's expedition against Hotín. They are beaten at feasts of weddings and circumcision, at the Bairáms, and the audiences of the ambassadors of the eighteen monarchs of the world. Their patron is the Chinese Emperor, called Khákhán; therefore the kettle-drum itself is called Khákháni. But at the Prophet's military expeditions, the drum was beaten by Baba Savendík, the Indian. He is buried at Mossúl near Jerjish.

(509) The Pipe-makers (Súrnájián) are forty men, with seven shops. Their first patron is also Jemshíd, who is buried at Ayasolúk (Ephesus), who used to make music at day-break.

(510) The Drum-makers (Taúljián) are fifteen men, with five shops. The first of the Ottoman family who beat drums, was Orkhán Gházi, on whose tomb at Brússa, a great drum is even now seen suspended, in remembrance of it.

(511) The Makers of the half drum (Daireh, Tambour de Basque) are fifty-five men, with ten shops. It was first beaten on the wedding night of Salomon with Balkis, and at the wedding night of Alí with Fatima, then eighteen years old, by Baba Amrú Assú, and Hamza Ben Taim. Therefore Amrú Ayár is the patron of the half drum-beaters. The Prophet said: "Celebrate the wedding, and be it even with half drums," (Duff). Therefore, this instrument and its playing are considered as lawful in Arabia. They play it both as a welcome to strangers, and as an accompaniment to the ceremonies of the Dervishes, but if legal, no rings with little bells must be attached to it, but it may be inlaid with mother-o'-pearl.

(512) The Violists (Rubábjián) are nine men, with three shops. The violin was formerly played before Salomon, but brought to perfection by Abd-ullah Faryábi; it is a perfect instrument, on the three cords of which all musical tones may be executed. Before the Prophet's time the playing on this instrument was not thought to be illegal.

(513) The Organ-makers. The organ is an old invention, and it is said that formerly David accompanied with it his psalms. It is generally found in the Frank's country. There you find at every convent and church, a large organ with three hundred pipes, with two pair of bellows, each moved by ten monks, and touched with the fingers. When it begins to sound in a mournful tone like that called Roháwi, the monks sing to it the verses of the psalter. They are

in the habit of castrating young boys in order to preserve the purity of their voices. These boys are made to stand on the upper part of the bellows, with which they rise and descend, singing the verses of the psalter to a mournful tune, Roháwi, so that the hearers are all enraptured. In Germany they have translated the psalter, from the Hebrew into their own language, of which the following is a specimen:—Sonderbarsten, Allerheiligsten, Allerseligsten, Jungfrau Maria Hilf auf den. If they sing these words in the melancholy tune Roháwi, the effect is quite astonishing. This tune is so called from the town of Roha (Edessa), where David invented this instrument, which absolutely must be heard to have an adequate idea of it. There are a great number of Persian words in the German.

(514) The Flute-makers (Neizen) are thirteen men, with four shops. Moses was the first who played the shepherd's pipe (Kawál). There are twelve kinds of flutes, called: Battál, Duaheng, Nai, Girift, Manssúrshah, Bol Aheng, David, Serheng, another Battál and David. The divines of Rúm (Turkey in Europe) hold the playing of this instrument not to be forbidden by the law, because it was played before that great mystic sage Mevláná Jelál-ud-din, and is even now played in all convents of Mevlevis. When the Prophet was twenty-five years of age, he travelled with a slave of Khadíja's, called Meisereh, to Bossra, and from thence to Damascus, on trading business. He did not enter this last town, but remained with his ass at the mountain Kaissún, from whence he returned to Mecca. The place where he remained, is marked by a cupola raised upon it. Having settled his accounts with Khadíja, who was then forty years of age, she fell in love with him, and married him; the biography of the Prophet by Jerír, mentions, that on the night of these nuptials, the half-drum, flute and violin were played, and therefore these instruments continue to be played in the convents of Dervishes.

(515) The Makers of the instrument Músikár (a wind instrument) are fifteen men, with six shops. Moses Músikár a disciple of Pythagoras the Unitarian, invented this instrument, of which some sorts have the same name as some flutes;—Girift, Miskáll.

(516) The Makers of the instrument Cheng (Chengjián) are ten men, with two shops; it was invented by Pythagoras to solace Salomon. It is a great instrument in the form of an elephant's proboscis, with forty cords, the sound of which is astonishing.

(517) The Instrument-makers of Drums. (518) Of the Tanbúr. (519) Of the Kanún. (520) Of the Awwád. (521) Of the Chártáb. (522) Of the Ridha. (523) Of the Sheshtár. (524) Of the Sheshkáneh. (525) Of the Kopúz. (526) Of the Chokúr. (527) Of the Jeshdeh. (528) Of the Durenj. (529) Of the Yúnkár. (530) Of the Yeltemeh. (531) Of the Mogáj. (532) Of the Barbúd (Barbyton). (533) Of the Jflej. (534) Of the Kemánji. (535) Of the Sándár.

(536) Of the Sherki. (537) Of the Great pipe. (538) Of the Small pipe. (539) Of Assaf's pipe. (540) Of the Arabic pipe. (541) Of the Persian pipe. (542) Of the Town pipe. (543) Of the Belbán. (544) Of the Nefir. (545) Of the Nakara. (546) Of the Shepherd's pipe. (547) Of the great Dudúk (a kind of pipe). (548) Of the Dilli Dudúk. (549) Of the Arabic Dudúk. (550) Of the crying Dudúk. (551) Of the Hungarian Dudúk. (552) Of the Tent Dudúk. (553) Of the Mizmár Dudúk. (554) Of the Dángiúd Dudúk. (555) Of the Tolúm Dudúk. (556) Of the Eyyúb borússi. (557) Of the Dervísh ború. (558) Of the Shísseh ború. (559) Of Núrdeμίt ború. (560) Of Efrasiáb ború. (561) Of Mehter ború. (562) Of the Lotornán ború. (563) Of the English ború. (564) Of the organ ború. (565) Of the iron heavy Tanbúr. (566) Of the Jám denbelik. (567) Of the Eyyúb denbelik. (568) Of the Makram denbelik. (569) Of the Chigháneh. (570) Of the Chálpára. (571) Of the Zummár. (572) Of the Kefeji (a kind of half drum). All these guilds of instrument-makers are followed by the chief of the Imperial chapel, with the eightfold Turkish music, making a noise as if it was the day of the last judgment.

*The Fortieth Section.*

(573) The Pehliváns. There are at Constantinople thirteen Pehliváns, rope-dancers or tumblers, every one of which is capable of ascending to heaven on a rope-ladder, and to approach as they soar so high, Jesus and the Cherubim. They exhibit their tricks in the Emperor's presence, some with Papújes, that have weights attached to them, some without weights, with sticks in their hands, some with swords, or one of the two hundred and sixty instruments of which the arsenal of the tumblers is composed. Uskudárlí Mohammed Chelebí, the first of them who exhibited his skill on the occasion of the Imperial circumcision, at the Hippodrome, was appointed by an Imperial diploma the chief of the tumblers. According to his register, there are two hundred Pehliváns wandering through the world, who with their train amount to the number of three thousand men. Their patron is David Húbla the son of Amr-ul-kais, who first ascended by his skill the walls of Khaibar, and was girded by Selmán Pák. His tomb is at Hamadán. His father Amr-ul-kais was one of the greatest poets of the tribe Koreish. His are the verses:—"Man desires in summer the winter, and if winter comes he is discontented, and never satisfied with one thing." He went at last to Heracleus, and was buried at Cæsarea.

(574) The Fire-eaters (Ateshbázán) are seventy men. Their patron is Abú Omar Wássiti, who was girded by Selmán Pák. He lived one hundred and fifty years and is buried in the Crimea. I have described in the second volume of these Travels the admirable fire-works which I saw in the year 1080 (1669) in the

country of Kúnjistán, in the town Ramlit-ul-hamál. The first fire-player was no doubt Avicena.

(575) The Pehliváns Night-players (Shebbázán) who play at night, representing les ombres Chinoises.

(576) The Night-players with painted figures (Khiál tassvırjián) who perform with the magic-lantern.

(577) The Players with the kúkla (Kúklabáz).

(578) The Players with false money (Zúrbáz).

(579) The Players with tassés (Tásbáz).

(580) The Players with cans (Kozebáz).

(581) The Players with cups (Kásebáz).

(582) The Players with birds (Perendebáz).

(583) The Players with bottles (Shíshebáz).

(584) The Players with drinking glasses (Kadehbáz).

(585) The Players with goblets (Hokkabáz).

(586) The Players with eggs (Beizabáz).

(587) The Players with straps (Kíshbáz).

(588) The Players with paper (Kiagadbáz).

(589) The Players with clews (Kellebáz).

(590) The Players with small balls (Yúvarlíkbáz).

(591) The Players with dice (Kúmárbáz).

(592) The Players with mirrors (Ainebáz).

(593) The Players with wheels (Charkhbáz).

(594) The Players with swords (Shemshírbáz).

(595) The Players with water-spouts (Shadirvánbáz).

(596) The Players with hoops (Jenbarbáz).

(597) The Players with ointments (Surmebáz).

(598) The Players with monkeys (Maimúnbáz).

(599) The Players with dogs (Kopekbáz).

(600) The Players with asses (Himárbáz).

(601) The Players with serpents (Yilánbáz).

(602) The Players with bears (Ayúbáz).

All these Pehliváns pass exhibiting their skill, amidst the noise of shouts and cries, so that the walls of Constantinople shake. They have no music. Their establishment is at the mule's Khán, they are all without arms.

#### *The Forty-first Section.*

(603) The Establishment of the Architects is near Wefá, at the factory of Dogramájibáshí; as the chief of them is a great Aghá, he holds his Diván always



in his own house, with all his seniors. He has seventy Khalífeh (commonly pronounced Calfá), each of whom would be capable of building a mosque like that of Ayá Sofíyah, or Súleimánieh. Seventy kiayás, and as many chaúshes pass through Constantinople every day, to caution those who dare to build on the roads, or by building injure their poorer neighbours. Their patron was of old Habíb-nejár, who was buried at Antiochia, the castle of which he built. In the Prophet's time their patron was Abúl-Kássim Abd-ul-Wáhid En-nejár, who was girded by Selmán. He renewed the building of the sacred precinct (Harem) at Mecca, and made two doors to the Ka'bah; there is now but one gate, on the east side, because the western one was shut up by Hejáj. The tomb of Abúl-Kassím En-nejár is at Syene, where he lies in the cave of Lokmán.

(604) The Carpenters (Nejárán) are four thousand men.

(605) The Builders (Bennayán) are three thousand men.

(606) The Wood-cutters (Kerastejián) are one thousand and five men, with ninety-nine shops.

(607) The Sawyers (Bijakijián) are one thousand men, with thirty shops.

(608) The Masons (Sivájián) are one thousand men.

(609) The Glass-cutters (Jámjián) are four hundred men, with seventy-one shops.

(610) The Plasterers ('Alchejián) are five hundred men, with twenty-five shops.

(611) The Mortar-makers (Khorassánijián) are four hundred men, with eighty shops.

(612) The Chalk-makers (Kirejjián) are five hundred men.

(613) The Makers of Greasy-chalk (Yághli-kirejjián) are six hundred men.

(614) The Makers of Marble-chalk (Mermer-kirejjián) are forty men.

(615) The Makers of Stone-chalk (Tásh-kirejjián) are fifty men.

(616) The Marble workmen (Mermerberán) are one hundred and sixty-one men.

(617) The Makers of the glue called Lokún for water-works (Lúkúnjián) are one thousand men, with ten shops.

(618) The Water-canal men (Súyoljián) are three hundred men.

(619) The Brick-makers (Keremítjián) are five hundred men, with thirty-five shops.

(620) The Makers of unburnt straw-bricks (Kirpejjián) are one thousand men.

(621) The Cutters of leaden tables (Takhta kúrshúnjián) are fifty men.

(622) The Coverers with lead (Kúrshún-ortíji) are three hundred men.

(623) The Paving-men (Káldirimjián) are eight hundred men.

(624) The Cutters of Whetstone (Kayaghánjián) are one hundred and fifty-one men.

- (625) The Stone-cutters (Tásh-kersen) are one thousand men.
- (626) The Stone-draggers (Tásh-keshán) are one thousand men.
- (627) The White-washers (Badanaji).
- (628) The Toy-makers (Oyúnjiakji) of Eyyúb, are one hundred and five men, with one hundred shops.
- (629) The Wagon-makers (Arabajián) are forty men, with eighteen shops.
- (630) The Pulpit-makers (Peshtákhtajián) are eighty men, with fifty-five shops.
- (631) The Chair-makers (Iskemlejián) are one hundred men, with forty shops.
- (632) The Upholsterers (Ferráshjián) are twelve men, with ten shops.
- (633) The Coffin-makers (Tabútián) are fifty men, with twenty shops.
- (634) The Coiff-makers (Kerkefjián) are twenty men, with two shops.
- (635) The Makers of stuff, called Chúllha, are twenty men, with six shops.
- (636) The Litter-makers (Takhtrevánjián) are ten men, with one shop.
- (637) The Makers of Miháfá, a kind of woman's litter, are thirty men.
- (638) The Torturing-instrument makers (Ishkenjejián) is one man.
- (639) The Makers of oil presses (Yágh degirmen Jenderejissi) are three men.
- (640) The Wheel-makers of horse-mills (Atdeghirmen Charkhjissi) are seven men.
- (641) The Wheel-makers of water-mills (Súdoláb Charkhjissi) are three men.
- (642) The Oven-builders (Forún bina ediji) only ten men.
- (643) The Well-diggers (Koyú-káziji) are one hundred men.
- (644) The Cave-diggers (Tolún-makhzenjissi) are forty men.
- (645) The Diggers of aqueducts (Súol-kázijilar).
- (646) Day-labourers or journeymen (Irghád) are ten thousand men.
- (647) Miners (Laghúmji) are three hundred men.

All these guilds pass on wagons or on foot, with the instruments of their handicraft, and are busy with great noise at their work. The carpenters prepare wooden houses, the builders raise walls, the wood-cutters pass with loads of trees, the sawyers pass sawing them, the masons whiten their shops, the plasterers put their plaster-mills in motion, the chalk-makers crunch chalk and whiten their faces and dress with it, playing many thousand tricks. The marble workmen cut different chronographs and inscriptions in marble, and make turbans and pillars for funeral monuments. The Logúnji, Albanese for the most part, mingle linseed oil with chalk and cotton, and pass beating out Logún (a kind of hardening glue or mortar used in water-works). The canal men fasten the water-pipes (Golúnk) together with ropes and the mortar (Logún) one to the other. Their factory or working house (Kiár-khánah) is at Ayá Sofiyah, near the turban-makers (Sárikji), built by Mohammed II. Their patron is Jedd-ullah Abúturáb. The Brickmakers are dirty Armenians, besmeared with lime. The makers of leaden plates, whose factory is at Súleimánieh, below the hospital, pass with their horses laden with lead. The lead-

coverers are busy with covering cupolas on wagons. The paving-men, mostly Albanese, carry in their hands hoes and iron trunks, with which they pave the road, singing a song in the dialect of Ilbessán, the words of which are: "Ewet-úláta Matúzina Sultána Rahma búr Fakína Khánifse Sultána Yána." The cutlers of whetstone pass with wagons full of it, so do the stonecutters. The stone-draggers, Armenian ass-drivers, drag their loads, crying out to each other. The white-washers carry in troughs marble chalk made into a wash, and long poles, at the end of which are brushes of swine-bristles, with which they whiten walls; they pass, crying in their Armenian brogue, "I whiten for eighty aspers, I won't do it for seventy." The toy-makers of Eyyúb exhibit on wagons a show of all kind of toys, reed pipes, tops, gigs, small half drums, violins, mice, birds, in short a thousand trifles and toys for children to play with, which are exported to India and Yemen, and every year are increased by new inventions. In their train you see bearded fellows and men of thirty years of age, dressed as children with hoods and pattens, some as children, some as nurses who nurse them, while the bearded babies, cry after playthings or amuse themselves with spinning gigs and tops, or sounding little trumpets. They are a strange set of mimics. The wagon-makers of the horse-market pass with small carts drawn by mastiffs and goats, with from seventy to eighty coaches drawn by Arabian race-horses. The pulpit-makers adorn their wagons with all kinds of pulpits of cypress, nut-tree, plane, &c. The chair-makers carry most elegant chairs on poles, and the upholsterers pass in the same manner. The coffin-makers nevertheless, pass on this joyful day with coffins, for example's sake; lamenting fellows, called Jenáze Peik, or Jenáze Sháhíid, go along with the coffin, lamenting the death of their fathers or relations, crying: "My father was a good man! God's mercy be upon him!" Five hundred grave-diggers, with shovels and hoes in their hands, ask the spectators where they shall dig their graves, and set up in this way a good warning for many. The makers of women's coiffs adorn their shops with all kind of coiffs, and the Chúllha-makers do the same. The litter-makers put elegant litters on mules, and pass along, and the makers of women's litters do the same, as if they were going to war, or on a pilgrimage. The press-makers (Jendereji) exhibit fine presses of all kinds of wood, and the makers of mill-wheels turn them as they go along, grinding flour, or drawing water to supply artificial fountains. Sultán Murád III. having much approved of these different sorts of wheels, gave to the men who worked them a purse of money. The oven-builders pass building ovens on wagons, because nothing is more necessary in each quarter of the camp than an oven for baking. The well-diggers scratch the ground on different spots, as if they were consulting where water may be found. The cave-diggers say one to the other. "Let us dig a cave here or there." The aqueduct-men by their skill in mathematics dig through moun-

tains to the depth of seventy or eighty yards, and conduct the water four or five journies distance. Every hundred paces they open a well-mouth, over which they put a windsail to admit air to the water, till it arrives at the place they desire it to be brought to, by levelling. It is a wonderful art. These men dig here and there, and feign to be consulting from whence water shall be brought, or to where it shall be conducted. They are all Albanese. The poor journeymen and menial hodmen pass with hoes and shovels in their hands, and with baskets and hampers, saying: "Let us work, let us labour, let us get our right!" They are a medley of poor wretches of all kinds. The miners, who are Armenians, have no more shops than the journeymen, they assemble in crowds in the streets, and stand waiting for labour at the finger-gate. The Armenian miners pass talking their Armenian brogue, in black boots, and on their shoulders hoes like Ferhád, carrying vans and coops, and carrots and cucumbers, which they eat passing by. Though they are a nasty and despised set of people, they are very useful at Cairo and Constantinople, because they clean these two capitals. Health to you! These guilds pass with a thousand fits and tricks, which it is impossible to describe, before the Alái-koshk, and behind them walk the calfás of the chief architect, the sheikhs, and chaúshes all on Arabian horses, followed by their pages, and the eightfold Turkish music.

*The Forty-second Section.*

(648) The Singers (Khanánjián). Their patron is Hamza Ben Yetím, girded by Selmán. He sung hymns (Na'at) with Belál the Abyssinian, in the Prophet's presence. His tomb is at Taíf. One of the most famous singers was the Imperial favourite (Mossáhíb) Tokátlí Dervish Omar Gulshení, who died at one hundred and forty years old. At the siege of Siget he was with my father in the same tent. He had conversed in Egypt with the great Sheikh Gulshení, whose order he embraced in the reign of Selim II., and was my singing-master in the Imperial Harem in the time of Sultán Murád IV., he also gave me lessons in the mystic world (Ma'neví). It was wonderful to see him take the half-drum with little bells, and to hear him sing with the greatest elevation of voice the word Dost or friend, when he began his song by the invocation of Omár, as the friend of Omár Gulshení his patron. He was excellent in all tunes, but Sultán Murád IV. being much given to the tone (Makám) called Sigáh, he sung so many artificial passages and compositions in this tone, that he gave fresh life to the world. (Here follow the names of some famous singers.)

*The Forty-third Section.*

The Musicians. Pythagoras, the Unitarian philosopher, was the first who transplanted the sound of Derderten from the world of spirits into this world, by which

he allured a human soul, which was resisting the entering the body, and forced it to enter. Struck by the effect of this sound, the sages contrived different instruments to cherish spirit and soul. The very first instrument was the common shepherd's pipe (Kawál), which was invented by Pythagoras and played on his nuptial night. Moses invented the instrument called (Músikár muskál). Abdullah Faryábi was the inventor of the violin. In the fourth year of the Hejira, at Imám Hassan's birth, Gabriel brought from heaven the verse prohibiting wine: "Wine, dice, and games of chance, are of the Devil's actions." At this time musical instruments were considered as forbidden as well as wine; permission was however given that trumpets, drums and half-drums, flutes and violins, may be played for kings. Philosophers say that music gives the last polish to the soul.

(649) The Players of the half-drum (Daireh or Duff) are five hundred men. Their patron is Amrú Ben Ommia Dhamírí, who with Hamza Ben Yetím, the prophet's singer at the nuptials of the Prophet's daughter Fatima, played the half-drum without small bells (Jelájel). This circle or half-drum keeps the measure of the dancers, who without it would lose all principles (Ossúl) of dancing. There is a particular treatise on the principles of music, which is called "Ilmì ossúli edwár."

(650) The Violin-players (Kemánjejián) are eighty men. The inventor of the violin was Faryábi, who is buried at Nakhjiván.

(651) The Flute-players (Naizenán). Their patron is Moses, who being a shepherd, invented the shepherd's pipe (Kawál).

(652) The Players of the instrument called Muskár, which was invented by Pythagoras.

(653) The Players of the Chenk (a kind of harpsichord) are twelve men. There are but a few who play it, because it is a difficult instrument.

(654) The Players of the trumpet (Kodúm or Nakára) invented by Húsheng, are five hundred men.

(655) The Players of the guitar (Tanbúr, originally Sítára) one hundred men.

(656) The Players of the Kanún.

(657) The Lute-players (Avvád).

(658) The Players of the Chártáb, are fifteen men. It is a recent invention of Sheikh Hyder, the chief of the Safí family.

(659) The Players of the Rádha. This is like the former, a new-invented cord-instrument, by Shukrállah Beg from Arabguír, it serves to accompany songs like the instruments of four and five cords.

(660) The Players of the Sheshtár, or six-corded instrument. The inventor is Riza-ud-dín from Shirwán, it is a cord-instrument with a crooked handle like the

lute, but the handle is longer, it is called Sheshtár, because it has six cords, and is difficult, but all tones (Makámat) may be played upon it.

(661) The Players of the Kapúz (an instrument of three cords). The inventor of it is Ahmed Páshá Hersek Oghlí, one of the vezírs of Mohammed II. This instrument is much played on the frontiers of Bosnia, Bude, and Temesvár; we never saw it in Anatolia, it is of a manly and soldier-like tone, and may be considered as a Sheshtár on a diminutive scale. It is a hollow instrument like an hippopotamus, but of three cords only. All these musicians are distributed into six musical bands at the public procession, and play alternately. The first band plays on the flute, violin, and muskál. The second, on the chenk, tanbúr and kodúm, or trumpet. The third on the kanún and lute. The fourth on the chártáb and rádhá. The fifth on the sheshtár; and the sixth on the kapúz, followed by the singers and half-drum players.

*The Second Musical Section.*

(662) The players of the Chokúr; it was invented by Yakúb Germiání, during his amusements in the gardens of Kútahia. It is a military musical instrument of five cords, with a wooden breast-plate and twenty-six perdehs (frets) of great size. It is commonly played by the Janissaries.

(663) The Players of the Jeshdeh, are three hundred men. This instrument was invented by Bineklisháh from Salonica. It is like the former, an instrument of five cords, but of small and round belly, a short handle, with the perdehs very narrow. It is a noisy instrument, commonly played by Gipsies at Constantinople, who hang it round their necks and play it at Eyyúb, Kághid-Khánah, and other pleasure-places.

(664) The Players of the Karádúzen. Its inventor is Kodúz Ferhád, who fled into Persia with Prince Bayazíd, Sultán Suleimán's son, and invented it at Isfahán; it has three cords, the body in form of a bottle, with perdehs; it is commonly played by shoemakers.

(665) The Players of the Yúnkár (a small instrument with three cords). It was invented by Shemsí Chelebí, the son of the author of the romantic poem Yúsúf and Zúleikha, whose name is Hamdi Chelebí. The son, who did not follow his grand-sire Ak-Shems-ud-dín's path and was given to love, invented it. There exists some love odes of his, under the name of Shemsjihán. This instrument is played by people in the suite of Páshás.

(666) The Players of the Yeltemeh, which is also the invention of Shemsí Chelebí, it is a cord instrument of the size of a Tanbúr or guitar, but short, with a double roof; the middle cord is of metal.

(667) The Players of the Moghan are fifty men. This instrument was invented

(693) The Players of the jack flute (Túlúm-dúdúk) are fifteen men, it was invented in Russia, and is played by Russian shepherds.

(694) The Players of the Frandá or Ferandá. (?) It was invented in England, and is played at the Holy Sepulchre by the monks. It is a horn. All the musicians of this section compose one single band, who play in the tone Sigáh, a melody, Fássl, which neither Jemshíd, nor Iskender, nor Darius, nor Hossein Bikára could have heard so well executed.

The players on the pipe and flute are possessed of the particular skill to bring by their tones the remembrance of absent friends, and distant countries, to the soul of the hearers, so that they grow melancholy. The Emperor, who hears their musical compositions (Fássl) at the Alái-koshk sends them a purse of money.

### *The Fifth Musical Section.*

(695) The Trumpeters. The players on the Eyyúb trumpet (Eyyúb-borússí) are thirty-five men. It was invented by Sinán Páshá, and is made of reed.

(696) The Players on the Dervíshes trumpet (Dervísh-borússí) are five hundred men. It was invented by Menotshehr, the old Persian king, for hunting-parties, and is a horn.

(697) The Players on the bottle-trumpet (Shísheh-borússí) are forty men, it was invented at Venice, and has the form of a crooked bottle.

(698) The Players on the Frank trumpet (Trompetta) are seventy-seven men. It was invented at Prague, in Germany.

(699) The Players on the trumpet of Efrasiáb are one hundred men. It was sounded at the court of the Kháns of the Crimea.

(700) The Players on the brass trumpet (Pirinj-borússí) are forty men. It was invented at Konia by Arslánshah, the Seljúkide, it is played also by the Ottomans.

(701) The Players of the Trumpet Lotoria (?) are ten men. It was invented by Dutch Lotors, and is sounded in their ships (the speaking trumpet).

(702) The Players on the English trumpet; it is a crooked trumpet of yellow brass, with thin threads of wire within.

(703) The Players of the organ trumpet; they make the horns of German buffaloes as thin as possible, put thin thread into them, and then sound them.

(704) are two hundred men. It was invented at Dantzic in Poland, and is made of an iron oval, with an iron tongue in the middle, Russian and Polish boys play it passing by. All these different kinds of trumpeters pass every band by itself, playing the tune Reháví. The noise frightens the hearers, as though the trumpet of the Angel of Death were sounding in their ears; above all, the sounds of the Lotor, the English trumpet,

**and the morning.**

are qualified to excite melancholy feelings in the

(705) The Players of the small glass drum (Jám-dablikjián) are two hundred men ; their chief is A'ssem Táifí.

(706) The Players of the small kettle-drum (Chomlek-dabljkjián) are five hundred men. It was invented in Egypt, and is played at the procession of the Mahmel, or the pilgrims' caravan going to Mecca.

(707) The Players of the Yemen, small drum (Yemen Dabljik) are twelve men ; they play in pairs, one sounding the half drum (Daíreh) and the other this kind of drum.

(708) The Players of the Makraka-dabljik are thirteen men, who come from Mecca, and play on it at the processions of Constantinople.

(709) The Drummers (Tablzen). The drum was first sounded by Ismaïl the prophet, and is therefore a most lawful instrument.

(710) The Rattle-players (Chaghneh-bázán) are two hundred men, it was invented in Persia by the Pehliván Seischođa, and is grown famous in Rúm.

(711) The Players on the Filján are one hundred men. This is an instrument invented by the Indian Parsee priests (Moghán).

(712) The Players of the reed-psalter (Kámish-mizmárjián) are one hundred men. It was invented by Sheikh Shusterí for the Chinese shades, and is composed of reeds.

(713) The Players of the Tarák-mizmár, invented by the boys of Constantinople.

(714) The Players on the Safir are three hundred and ninety men, they play it, holding two pieces of bone in the mouth, and talking meanwhile.

(715) The Players of the Safír-bulbul are three hundred men ; it was invented by Abúsina, and is an instrument imitating the song of the nightingale. All these players of the Tabl, Dabljik, and Chaghnah pass together, beating their different kinds of drums in the same measure, as if an army of Chamapúr (Porus) was marching by. Murád IV. was extremely pleased with their exertions, and lavished rich presents on them.

God be thanked ! that I have brought here to an end the description of the musicians and instrument players. If I, poor Evliyá, should be asked where I found such a complete catalogue of musical instruments, I would answer that in my travels in Arabia and Persia, in Sweden and Denmark, in Germany, Poland, and Bohemia, I, myself, saw all these instruments and many more, and, if it please God, I shall give a more complete description of them in my travels ; but these are the instruments used at Constantinople, which I am much more conversant with, as I at all times delighted in the company of singers and musicians, and as I perused



Nihání, the Poet's treatise on musical instruments, where a complete description of all musical instruments may be found.

*The Forty-fourth Section.*

(716) The Fools and Mimics of Constantinople. Whenever there is a feast of Imperial circumcision, nuptials, or victory, from two to three hundred singers, dancers, comics, mimics, with mischievous boys of the town, who have exhausted seventy cups of the poison of life and misrule, crowd together and play day and night. At some private weddings they gain in a night the sum of a thousand piastres, collecting the money in the half-drum after each dance. If I were to describe all that I have seen of their skill and show, my book would become an elogy of these entertaining fellows (Motríb). They are divided into twelve companies, called Kól.

(717) The first company of Parpúl are three thousand boys, they dwell at Balata, and are for the greater part Gipsies.

(718) The second company of Ahmed are three hundred boys, also of Balata, they are the dancing boys, the lords of misrule.

(719) The third company of Osmán are four hundred; there is no Gipsy amongst them; they are all excellent mimics (Mukállid).

(720) The fourth company of Servi are three hundred; Armenian, Greek, and Jew boys.

(721) The fifth company of Babanázlí are two hundred dancing boys, whose voluptuous motions set all the assemblies at circumcision feasts in an uproar.

(722) The sixth company of Zemerrúd are three hundred Greek and Armenian boys of the quarters of the Seven Towers, Nárli Kapú, Súlu Monastír, who have stripped many a rich man of his wealth, and laid him on the floor. They are famous in acting the parts of Semitjí (bakers), Kharájjí (collectors of tribute), Gumisharají (silver-searchers), and for singing Greek strophes.

(723) The seventh company of Chelebí are two hundred boys; the most famous of all in stripping their admirers by their charms and caresses.

(724) The eighth company of Akídeh, are two hundred boys; their chief is Pehliván Eyyúb, who is a poet, writer, learned man, singer, and traveller. These boys are the most elegant and best-fashioned, deed-learnt in a thousand tricks.

(725) The ninth company of Jewahir are two hundred boys of the jewellers of Galata, all Greeks and Armenians, famous for their comical talents in mimicking and making their auditory laugh. There are many boys amongst them, each of whom is worth a tribute of Greece, and perplexes the spectators by his beauty.

(726) The tenth company of Patakoghli are three hundred boys; they are all Jews, excellent comics, and have musical talents.

(726) The eleventh company of Khashúta are one hundred and five boys, who are also all Jews.

(727) The twelfth company of Semúrkásh are two hundred boys, who are all Jews, and all tumblers, jugglers, fire-eaters, ball-players, and cup-players, who pass the whole night in showing their tricks, and ask more than one hundred piastres for a night's performance; as these Jewish boys have the greatest antipathy to the gipsies, who compose the first company, they generally set a band of these Jewish boys against a band of gipsies, which produces the strangest scenes. Thus, they represent the play of a Jew surprised in flagrante with a Gipsy girl, the girl is seated on an ass, and conducted through the street with nasty intestines on her head, which makes the people nearly die with laughing. In short these twelve companies of boys, who are called Chengí (cinædi), vie with each other in producing the most voluptuous dances, and most comical scenes. They are all dressed in gold stuff, and endeavour to excel while passing under the Alái-koshk, where the Emperor is seated, so as to attract his attention by their fits and tricks. Since Adam descended from Paradise on earth, never was there seen such a crowd of tempting boys than under Sultán Murád IV.

*The Forty-sixth Section.*

(728) The Mimics (Mukallid). They are a very old tribe, and date their origin from the beginning of the world. Cain having slain Abel, all mankind then divided into two sects, the followers of Cain, who were the oppressed, and the followers of Abel, who were the oppressing. They mimicked each others manners and customs. In the time of Moses a famous mimic, named Hamám, mimicked all his miracles before Pharaoh, to the great pleasure of the Pharaohites, but to Moses's anger. One day Moses, not being able to bear it any longer, prayed unto the Lord that he should punish this mimicking fellow. The Lord spake then to Moses, and said to him: "It is you, my Speaker, that he is imitating, who are my prophet; what you say is truth and not error, therefore I am rather pleased with his imitation, which is a true and good one, for which I have destined to him Paradise." It is on the ground of this legend that it is decided in many books that the faith of the imitator is a true one. If, therefore, it is lawful to imitate believing and virtuous men, it is quite the opposite with the imitation of the infidels and wicked, because as the Korán says; "Who makes himself like unto some men belongs to them." The art of mimicking and satirizing spread also among the Koreishites, Amr-ul-káis and Mohammed Bossairí were satirical men. Abúleheb and Abújehel, the two great antagonists of the Prophet, appointed Mohammed Bossairí to afflict Mohammed with a satire, when he entered the assembly of the Koreishites. Bossairí prepared the satire, Mohammed accepted

the invitation, entered the assembly, and after having saluted it, he began to sing the famous panegyric on Mohammed, which hitherto remains unparalleled in the Arabic language, and each word of which wants to be explained by Akhterí or Shemi'í. The infidels and idolaters began to upbraid Bossairí for having forfeited his engagement, but he assured them that when preparing the satire he was suddenly seized by divine inspiration, and composed this famous Kassídeh. Having said so, he fixed his eyes on the Prophet, pronounced the confession of faith, and was girded by Selmán Pák, the patron of poets. Seventy-three infidels turned Moslims on this occasion. Bossairí died at seventy years of age, and is buried at Cairo, near Shafi's tomb. There was in the Prophet's time another mimic, a relation to the Prophet, who, though he persisted in his ignorance of true religion, was his partisan, and made so much fun of the Koreishites by satire and imitation, that the Prophet himself laughed, showing his teeth. The Koreishites hearing of their having been turned into ridicule in this way, considered how they should behave, and finding that the imitation was a true one, many of them were converted to the Islám. At last the mimic himself became Moslím, and, following the Prophet in his flight, was shut up with him as a faithful companion in the cave. He was a prudent, patient man, and good companion. The Prophet called him Shúr-ul-Habíb. Being blamed by some of his companions, that though a Moslím, he could not leave off satirizing, he told them:—"Men, God has satirized you himself in the Korán, and why shall I, being a man, not be allowed to satirize your vicious life." So he engaged many people to turn to the true faith, and to leave off a vicious life, only by fear of his satires. He became the patron of mimics, and is buried at Kilís, near Aleppo, on the north side of the town, by a convent on a hill. It is a fine cupola, from which you enjoy a good view of the town of Klís. Shúr Habíb is buried there, but the vulgar call him Sherjíl. I have described this monument with its principal inscriptions in the second volume of my travels.

(Here follow the names of the most famous mimics at Constantinople in the reign of Sultáun Murád IV., and the story of Korhassán). He was a mimic of Sultan Báyzázid's time, who delivered all the Ulemás not only from the dungeon but also from the fire, Bayazázid having sworn to burn them all. He delivered them by clothing himself in a foolish dress, and asking leave to go to Constantinople, because, said he, we shall soon stand in want of the Greek priests, to bring them back again to Brússa, and to Mount Olympus, as your Majesty is determined to burn four Muftís, the Molla of Brússa and seventy divines, all capable of being Muftís. This representation had so good an effect, that Sultán Báyzázid immediately ordered letters of pardon to be made out. Hassan went to the prison, delivered them, and was ever after looked upon with the greatest respect. In Sultán

Mruád's time the chief of all these mimics was Hassan-zádeh, the player of Chinese shades, who played twice a week in the Sultán's presence, asking every time before he began, the Emperor's pardon, by this verse of Sa'adi :

" Though many be the faults I am diseased with,  
The fault is virtue which the Lord is pleased with."

He was a skilful gentleman (Chelebí), who knew Arabic, Persian, and music, in which he was a second Faryábí. He played the Chinese shades, he wrote beautifully Ta'lik, was a good fireworker, in short, like Jemshíd he was versed in a thousand sciences and arts, generous like Khátemtaí, and Ja'fer, the Barmecide. After Sheikh Shadelí, he was the man who gave renown to the Chinese shades (Khiálizill, literally : Shadow's fancy). He contrived to represent on the theatre of these shades a second theatre, where figures of the smallest size were represented. Being extremely given to women, he invented all the famous scenes of the Karagoz, which are known by the name of the fine girl's play (Jowán-taklídí), Hawyá's play, the dumb man's play, the Arab beggar's play, the Albanese's play, the gentlemen's heritage-eater's play. Jowán Nigár, the fine girl, is violated in the bath by some strolling gentlemen (Devrání Chelebíler) Karagoz is carried out naked from the bath, and Sherbetji-zádeh figures as the father of Háji Aivád. In short, he contrived no less than three hundred different plays for the Chinese shades, in which he was out-rivalled by nobody, and though all his farces and plays were intended in a mystical sense, yet the spectators were dying with laughter. Karagoz is the merry fellow, and Háji Aivád the prudent philosopher, (Arlechino and Pantalone). Háji Aivád is the corrupted name of Háji A'ss, who at the time of the Seljúkides was a messenger going between Brússa and Mecca, and properly called Yúrúkcheh Khalíl, and whose ancestors were known by the name of A'felí-oghli, and famous for their great dogs, pointers (Zaghár), so that it is even now a proverb ; " What are you yelling like A'felí-oghli's pointers ? " This Yúrúkcheh Khalíl A'felí-oghli Háji Aivád, who during seventy-seven years was on the road between Brússa and Mecca, was killed near the last town by the Arabs, and buried at Honain. His dog remained with the murderers, and accompanied them to Damascus, where whining he kissed the feet of all men, but attacked the Arabs, barking and biting. The people struck with this extraordinary event, laid hold of the Arabs, searched them, and found A'felí-oghli's effects amongst their baggage, his sling, hatchet, bloody dress, and the letter bag. They hanged them in file on the place Sunánieh, the dog placed himself under them and breathed his life out. This is the origin of Háji Aivád (the Pantaloon of the Turkish puppet-show). Karagoz (the merry fellow) was a messenger of Constantine the last Greek Emperor. He was a Copt, who dwelt in the neighbourhood of Adrianople, at

Kirkkilisseh, and was an eloquent cheating fellow. His whole name was Sofiozlí Karagoz Báli Chelebí. He was sent once a year to Ala-ud-din, the Prince of the Seljúkides, residing at Iconium, where he entered into dispute and funny contest with Hájí Aivád, the court-messenger of Ala-ud-din; these disputes imitated and represented by the mimics, gave origin to the matter of all the representations of the Chinese shades (Khiálí-zill). The above-said mimic, Hassán-zádeh, had no equal in the talent of producing comic scenes between Hájí Aivád and Káragoz for a whole night long, and reciting verses, some of which had a deep moral sense. When he came forth from the puppet-show to breathe a little, he drank four dishes of coffee to restore himself, and began then when in good humour to play scenes on the stage himself, by which he set all the spectators in an uproar of laughter. During forty-seven years I have seen all kinds of Pehliváns, but not one so funny, clever, and witty. Another mimic of this kind, who was a Janissary of the regiment of Zagharjí, was also a Prince of speech (Mírkelán) who amused Sultán Murád, by reading the satires of Sheikh-zádeh in twelve different languages or dialects, representing the different scenes of a Teriákí (opium-eater) of Rúmeli-hissár, &c., and the story of a dervish and a grocer. The dervish having cursed the grocer's honey for having been refused a bit of it, all those who bought and eat of it, became subject to cholics and wind, so that they went at last to the Judge, who upon tasting the honey became affected in a similar manner. In this way the tribunal fills with eleven persons, all attacked with the same disease, which affords one of the most comical scenes of Turkish comedies. Two of the most famous mimics of the time of Sultán Murád IV. were two brethren. The first, called Shengel, was particularly renowned, for representing the story of Hájí Aivád, as Colonel of the Janissaries, making the round of Constantinople at night with his Ajemoghláns, whom he upbraids, and who answer each in their own brogue and dialect. The lantern-bearer, tired with the fatigue of bearing the lantern, hangs it to the horse's side; the horse, frightened by the light of the lantern throws the Colonel down, and his patrol disperses. The Colonel lying in the dark cries out for assistance, promising four farthings to the man, who will come to help him. In this way he makes the spectators laugh amazingly. His brother, not a less clever mimic, who was himself an opium-eater, had the greatest success in representing their ridiculous fancies. A Teriákí smoking, cuts his own finger, which bleeds amazingly. He bleeds so much that he is falling down, at last he is told that the bleeding will not cease, till a boy shall paint with his own finger's blood the letter Elif on his face, &c. &c. Another Pehliván mimic who staid at Boyúkereh was famous, not for imitating man, but for mimicking all kinds of animals, the quarrels of dog and cat, of cat and mice, of cock-fights, of horses and camels, together with the song of all possible birds.

(729) The Sellers of Búza (fermented liquor of barley) are one thousand and five men, with three hundred shops. The first who contrived to make Búza was the Tátár Sálssál, who was killed at Akkerman, by Málek-ushtur with an arrow. Murlek-ushtur, grieved with Sálssál's death, died in Crimea at Eskiýúrd, and was interred at Yenisalájik. The Búza-makers say that their patron is Sári Sáltuk, in which they are greatly mistaken, as Sári Sáltuk-dede was a great Saint. He was the disciple of Ahmed Yessúi, and was commonly called Mohammed Bokhara; Yessúi sent his disciple Háji Begtásh from Khorassán to the Seljúkides into Rúm, where he went into war with Osmán and Orkhán, and assisted the last in the establishment of the Janissaries. Our ancestor the patron of the Turks, Ahmed Yessúi, sent his disciple Mohammed Bokhara with seven hundred men of Khorassán to assist Háji Begtásh. He said unto him, "Go now my dear Sáltuk Mohammed, kill the usurper who under thy name has got possession of Poland, and the Dobrúja country, and kill the dragon who is desolating that country." Sáltuk Mohammed Bokhara went to Háji Begtash, to whom he was directed by our ancestor Ahmed Yessúi, and was sent by Begtásh into Dobrúja with seventy men. He killed the dragon in the caves of Kilgra, and converted the King of Dobrúja with forty thousand men at Párawádi to the Islám. Sáltuk Mohammed then went disguised into Poland, killed the monk Sári Sáltuk, whose name he took, and dwelt in his cell. As Sári Sáltuk he converted all the Lipka-tátárs to the Islám, and extended his conquests unto Danzig on the North sea, which I have seen on my travels in the year 1051 (1641). He established here fifteen thousand Lipka-tátárs, and then pushed his inroads towards Moscovia, where he converted six hundred thousand Heshdek-tátárs to the Islám. The descendants of the Heshdek-tátárs in Moscovia, and of the Lipka-tátárs in Poland, make even now the greatest population of these two countries. Sáltuk Mohammed having been so great a hero and saint, what probability can there be, that he invented the Búza. The Búza-makers are however, a very necessary corporation in a camp, Búza (though fermented) is not prohibited like wine, it gives heat and strength to the body of Moslím warriors, and serves to allay hunger. The excess of drinking it, brings on the gout and dropsy, and the proverb says;—"That dogs are no friends to Búza-drinkers." The reason is that Buza drinkers being liable to the above-said diseases, always carry a stick in the hand, which is no means of recommending themselves to the favour of dogs. The Búza-sellers are for the greater part Tátár gipsies. All the sorbet-makers of Constantinople are considered as the assistants of the Búza-makers. They pass on wagons crying "Búza," and distributing it amongst the spectators.

(730) The Sweet Búza-makers (Tátli-búzaján) are one hundred and five men, with forty shops. Their patron is also Sálssál. They make a kind of white Búza

of the growing millet, which resembles a jelly (Julláb). They put it sometimes, for a trial, into a handkerchief, without a drop of it passing through. It is a favourite beverage of Sheikhs and Ulemás; women who are with child take it, that their child may become sound and stout, and when delivered they take it to increase the milk. The surface of it is covered with a kind of cream, which gives new vigour and life, without intoxicating or creating colic, because they compose it of must of Tenedos, with cinnamon, cloves, ginger and Indian nuts. They sell it in great tubs, large enough to contain a man's body. I, who spent so much time in coffee-houses, búza-houses and wine-houses, can call God to witness, that I never drank any thing during all my travels, but this sweet búza of Constantinople preserved in boxes, that of Egypt made of rice-water, and that of the Crimea, called Makssáma. Since I was born, I never tasted in my life, of fermented beverages, or prohibited things, neither tobacco, nor coffee, nor tea, nor Badian, nor Kishrún (a beverage made of coffee-husks), nor Tha'leb (Salep), nor Máhleb, nor Paysúna, nor Modúna, nor wine, nor Kirsh-water (Wishnáb), nor pomegranate wine, nor date-wine, nor mulberry-wine, nor melon-wine, nor cocoa-nut-wine, nor Awishle-wine (?) nor Ipme-wine nor Assilma-wine (of suspended grapes), nor Banan wine, nor Beduin-wine, nor triple-wine (Muthelleth), nor Muscat-wine, nor Fishfish-wine, nor Nárdenk-wine, nor Bozún-wine, nor Heml-wine, nor Arak, nor Kulfesh (iced cooled wine), nor Khorlika, nor Firma, nor Súdina, nor Pelonia, nor Khardalie (mustard), nor Ramazáne, nor Imámie, nor Yúze, nor Thalkán, nor Kúrt, nor Bázma, nor Komis, nor Bálsji, nor Tústaghása, nor Diamond-water, nor Minjel-water, nor beer, nor cinnamon-water, nor sulphur-water, nor goidurme, nor opium, nor Beresh, nor Núshdár, nor Jewárish, nor Mokím, nor Bairámpáshá, nor Sheránie, nor Benjlik, nor Kara-pehliván, nor love-pills, (Hábbí-úshákí), nor Ferah, nor Kakúnji electuary, nor Jihán-bakhsh electuary, nor Dilshend electuary, nor Kaisún electuary, nor Misrúne electuary, nor philosopher's electuary, nor Píreján electuary, nor Dilkusha electuary. I never tasted any other electuary but that of sweet lips, which I take sometimes for the ease of my chest. My father was of the same temper; I, being of a vagabond Dervish-like nature, ready to sacrifice my soul for my friends, have spoken only for their pleasure's sake, of all this prohibited fermented beverages and electuaries. It is through my friends that I learnt the use of these opiates and fermented liquors, and God, whom I can call to witness without hypocrisy, knows that I never tasted any of them except the sweet búza at Constantinople, the rice-water búza at Cairo, and the makssama in the Crimea, each of which I drank in imitation of so many great Imáms and Sheikhs, who take it for invigorating their health. It has no intoxicating quality. My compliments to you. There are many Búza-houses at Constantinople; at the Flour-hall, where there is a great number of porters and others, are only three Búza-

houses, each of which is furnished with forty or fifty servants ; five or six hundred lovers of búza drink here the whole day. Over the gate of the Búza-khán of Sinán, is a honey-cask suspended in chains, which was the object of the wager of a famous porter, who engaged himself to drink it out from the morning to evening. It may hold three men within it.

(731) The Sellers of Súbaya (Súbayajíán) are ten men, with two shops. They came from Egypt and keep their Súbaya in great tubes (Kúb) and jars (Jarra). It is made of rice-flower baked in the oven, immediately after it comes out of the oven it is converted into a jelly (Julláb) with sugar and cinnamon. It has the appearance of milk, and can hardly be distinguished from it. They pass at the procession crying their Súbaya.

(732) The Mead (oxymel) makers (Bálsújíán) are one hundred men, with fifty shops. It was first made by Plato at Athens, who by putting heml-root into pure honey, made this kind of oxymel of that solution. It certainly strengthens, but makes the head heavy.

(733) The Arák-makers (Arákjían) are three hundred men, with one hundred shops. It was first invented in Poland, where they extract spirits from all kinds of plants. The two kinds of brandies called Golefsin and Khorlika, are the most noxious of all. It is sin to get intoxicated with these kinds of Aráks, but to taste one or two drops is not illegal (Harám).

(734) The Makers of the triple wine (Muthellethjían). It was composed first by Imám Zafer, and is made in the following way: Must is boiled in a kettle, wherein a stick is put, to the height of the must, with three notches in it. In the course of boiling two of these notches appear, but the wine is not perfect until it has boiled down to the third notch. It is called triple-wine because two-thirds of it has been consumed in boiling. This boiled must it is lawful to drink, but at Constantinople the name of the triple, or rather third-boiled, is also given to sharp wine from one to seven years old, boiled in this manner; a cup of it is sufficient to put the man who drinks it, amongst the number of those of whom it is said: "Do not approach prayer, ye drunkards!" The Muthellethjí pass with their bottles and cups.

(735) The Tavern-keepers; there are in the four jurisdictions of Constantinople, one thousand such places of misrule, kept by Greeks, Armenians and Jews. Though wine was prohibited by the Korán in the fourth year of the Hejira, yet as the Ottoman Empire is great and mighty, there is an Inspector of wine established, of whom mention has been made amongst the Inspectors of Constantinople. He stays at the iron-gate of Galata. The greatest number of taverns at Constantinople are to be found near the gate Psamátiá, the sand-gate, the new fish-market, &c. Whoever names Galata and Khasskói, says taverns; because



they are there as numerous as at Leghorn and Malta. Along the Bosphorus taverns are found in all villages bordering on it; the greatest number of them are at Ortaköi, Kúrúchesmeh, Arnaúdköi, Jeniköi, Tarapia, Boyúkdereh, and on the Asiatic shore at Kúzgúnjik, Chengelköi, Scutarí, and Kadiköi. The word Gumráh (seducing from the road) is most particularly to be applied to the taverns of Galata, because there all kinds of playing and dancing boys, mimics and fools, flock together and delight themselves day and night.

In the procession of the camp, wine is not produced openly, but the inn-keepers pass all in disguise and clad in armour. The boys of the taverns, shameless drunkards, and all the partisans of wine pass singing songs, tumbling down and rising again. Besides the open wine, brandy and beer-houses (of which the principal are enumerated), there are many secret spots known to amateurs by their particular names, of which, however, I am ignorant. These wine-houses are a rich mine of revenues for all the magistrates of Constantinople and Galata, on account of the pecuniary fines inflicted on those who are found guilty of drunkenness and riot. All kinds of wine (Sheráb or Meshrúbát) are the source of rich revenue to the magistrates, but besides the wines, there are also the liquors and spirits (Músekkerát) and the opiates (Múkeifiát). Though wine is legally so much prohibited, that it is against the law to drink a single drop, yet has this cursed juice been called by philosophers, the second spirit (Rúhissání). Others called it the lion's bile, and others said, that they were surprised, how a man could die on a day, when he had drank a glass of wine in the morning. But here there is some blunder, for the wine is taken in the last saying, in a mystic signification, meaning the wine of Divine love, which the great mystic Uskudári Mahmúd Efendí praises in his Ishk-námeh, or book of love. Such allegorical lovers never get rid of worldly poverty and misery, are always despised in the world, and enjoy no regard, even if they happen to be kings. (Some mystic verses). In short wine-houses are established in the Ottoman Empire, and in other kingdoms, but in the Ottoman Empire the keepers dare not put any sign to their hellish shops. They pass with their boys all armed, playing instruments and a thousand tricks. Behind them follow the chief of the Búza-makers with his men, who wear green hats on their heads, with red caps underneath, dressed in pelisses with swords in their girdles. They pass throwing millet on the people, crying "Hái" and "Húí," and singing Albanese strophes. The Búzajibáshí himself is mounted on a race-horse in great pomp; at his right, rides the Inspector of the wine, with one hundred pages before, but no Turkish music behind him. Their noise is however much greater than that of Turkish music would be, for they literally deafen men's ears, because the singers, players, fiddlers, and dancers, of all the taverns follow behind the Búzajibáshí, and the Khamr-emíní (wine inspectors),

with some thousand half drums and trumpets, Balabán, Tanbúri, Tantúri, and other instruments making a most confounded noise.

The last of all the guilds are the Jewish tavern-keepers, two hundred men, and one hundred shops, who, in spite of the Greeks and Armenians, are all masked in the most precious dresses. Their playing and dancing boys, and other fair are all dressed as Ajemoghláns, or Levends with Jubbeh, Maklúna, and Kontosh, with head-dresses of the garrisons of the frontier, with sable-caps and different sashes wrapped round them. Other bearded Jews pass also in precious dresses, bedecked with jewels, carrying in their hands crystal and porcelain cups, out of which they pour sherbet instead of wine for the spectators. As Jews are the most despised of all men, they pass the very last of the whole procession. This is quite the reverse of the rank commonly established, where the last rank is the principal according to this verse of the code of ceremonies:—

This is the law of the Imperial sword,  
First walks the Slave, and after walks the Lord.

But in the procession of the camp, as we have seen, it is quite the opposite case, as all the guilds rank in proportion to their necessity and essential use, and contest the precedency with each other. All having passed, the procession is closed by the Jews; as they arrive the last, and late in the evening at the Aláï-koshk, they are accompanied by three colonels of Ajemoghláns, who prevent the crowd from insulting them by throwing stones, or from laying hold of their precious cloths. There are also Ajemoghláns interspersed amongst their ranks. The Jews were ordered to walk quite separate from all other guilds and corporations, because they never mingle with other people, and particularly not with Mahometans, against whom they nourish a most rancorous hatred. They take wine from the hands of none but Jews, and walk therefore separate from all other inn-keepers, who formed the last of the guilds, distributed into sections.

This procession of the Imperial camp begins its march at dawn, and continues the whole day till sunset. It is opened by the Chaúshes called Aláï-chaúsh, and amounts to the number of two hundred thousand men, all passing armed like a thundering sea. It is an established custom, that each of these guilds, when arrived near the new garden, at the monument of Khosrew-páshá, present themselves before the house of the judge of Constantinople, because he is the authority, which has the inspection of all measures and weights, and assembles the guilds. It is the law (Kanún) that all these guilds should present the Mollá or Judge of Constantinople with the wares and merchandises, which they had exposed in the public show; but some are abstracted on this occasion. After this respect is paid to the first magistrate of the capital, the guilds accompany their officers to

their lodgings, and every one returns home. All trade and workmanship is interrupted at Constantinople, on account of this procession, for a period of three days, during which the riot and confusion of the procession fills the town to a degree, which is not to be expressed by language, and which only I, poor Evliya, dared to give an idea of. No where else has such a procession been seen, or shall be seen. It could only be carried into effect by the Imperial orders of Sultán Murád IV. Such is the crowd and population of that great capital Constantinople, which may God guard from all celestial and earthly mischief, and let her be inhabited till the end of the world. Amen! By the Lord of all the Prophets. God be praised that I have overcome the task of describing the guilds and corporations of Constantinople. Now I return to my purpose with God's assistance.

*Of the Population of Constantinople.*

Seíds or Sherífs, the relations of the Prophet, three thousand and thirty-six. Divines (Ulema), three thousand. Sheikhs, two thousand two hundred. Imáms, three thousand and six. Khátíbs (Friday-prayers), three thousand and five. My compliments to you. The number of the tradesmen, and workmen, of the troops and different bodies has been mentioned already.

*Poets of the time of Sultán Murád IV.*

First, the Sultán of Poets, Nefi Chelebí, whose praise would fill another volume, if I were to mention all the productions of his pen.

Sághir Ráiz, a master in the Kassídeh.

Wahdetí, incomparable in the strophe of five verses.

Armi-zádeh Hálet Chelebí, unparalleled in the tetrastich.

Kewkebí, has no rival in delicious descriptions.

Shámí, the author of Arabic Kassídes; he was drowned in his passage from Constantinople to Scutari.

The Muftí Yáhyá Efendí; Attayí Chelebí, the continuator of the work *Shakáik*, and a good historian.

Beháyí Mohammed Efendí, was made Muftí in the year 1060.

Habbí Chelebí, who is the Firdúsí of his time in history.

Ghaní-zádeh Nádirí Chelebí, who is the wonder of his time.

Wifák-zádeh Faiz Efendí, a good grammarian and poet.

Sheríf Sabri Efendí, an Aristotle in the science of riddles.

Okjí-zádeh Sháhí, not only a good poet, but also the Sháh of epistolary writers.

Hassan Kefrí Behayí, a good satirical writer and astronomer.

Meshrebí, excellent in strophes of five and six verses.

Mantikí Efendí, who in his *Sáki-námeh*, or book of the cup-bearer, has composed a work worthy to be compared to the *Mantikát-táir* (birds logic) of Sheikh Attár.

Tifli Chelebi, who was reader of the *Sháh-námeh* to Sultan Murád IV. He was called Leilek Tifli, stork Tifli, on account of his tall stature. He composed a pleasing Diván.

Naili Chelebi, he composed in Turkish and Arabic, besides his Turkish Diván.

Sivri Efendi, the father of the former, author of a Diván.

Tarzi Chelebi, he left his *Zilleh-námeh*, and a *Wasset-námeh*, which is a kind of moral legacy taken from Tifli's mouth, and a Diván.

There are also at Constantinople, some jugglers called Hezánjian (skilled in a thousand arts) who would be equal to give lessons to the Devil, to put fleas into cages, and lice before a wagon, to fly with eagle wings from Galata's tower to Scutari, and in short to perform incredible things.



## NOTES.

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### *Note 1, p. 71.—Cities of Mekka and Medina.*

The two *Harems*. Harem signifies any thing sacred, the access to which is interdicted to the profane. It signifies therefore not only the *γυναῖκίον* or Ladies' apartment, and the ladies of the house (though but one); but also the sacred inclosure of any mosque, because the sacred inclosure of the Ka'bah is so called. *Haremein*, the two sanctuaries of Mekka and Medina.

### *Note 2, p. 73.—Yúrús.*

*Yúrús* is nothing but the corruption of *Urius*, the name of Jupiter, whose temple stood on this mountain. The Giant's tomb, named in Turkish legends *Joqueh's*, appears to have been that of *Amycus*, killed by the Argonauts. Perhaps the European name of Giant's mountain is a translation of *Riesen-berg*, a name which might have been given to this place by German and Hungarian prisoners, from whom the point below is called the point of the Hungarians; of *Yúrús* they made *Riese*.

### *Note 3, p. 77.—Seyyid Battál.*

There is here a great confusion in chronology. *Harún Rashíd* died in the year 194 of the *Hejira*, and his expedition to *Scutari* is put down by *Hají Calfa* in his chronological tablets as having taken place in the year 166. The death of *Sid-albattál*, the true Arabic *Cid*, who is here by a blunder made contemporary of *Harún Rashíd*, happened in the year 122 of the *Hejira*; *Heshám* the *Ommiád* being *Calif*. In the year 245 (859) there is indeed recorded by the Byzantine writers an Arab expedition led by an Arab Prince *Amras* (*Emir*), vide *Continuat. Constant.*, who was vanquished by *Petrone* (vide *Simon Logotheta et Cedrenus*, and *Abulfeda*). *Reiske* observes in a note, that there is a difference of seventeen years between the Greek and Arab historians about this event, which however is not so, because the fifth (sixth year of *Michael VI.*) erroneously laid down as 846 of the Christian *æra*, answers to 861, that is to say to 247 of the *Hejira*, so that all agrees.

### *Note 4, p. 78.—Harún-ur-rashid now advanced for the second time.*

The second expedition of *Harún Rashíd* against Greece is put down by *Hají Calfa* in the year 182 (798) and his third in the year 187 (802) when he is said to have taken tribute from the Greek Emperor *Nicephorus II.* (of whom the legend hangs on the belfry of *St. Sofia*). These expeditions of *Harún* are also recorded by *Elmacinus* (p. 118, 119) and *Theophanes* relates the defeat of the Arabs at *Karasúm*; but the Arabs who, according to *Hají Calfa* and *Elmacinus*, took the town of *Sogud* or *Sifraf* (*Θηβαρία*) did not keep it long, as *Theophanes* and *Cedrenus* name it in the year 804, among those which were repaired by the Emperor's order.

### *Note 5, p. 81.—Meskin.*

*Meskin* (the Italian *Meschino*, and French *Mesquin*) signifies, as is proved by this passage, originally, leprous.

*Note 6, p. 83. — Shekrenguiz, or town-revolt.*

*Shekrenguiz*, town-revolt, is a descriptive poem of some striking beauties, each of whom is supposed to raise by her charms the whole town into revolt. A very close imitation of these kind of poems has been given by the translator in the Vienna poetical almanacs of 1813 and 1814 by his *Stadtingruiz*.

*Note 7, p. 84. — The garden of Hyder Páshá for Sultán Süleimán.*

The garden of the Seráí, laid out by the German gardener, M. Bose, under the reign of Sultán Selim III. is not on the same ground on which Sultán Süleimán laid out this incomparable garden, which is entered by the garden door, and consists chiefly of high planes and cypress trees, that are seen from afar, interspersed among the gilt cupolas and spires.

*Note 8, p. 98. — "I am a Moslem."*

*Moslem* is the name of the partisan of the Abbás family, to whom the ruin of the Omniades, and the establishment of the Abbassides is chiefly due, he is represented carrying a hatchet as deliverer from tyranny. The hatchet is also worn by the judges in some places in their quality of Hákim-sheri, or legal commander, though they never have the executive power, which is entrusted to the hands of the Zábit, that is the political or military authority.

*Note 9, p. 113. — The Stories of Antár.*

This is a new and striking proof, that of all the numerous Arab stories and romances, of which nothing is known in Europe but the "Arabian Nights' Entertainments," the romance of Arab Chivalry, called "The History of Antár," is by far the most interesting, because it embraces the time immediately before Mahommed, who delighted in these histories, and who vied with Antár's glory as poet and warrior. There is but one copy (originally thirty-three volumes, but now bound in seven folios) at the Imperial library of Vienna, which the translator found at Cairo. The copy purchased by Mr. Hamilton at Aleppo was lost by shipwreck. If the translator had consulted his taste for amusement rather than that for useful instruction, he would have given prior to this translation an abridgment of this most interesting romance of Arab chivalry, which contains a more faithful picture of Arab life than even the "Thousand and one Nights," but it is his intention to do so after Evliya's translation is finished, if heaven grants him life and leisure.

*Note 10, p. 119. — Bedlams (Bimár-khánah).*

The true word for hospital is *Bimár-khánah* which by a blunder is generally spelled *Timár-khánah* and means the hospital of mad men. General hospitals are called *Múristán*, in Persian or in Arabic *Darash-shifa*, the house of cure.

*Note 11, p. 119. — The Gardeners (Bághbán).*

These private gardeners *Bághbán* are not to be mistaken for the Bostánjis, or royal gardeners, who take care of the gardens of the palaces of the Sultán at Constantinople and Adrianople, and who form a kind of military guard; *Bágh* a garden is the old Persian word which is already found in the *Bayanname* of Semiramis, and preserved in the name of Baghdad though spelled without *Elif*.

*Note 12, p. 127. — Allah yanssur-es-sultán.*

Those who made the campaign of Egypt will well remember the sound of these words, uttered by the women in every village, where the English passed in their victorious march to Cairo.

*Note 13, p. 151. — They would kill you.*

This religious veneration for onions and garlic is very remarkable as a relic of Egyptian idolatry.

*Note 14, p. 151.—Crying "Good garlic."*

The cry is *Eyi Sarımsak Jâneh sarımsak*, which is a kind of those cant words called *Ma'âzî*, not *Selâm* (as Lady Wortley Montague has erroneously stated), the phrase rhyming to the word in looked upon as the signification of it in the flower or fruit-language; Garlic signifies also the same as *Jâneh Sarımsak*, "O! if we could hold in our embraces the soul!"

*Note 15, p. 162.—Merchants of Sirma and Kilabûdîn.*

These two words are the *Klamoros* (clavatus) and *Σαππα* of the Byzantines, *Vide "Du Cange Gloss. inf. græc."*

*Note 16, p. 168.—Chief of the butchers, Kassâb-bâshi.*

*Kassâb* is the more ordinary word for butcher, though *Jazzâb* is equally used particularly in Syria and Egypt.

*Note 17, p. 171.—Pile on which Abraham was to be burned by Nemrod.*

Rosenöl, oder Sagen und Kunden des Morgenlands aus arabischen, persischen und türkischen Quellen gesammelt. Stuttgart bei Cotta, 1813, I. p. 49.

*Note 18, p. 172.—Zohreh.*

*Zohreh* the name of Venus in the Arabic (derived from the Indian *Śukro*) is the *Zaphros* of Hesiodus, and the same with the Anahid of the Persians, the *Arctos* of Herodotus. According to Oriental mythology she resides in the morning star playing on the lyre, the strings of which are the rays of the sun, guiding the chorus of the stars, and tuning the harmony of the spheres, which Pythagoras introduced from the East into Greece.

*Note 19, p. 180.—The Shagreen-makers.*

The European Shagreen (Cbagrîn) comes from the Turkish *Sâghrî* like *Saffian* from *Sakhtân*. The Cordovan derived from Cordova is also a preparation of leather due to the East, and imported by the Arabs.

*Note 20, p. 190.—Sikkezen.*

From the Arabic *Sikkeh* is derived the Italian *Zacca*.

*Note 21, p. 193.—Talismanic signs (Tilismâ).*

This article is a very interesting one on the reigning fashion of talismans, which, by those who cannot read, are generally confounded with the seals. On seals the name of the bearer [owner] must be engraved; talismans contain but the names of God or forms of prayer. The origin of talismans has been derived from the Chaldeans, though more likely it may be looked for in India, where the wedding ceremony is performed by suspending the *Tali* (an idol or something else) on the woman's neck.

*Note 22, p. 199.—The famous Alchymist (Charon).*

The fable of Charon seems to have originated in Egypt, where the ferry for the corpses was established on the lake now called *Birket-ul-karûn*, and the penny paid to Charon has evidently some relation to the renown of the alchymical skill, and the immense riches of Karûn.

*Note 23, p. 200.—In the third volume of my travels Egypt minutely described.*

This most remarkable passage shows that Eviya's Egyptian travels, by which I first learned the Author's name, from getting a sight of them so early as in the year 1799, in Sultan Abd-ul-hamid's library, formed the third volume, which is wanting in the copy from which this translation is made, between the first and second, though they are both bound together in a single book. All the enquiries I have since made



for Evliya's Egyptian travels at Abi-ul-hamid's library, at sales, and in the market of books at Constantinople have proved fruitless; neither could I learn whether any subsequent volumes to the four here published existed, but I should think not, and that his European travels have not been written, or are lost.

*Note 24, p. 202. — The Muslim called Dulbend.*

The different words for the muslin wrapped round the turban (*Adûk*) are in the Persian *dulbend*, in Arabic *Imâmeh*, and in Turkish *Sârik*. From the first the word turban is derived.

*Note 25, p. 213. — The Hyoscyamus-eaters (Benjân).*

From *Benj*, otherwise called *Hashîsheh*, the name of the Hyoscyamus; the *Nepenthe* of Homer, as well as the name of the Assassins is derived, who lulled with it their devotees in the raptures of heaven and earth.

*Note 26, p. 216. — The Turban-dressers.*

The Turban-dressers are considered as *Yamâks* or assistants to the barbers, because their office belongs to the head-dress; it is in the same way that our barbers are also hairdressers.

*Note 27, p. 219. — The seven pieces of armour necessary to a true Knight.*

These seven pieces of armour, necessary to the complete suit of a Knight, are the casque, cuirass, shield, sword, club, bow, and the halter to catch the enemy with alive as the Cossacks actually do.

*Note 28, p. 227. — Sonderbersten, Allerheiligsten, Allerseligsten, Jungfrau Maria Hilf auf den.*

Though these German words, which I alone could decypher in their corrupted Turkish spelling, are no translation of a psalm, but as it appears, rather a remembrance of the hymn of Catholic churches at the benediction with the sacrament, yet they are a new proof of Evliya's constant fidelity, who relates as a faithful witness what he saw and heard on his travels, except mistakes, wherein his memory or his knowledge is found defective. It is also remarkable, that he speaks thus early of the affinity between the Persian and German languages.

*Note 29, p. 229. — In the country of Künjstân, in the town Râmlî-ul-hamâl.*

I know not where to inquire after this town and country; though it is mentioned in the Egyptian travels, it does not follow that this town is to be looked for in Egypt, as he performed his Egyptian tour much earlier.

*Note 30, p. 234. — Shesh-târ, or six-corded Instrument.*

*Sîtar* (three cords) is the original name of the guitar, *Chârtâr* the instrument with four, *Senjtâr* with five, and *Shesh-târ* with six. The name of the harpsichord *Chenk*, is the same as the name of the shell which is always an attribute of Vishnú, and out of which a musical instrument arose like as from the Testudo, Mercury's lyre.

*Note 31, p. 244. — A Prince of Speech (Mîrkelâm).*

*Mîrkelâm*, the Prince of speech; an elogy of great Orators and Poets. It is in imitation of this that I gave the same epithet "Fürst der Rede" to Spencer in the dedication of the translation of his sonnets into German, Vienna, 1816.











